



THE

VINAYA PITAKAM:

ONE OF

THE PRINCIPAL BUDDHIST HOLY SCRIPTURES IN
THE PÂLI LANGUAGE

EDITED BY

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THIRD PART OF THE WHOLE PITAKA

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INTRODUCTION.

IN editing the text of the MAHĀVAGGA, as the first instalment of a complete edition of the PĀLI VINAYA PĪṬAKA, it may be well to say something as to the object of the undertaking. It is manifestly important that the entire text of the Buddhist Holy Writings should be made accessible to all who are desirous of acquiring a thorough knowledge of one of the most important historical phenomena of India, namely, Buddhism. There are, however, objections to the publication of the complete Tipiṭaka. Every one acquainted with the mode of expression employed in the earlier Buddhist works knows with what wearisome diffuseness the religious doctrines and ordinances are there set forth, how constantly the same thoughts and phrases are repeated, and how irritating to European readers is the excessive use of synonymous expressions. It may well be asked, therefore, whether it would not be sufficient to give mere extracts from the text, instead of the text itself, with all its formality and repetition? Those, however, who, being engaged in historical investigations, have been obliged to work from mere extracts, will know the advantage of being able to refer to the original works. When even those who made the extracts find in them an imperfect help, it is not surprising that to others they should be still less able to supply the place of the sources themselves. Every reader has his own questions to put to

the original text, and will study it from his own particular point of view, hence it is impossible that extracts, however carefully made, can satisfy the requirements of every reader. Such extracts also, while showing but imperfectly what the text contains, show still less what it omits to mention. So, although many points may be cleared up even by so imperfect an acquaintance with the sources as is afforded by extracts, yet to those who wish to be complete masters of the subject, and must therefore study the smallest details, the publication of the complete text will not be unwelcome.

Being compelled to relinquish my original intention of adding a complete translation of the text, I have thought it well to lay before my readers—in the form of an Introduction—my views as to the origin of the works which I have undertaken to edit, and as to their historical position in the literature of which they form part.

Both in the Holy Writings, and also in the earliest Buddhist works that we possess, we find the VINAYA systematically compared and contrasted with the DHAMMA; and indeed, where both are mentioned, Dhamma is frequently named first and Vinaya second.¹ This regular system of comparison between Dhamma and Vinaya appears throughout the sacred literature, which, in the earlier period, consisted of two large collections of works (Pitaka), of which one comprised the Vinaya and the other the Dhamma, and at a later period, consisted of three collections, of which the first was devoted to the Vinaya and the other two to the Dhamma. Of the earlier of these two systems (which possessed a DVIPITAKA, but knew nothing of the TĪPITAKA)

¹ Of the numerous examples of this, the citation of a few terms frequently met with, will suffice: *yo aññatitthiyapubbo imasmim dhammavinaye ākañkhatī pabbajjam,—ayam dhammo ayam vinayo idam satthu sāsanaṃ,—dhammadharo vinayadharo māṭṭhādharo*—Kassapa says when assembling the Bhikkhus in Rājagaha: *dhammañ ca vinayañ ca saṃgāyāma*—A juxtaposition of Dhamma with Vinaya is met with even in the Pāṭimokkha (*dhammavādi—vinayavādi*, Minayeff, *Prāt* p. 5, line 14).—These passages at the same time prove that Dhammavinaya is a Dvandva-compound, and not a Tatpurusha, as M. Feer (*Études Bouddhiques*, p. 203) has assumed.

we get an admirably clear account from the closing chapter of the CULLAVAGGA, which I propose to edit when I have finished the Mahāvagga. This important chapter gives us the earliest known account of the first two great Councils of the Buddhist Church. We learn from it that in the Council of Rājagaha, Kassapa, the President of the Assembly, opened the proceedings for the consecrative settlement of the Holy Texts with these words, "Ye venerable men, let the congregation hear me. If the congregation is ready, I will question Upālī respecting the Vinaya." Whereupon Kassapa questioned Upālī respecting the Vinaya. This being done, he addressed a second speech to the assembly: "Ye venerable men, let the congregation hear me. If the congregation is ready, I will question Ānanda about the Dhamma." Whereupon he questioned Ānanda respecting the five collections (*pañca nikāyā*), beginning with the Brahmajālasutta. Hereby, according to this account, the whole work of the revision of Dhamma and Vinaya is brought to an end. The five Nikāyas are undoubtedly the five well-known collections included in the Suttapitaka. These five collections therefore—according to the idea of the age in which this account of the two Councils originated—contained the whole of the Dhamma as taught by Buddha. The series of works which was subsequently called Suttapitaka was even at that time well known, the collection of the Abhidhammapitaka was either altogether unknown, or was not regarded as canonical or of the same value as the two other Pitakas, and it was generally supposed that, in the council held after Buddha's death, it had not been admitted by the Theras into the collection of the Dhammavinaya or of the Jinavacana.¹

The important difference between the more recent Buddhist literature and that of the more ancient period,

¹ This term is used in the grammar of Kaccâyana (p. 33, ed. Senart) as denoting the whole of Buddha's discourses.

XII TRANSITION FROM THE DVIPITAKA TO THE TIPITAKA

viz the transition from the Dvipitaka to the Tipitaka, becomes more marked if we compare the above account taken from the Cullavagga with an account of the same Council given by Buddhaghosa in his introduction to the commentary on the Dīghanikāya¹ The two accounts are in most respects similar, but they differ altogether with regard to the extent and division of the sacred texts collected at the first Council In both we have the report of the revision of the Vinaya, and in both, after this is over, Kassapa addresses the assembly with the words, "If the congregation is ready, I will question Ānanda about the Dhamma" But in the latter account, before the revision of the Dhamma is begun, Kassapa puts the following question to the Theras. "Which of the two collections (pitaka) shall we proceed with first?" and they answer, "The collection of the Suttanta" This collection, beginning with the Brahmajāla, is then revised they then pass on to the second part of the Dhamma, namely, the Abhidhamma, and in this manner the revision of the Dhammavinaya is brought to a close²

It would be out of place here to enter into a discussion as to the period to which the more recent Dhamma literature,

¹ Compare Turnour, in the Journal Asiatic Society, of Bengal, vol vi p 510, *et seq*

² A valuable testimony of the earlier existence of a Dvipitaka is also contained in the Mahāparinibbānasutta (p 39) tāni padavyañjanāni sādhuṅkam uggahetvā sutte otāsetabbāni vinaye sandassetabbāni —In opposition to such sure proofs, it is of little importance to bring forward passages in the Vinaya which seem to speak in favour of the existence of the Abhidhammapitaka It is required of a teacher that he should be able to instruct his pupil abhidhamme vinetum abhivinaye vinetum (*Mahāvagga*, I 36, 12) This, of course, is only meant to say that his instruction is to be in that which pertains to the Dhamma and Vinaya —In the Vibhaṅga (in explanation of the 72nd Pācittiya) one Bhikkhu says to another āyha tvam suttante vā gāthāyo vā abhidhammam vā pariyāpunassu, pacchā vinayam pariyapunissasīhi It seems that Gāthā and Abhidhamma are here meant to represent the different texts comprised in the Khuddakanikāya Some of these, like the Buddhavamsa, or the Dhammapada, are metrical in form, and may be designated Gāthā Others of these texts, such as the Paṭisambhīdā, are similar in character to the Abhidhamma, and have, in fact, as Buddhaghosa asserts, been considered by many as belonging to the Abhidhamma So far as I know, the only passage in the Vinaya which really presupposes the existence of an Abhidhammapitaka is one in the Bhikkhunīvibhaṅga (95th Pācittiya suttante okāsam kārāpetvā vinayam vā abhidhammam vā pucchati), which words, after all that has otherwise resulted with regard to the posteriority of the Abhidhamma, we can unhesitatingly assume to be an interpolation

known as the Abhidhamma, belongs; for the purposes of this research it will suffice to state, as indeed we have already seen, that from the very earliest times the whole spiritual teaching of the Master was presented to the Buddhist community in a double form, as the Dhamma and Vinaya, and this dualism, so to speak, is reflected in the literature, in the earliest style of its development, in the two Piṭakas

The difference between the Dhamma and Vinaya cannot be very clearly defined, and it would be difficult to lay down any very broad line of distinction between the two. Many sections of the Vinaya are met with again in the Dhamma, and not unfrequently are repeated word for word.¹ This, however, is not so much owing to the want of a definite idea regarding the different provinces of the two categories, as to a certain carelessness displayed in the revision of the texts. Many additions were made to the text of the Vinaya, in order to explain the origin and the meaning of the different ecclesiastical ordinances, and various passages from the Dhamma came to be inserted in the Vinaya-piṭaka in this way. It is important therefore, in reading the Vinaya-piṭaka, to avoid being misled by such additions as to what are the chief and essential contents of this Piṭaka.

Looking at what is essential in the Vinaya-piṭaka, we may define it as a collection of rules *regulating the outward conduct of the Saṃgha and Bhikkhus*.² It does not therefore deal with purely ethical questions, except so far as these affect such outward conduct; nor does it deal with outward conduct generally, but only with the outward conduct of the Saṃgha and the Bhikkhus.³ The Dhamma, on the other hand, includes

¹ For instance, the passages in Mahāvagga, I 6 38-46, are also found in the Suttapiṭaka under the title of Anattalakkhaṇasutta, and those in Mahāvagga, VI 28-30, are almost identical with parts of the Mahāparinibbānasutta. Compare also M. Feer's *Études Bouddhiques*, pp. 202-205.

² No direct mention is made in the Vinaya of laymen (upāsaka) associated with the Saṃgha, except that the rules regulate the conduct of the Bhikkhus towards laymen, their reception as Upāsakas, etc.

³ The discourse on the duty of benevolence, for instance, falls to the Dhamma and not to the Vinaya, since it is not addressed to the Bhikkhus but to laymen.

all that the Vinaya omits. It treats, therefore, of a great variety of subjects, and on this account does not, like the Vinaya, admit of so short and comprehensive a definition.

The doctrine regarding release from suffering, which forms so central an idea in the ancient Buddhist faith,¹ belongs to the province of the Dhamma. But although the Vinaya, according to its strict notion, has not to deal with this doctrine, still the religious ordinances there prescribed continually recognize and point to its existence. In the Dhamma we have an account of the inward process by which this release is accomplished, whereas the Vinaya treats only of the outward conduct of the life that is still struggling towards it. The Vinaya, which, as we have seen, is generally considered as co-ordinate with the Dhamma, appears, when regarded from this point of view, as a part of the Dhamma and hence we can understand why it is that, side by side with those numerous passages which place the Dhamma and Vinaya in direct contrast, we may find, in the Buddhist texts, others, which bring the Vinaya within the province of the Dhamma.²

It is probable that the contrast as well as the connexion between the two ideas of the Dhamma and Vinaya originated in the earliest times of Buddhism—of this, however, we have no direct proof, but intrinsic evidence clearly points to this fact and in further support of the same view, we may refer to the relation subsisting between the Dhamma and Vinaya and the Buddhist Trinity of Buddha, Dhamma and Sangha. It is immaterial whether we con-

It is mentioned, together with a series of other doctrinal subjects belonging to the Dhamma, in an enumeration that is frequently found repeated *dānakathā silakathā, saggakathā, kāmānam ādinavo, okāro, samkilesa, nekkhamme ānisamsa*

¹ In the Cullavagga we have the striking remark *ayam dhammavinayo ekaraso vimuttiraso*

² The Cullavagga relates how Upālī delivered the doctrines of the Vinaya to the Bhikkhus, the audience stand while listening to them "*dhammagāravena*" He who spreads false doctrines concerning the Vinaya is called an *adhammavādī* (*Mahāvagga*, X 5, 4). King Asoka, in the inscription at Bairāt (*Corpus Inscr.* plate xv), reckons the *vinayasamāhāse* among the *dhammapaliyāyāni*

trast Dhamma and Samgha or Dhamma and Vinaya, since Vinaya, as we have already seen, relates only to the Samgha

It may be objected, perhaps, that this division of Buddha's teaching into two parts presupposes too long a period for its development, this objection would perhaps be well founded, were it not for the probability that much of the preparatory work of Buddhism had been already done for it by the Brahmanical theology,¹ and other sects which preceded it. So that, when the first Buddhist communities made their appearance, the outward religious forms for the new sect were, to a great extent, already fully developed

Having thus far treated of the relation between the Dhamma and Vinaya, we will now proceed to consider their development, and in doing so we shall first consider the development of the Vinaya

The origin of the earliest rules or laws laid down by the Buddhist community for the guidance of its members appears to have been connected with those assemblies of the Bhikkhus which met at full and new moon. The custom of holding these meetings seems to be as old as Buddhism itself, or perhaps older, for it may well be that the custom was borrowed from some of those earlier sects which preceded Buddhism, and upon which it was to some extent modelled. At these assemblies the monks of every district met together, and those who had committed offences were obliged to confess them and submit to the prescribed penance. A list of those offences which deserved punishment or some kind of expiation was, at a very early period, drawn up for the use of these confessional meetings. This list was read out to the assembled Bhikkhus, and each one was asked whether he knew himself to be free from the sins there named. This list is called the Pâṭimokkha, and is

¹ It may be said that the Upanishads form the Dhamma, and the Kalpasûtras, Grihyasûtras, etc., the Vinaya of the Brahmans.

the earliest specimen of Buddhist Vinaya literature that we possess.

The opinion here expressed as to the position of the Pātimokkha in Buddhist literature is, I am well aware, opposed to the views of most Pāli scholars. Mr. Rhys Davids¹ considers the Pātimokkha of more recent origin than the works which form the great *complexus* of the Tipiṭaka, and assumes that at the time when the latter works were collected, the Pātimokkha either did not exist or was of too recent a date to be admitted into the holy writings. I will try to give my reasons for taking an opposite view.

Although we do not find the Pātimokkha in its entirety and in its original form in the Vinayaṭiṭaka, yet all its rules and ordinances, separately it may be, but word for word the same, are found there; and indeed the whole Vibhaṅga² is nothing more than an extended reading of the Pātimokkha. We thus learn the occasion upon which each individual ordinance was promulgated by Buddha; then follows the ordinance itself, and then an explanation or illustration of the several terms employed in it. In some cases, also, the rule is further illustrated by a reference to cases which come within the rule, and to others which form exceptions to it.

The question is, therefore, whether the ordinances originally appeared with the explanatory notes as in the Vibhaṅga, the Pātimokkha being subsequently extracted from it, or whether the Pātimokkha alone was the older portion, the additional matter of the Vibhaṅga being the work of a subsequent revision.

In dealing with this question, it should, in the first place,

¹ Ancient Coins and Measures of Ceylon, p. 6, Buddhism, p. 163.

² Vibhaṅga is the collective name for the two closely connected works which in the MSS. are called Pārājika and Pācittiya. The latter titles are not old and may easily lead to mistakes. They are taken from that class of transgressions which are discussed in the beginning of each of the two halves, each work, however, in addition to discussing the one class of transgressions, from which it receives its name, treats of a number of others as well.

be observed, that if we read the ordinances of the Pâtimokkha, without the commentary of the Vibhaṅga, we find that they constitute one uninterrupted whole,¹ and, moreover, it frequently happens that a rule refers to the one immediately preceding it, in a manner that would be altogether unintelligible if the two had been originally separated by the intervening explanations of the Vibhaṅga.²

So, too, both the nature and effect of the explanations themselves seem conclusively to point to their later origin. Sometimes they extend the application of the rules, at others limit their operation, while occasionally they give directions for preventing their evasion. In some cases also the explanations substitute an entirely new rule, based upon a development of the law which took place since the framing of the rules.

A striking instance of this is seen in the proceedings against those Bhikkhus who by their evil conduct have set a bad example to laymen and their families (*kuladûsaka pâpasamâcâra*). The following account of these proceedings is given in the Pâtimokkha.³

The Bhikkhus are to remonstrate with the accused upon his course of life,⁴ and pronounce upon him sentence of banishment from his place of abode.⁵ If he resists and accuses the Bhikkhus of prejudice, they are to repeat the sentence, and if he should still persist in his obstinacy, they are to warn him three times to refrain from so doing.⁶ If this also proves of no avail, he is guilty of "*Samghâdisesa*," and has to submit to the penalty of the *Mânatta*; and thereupon, before the assembled congregation, by the cere-

¹ This is not the case with the precepts of Buddha when extracted from the *Mahāvagga* or *Cullavagga*.

² For example *tassa bhikkhuno, in the 49th Pācittiya, tathāvadinnā bhikkhunā, in the 69th Pācittiya*.

³ See the last rule of the *Terasuddesa* (Minayeff, p. 6).

⁴ So *bhikkhu bhikkhūhi evam assa vacanīyo, etc*.

⁵ *Pakkamat' āvasmā imamhā āvāsā, alan te idha vāsenā 'ti*.

⁶ So *bhikkhu bhikkhūhi yāvatatīyam samanubhāsitaḥ tassa patimissaggāya*.

mony of the Abbhāna, it is to be shown that the penance has been undergone

Now the details which the Vibhaṅga furnishes with regard to this rule of the Pātimokkha permit of our distinguishing two different stages in the further development of the proceeding. The first of these is represented by the explanations added in the Vibhaṅga to the text of the rule, the second by the account, prefixed by way of introduction, of some special case that is said to have provoked the making of the rule.

The explanations upon the whole follow the course which the rule itself specifies, but they give more complicated orders respecting the exhortations to be addressed to the persons accused; they prescribe a greater number of repetitions of the exhortations, and cause these at first to be proposed by one Bhikkhu alone, and afterwards in the presence of the assembled congregation¹.

The picture of the proceedings against the Assajipunabbasukā bhikkhū, as presented by the account in the Vibhaṅga, differs much more from the text of the Pātimokkha. Buddha gives the following precept regarding this proceeding: paṭhamam Assajipunabbasukā bhikkhū codetabbā, codetvā sâretabbā, sâretvā âpattim ropetabbā, âpattim ropetvā vyattena bhikkhunā paṭibaleṇa saṃgho ñâpetabbo sunātu me bhante saṃgho. ime Assajipunabbasukā bhikkhū kuladûsakā pâpasamâcârâ . . yadî saṃghassa pattakallam, saṃgho Assajipunabbasukânam bhikkhûnam Kîṭâgirisṃsâ pabbâjanîyakammam kareyya na Assajipunabbasukehi bhikkhûhi Kîṭâgirisṃsṃ vatthabban tî, etc. In place of the repeated

¹ The explanations exactly follow the text, as far as the words *alan te idha vâsenâ 'ti* (Minayeff, p. 6, l. 16), but then they prescribe a second and a third repetition of the same procedure (*dutiyam pi vattabbo, tatiyam pi vattabbo*), and then go on to say: *so bhikkhu saṃghamajjham pi âkaddhivâ vattabbo mâyasṃ evam avaca dutiyam pi vattabbo, tatiyam pi vattabbo*. Then *so bhikkhu samanubhâsitaṃ*. The *samanubhâsanâ* is then described as a *fiaticatuttham kammam*. As in this passage, the explanations differ from the text in the same way, in all the numerous similar instances where repeated exhortations to a guilty person are concerned.

admonition by the Bhikkhus prescribed in the Pâtimokkha, we find in these statements a peculiar ecclesiastical decree (Samghakamma), fulfilled by the Samgha, of which the Pâtimokkha knows nothing. The restoration of the penitent culprit then takes place by the revocation (patippassaddhi) of the Kamma, not by the ancient ceremonies of the Mânatta and of the Abbhâna. It deserves to be noticed that in the same way as the Pabbâjaniyakamma is not mentioned in the Pâtimokkha, neither is there any mention of the similar proceedings of the Ukkhepaniyakamma, etc., however much occasion for it might appear¹

It seems to me unnecessary here to give any further enumeration of instances where the Pâtimokkha proves itself to be the older, as compared with what has been added in the Vibhângâ. The publication of the works themselves will enable every one to make his own observations and to form his own opinions on this question. I will here merely point to the fact that the other two works included in the Vinaya, the Mâhavagga and the Cullavagga,² although they do not stand in the same direct relation to the Pâtimokkha as does the Vibhângâ, nevertheless distinctly presuppose its existence. The Mahâvagga³ gives precepts concerning the recital of the Pâtimokkha, which put it beyond a doubt that the name Pâtimokkha refers here to that text which we also possess under the same name. Further, the laws against forbidden acts, scattered through the Mahâvagga and Cullavagga, clearly presuppose the existence of an earlier collection of those prohibitions to which they are the supplement. The difference between such transgressions as were in earlier times (in the Pâtimokkha)

¹ For instance, in the 68th Pâcittiya we should expect to find some mention of the Ukkhepaniyakamma pâpikâya dithiyâ appatimissagge. The text of this Pâcittiya and the story narrated there stand in exactly the same contradiction, as has been proved in the case of the Pabbâjaniyakamma.

² The Parivâra, the fifth Book of the Vinayapitaka, is of much more recent date, and, in fact, does not come into consideration in questions relating to the history of the origin of the Vinaya.

³ II. 15 1.

threatened with penance, and such as were added at a later period (in the Mahāvagga and Cullavagga) to the old list, is also evident from the terminology used for the penance which followed upon a transgression of this kind. The Pāṭimokkha in this case uses the expressions Pārājika, Saṃghādisesa, Pācittiya, etc. Now the circle of offences which constitute a Pācittiya, etc., appeared in later times as completed, if a punishment was to be inflicted for a transgression not specified in the Pāṭimokkha, they avoided using the expression Pācittiya, because, in doing this, they would have made an unauthorized addition of new matter to the ordinances of the Pāṭimokkha as fixed of old, which was considered as inadmissible. Hence an offence of this kind, if it was a slight one, was termed Dukkata, if grievous, Thullaccaya. Any direct repetition of what had already been described in the Pāṭimokkha was, in general, avoided in the detailed explanations of the Mahāvagga and Cullavagga. If circumstances, nevertheless, made it desirable to give a repetition of this kind, there was in the outward form of such allusions, without any exception, some reference to the corresponding propositions in the Pāṭimokkha, as if to something that had already been determined elsewhere¹.

The proofs given will be sufficient to show that the Pāṭimokkha is the earliest literary record of the Buddhist Vinaya. Of the further development of the Vinaya literature from this foundation, the following stages may be recognized.

The first thing done was to make a *commentary* on the Pāṭimokkha. The text of the ancient formulas was furnished, sentence by sentence and word by word, with explanations or a paraphrase. These explanations, when the

¹ Compare ukkotanakam pācittiyam, Mahāvagga, IV 16, 26, with reference to the 63rd Pācittiya, anādamīe pācittiyam, Mahāvagga, IV 17, 7, 8, with reference to the 54th Pācittiya. At times allusion is made by the formula, yathāhammo kāretabbo, to the penance prescribed in the Pāṭimokkha for a transgression, for instance, Mahāvagga, I 49, 6, with reference to the 65th Pācittiya, Mahāvagga, VI 15, 10, with reference to the 23rd Nissaggiya. There are numerous similar passages.

redaction of the Vinayapitaka was subsequently taken in hand, were all admitted into it¹

With regard to their form of expression, these explanations did not pretend to come from Buddha himself, there was no admixture of narrative or dialogical elements, it was a simple commentary on the words of the Pātimokkha, without any ornamentation²

These first two periods in the literary development of the Vinaya were followed by a third, characterized by the greater breadth which it gave to its literary productions. It started again—as could scarcely fail to be the case—from the Pātimokkha, and in a twofold manner. In the first place, the old material was treated anew, in accordance with the characteristics of the new era. While in earlier times the fundamental laws themselves were arranged briefly and simply, and in the following period were explained and paraphrased in an equally simple manner, the epoch we are now speaking of had a HISTORY to relate about all of them, in many instances long series of histories, in all of which Buddha himself pronounces his decision as to which cases fall within the said regulations and which do not³. This is

¹ The greater portion of this commentary on the Pātimokkha has naturally found its place in the Vibhaṅga in the discussion of the several Sikkhāpada, of which the Pātimokkha is composed. This commentary is in most distinct contrast to the loosely connected narrative portions which—of all component parts of the Vibhaṅga—were last added to it. Only *one* part of this ancient commentary on the Pātimokkha has been placed outside the Vibhaṅga—the explanation of the formulas which introduce the recitation of the Pātimokkha has been admitted into the Mahāvagga (II 3), together with these formulas themselves. If this passage—which is distinctly different from the style of description otherwise met with in the Mahāvagga—be compared with the corresponding explanatory passages in the Vibhaṅga, it will at once be perceived that in both passages we have before us portions of the same original work, that this work is older than the Vinayapitaka in its present form, and that at the time of the redaction of the Pitaka the older work was admitted into it.

² The small portion of this commentary that is contained in the Mahāvagga (II 3) furnishes a sufficient proof for these assertions. In some passages of the Vibhaṅga, the address bhikkhave (i.e. “O monks”) is added in these explanatory parts, which makes it appear as if Buddha was speaking. The character of the passages in question, however, leaves no doubt that this address has been added at the time of the later revision.

³ A very clear proof of how the same legal proceedings were represented in the different stages of their development in the three successive elements which constitute the Vibhaṅga (the text of the Pātimokkha, the commentary and the histories) is furnished by the already discussed ordinances (p. xvii—xix) with regard to the proceedings against the kulādāsaka pāpasamācāra.

not the only instance in the history of Buddhism, as of history in general, that the further removed, with respect to time, documents, or pretended documents, are, from the events themselves, the more accurate becomes the knowledge they pretend to contain of them. That the histories, which have in this manner been added to the several rules of the Pāṭimokkha, have for the most part been invented, and, moreover, invented in an extremely awkward and conventional way, will be perfectly evident to every one who reads a series of them one after the other.

The new version of the Pāṭimokkha, enriched with histories, is contained in the first two of the five parts of the Vinayapīṭaka, and bears the title of VIBHAṄGA.

While the Vibhaṅga stands in the closest relation to the Pāṭimokkha, there was a new and wider circle of additions added to that same centre of the Vinaya-discipline—the Pāṭimokkha—most probably about the same time in which the Vibhaṅga originated. An endeavour was made to go beyond the more confined domain of that series of ecclesiastical offences as established of old, to give a coherent picture of the whole legal life of the Saṃgha. They gave a detailed and connected account of the admission into the Saṃgha, of the ceremony of the Uposatha, of the annually recurring observances which were connected with the appearance of the rainy season, etc. The titles of the two works in which these accounts are given are MAHĀVAGGA and CULLAVAGGA, comprehended also under the common title of KHANDHAKA. As in the Vibhaṅga, here also the outward form was arranged in such a way that in the case of every statute a history was given relative to the occasion upon which Buddha made the said regulation. The whole style of composition of the Mahāvagga and Cullavagga corresponds so exactly with that of the later written parts of the Vibhaṅga, *i.e.* the narrative portions, that it may be assumed with certainty that these texts were composed

almost contemporaneously.¹ The histories, as a whole, are as undoubtedly pure inventions as those in the Vibhaṅga; this does not, of course, prevent their belonging to the most valuable sources for our knowledge of the life of the ancient Buddhist community. An essential difference between the Vibhaṅga on the one hand, and the Mahāvagga and the Cullavagga on the other, lies in the fact that in the case of the Vibhaṅga the stories were added to an original basis of ecclesiastical regulations that had existed of old, *i.e.* the Pātimokkha, whereas in the two other works the ecclesiastical regulations, and the stories given in connexion with these, were composed at one and the same time.

Taking all in all, if, on the one hand, we compare the short precepts of the Pātimokkha, and, on the other, the stories, the endless *pariyāya*, the whole of the great apparatus that is brought forward in these Vinaya books, we shall find a very distinct contrast between the two literary epochs reflected in the said works. At the time when these later Vinaya works originated, the Buddhist literature was still far from the literary form of the Mahāvaiṣṭya-sūtra, but still a step in advance had been made on the path which subsequently led to it.

Without doubt, a careful investigation of the SUTTAPI-TAKA would lead to similar results. As in the case of the Vinaya, we should be able to distinguish various strata representing the literary activity of those different periods. As I am too imperfectly acquainted with the materials in question, it is impossible for me, as yet, to make these

¹ In the Mahāvagga or the Cullavagga, where the discussion is of regulations that also occur in the Vibhaṅga, the same stories are related in connexion with them. Thus, for instance, the story of Pihndavaccha and of the King Bimbisāra is given identically in the Mahāvagga (VI 16) and in the Vibhaṅga (Nissaggiya, 23). The story of the proceedings against the Assajipunnabbasukā bhikkhū occurs in the Vibhaṅga (Samghādis 13), and also in the first book of the Cullavagga. It has been proved above that this story points to a later form of the disciplinary proceedings in question than was known to the Pātimokkha and its earliest commentary, it deserves to be noticed that the Cullavagga bears witness to the LATEST form of the procedure.

investigations with the requisite accuracy. I must confine myself here to a few remarks

Generally speaking, the probability is that the fixing of the fundamental doctrines of the Dhamma took place somewhere about the same time as the fixing of the fundamental laws of the Vinaya, that is, the fixing of the Pātimokkha. If we may reckon the confessional-meetings, at which the Pātimokkha was read aloud, as one of the most ancient elements in the life of the Buddhist community, then the need for an authentic fixing of the most important doctrines—the recognition of which united the members of the community among one another—can scarcely have been less old

The earliest form in which these doctrines have been laid down was in all probability not that of the Sutta as we have it. These Sutta, as regards style, show the very greatest resemblance to the narrative portions of the Vinaya, the dogmatic doctrines are not stated directly, but are put into the mouth of the Buddha, and we are told of the occasion upon which he proclaimed them, precisely in the same way as the ecclesiastical prohibitions are manipulated in the Vibhaṅga. Now we have seen that the Vibhaṅga was preceded by an earlier period of Vinaya literature, in which the ecclesiastical ordinances themselves were given with all brevity, without being put into Buddha's mouth, and without being interwoven with any stories. It will not appear too bold a supposition to assume that the literature of the Dhamma developed in a similar manner. The Buddhist community began, in my opinion, with the fixing of the most important doctrines, such as the four Ariyasacca, the twelve Nidāna, etc., without employing any narrative form, if the Bhikkhus, at the time of their assemblies, propounded the Dhamma to one another, their discourses probably consisted of the recital of such dogmatical paragraphs. The same changes

in the views and literary tendencies which have led to the composition of the Vibhaṅga, on the foundation of the Pātimokkha, probably have caused that, as a development of these ancient Dhammapariyāya, the modern Suttanta were produced, in which the doctrines are no longer directly taught, but where the stories are told how Buddha had once propounded them.

Such scholars as have access to the Suttapitaka in its full extent, should test these conjectures by the texts themselves, and correct what proves to be erroneous

We have as yet spoken merely of the relative age of the various parts of the Buddhist Holy Scriptures. In order to fix the date itself of their origin, we must first of all examine the tradition concerning the most important events in the earliest ecclesiastical history of the Buddhists, that of the three COUNCILS

According to the traditional and widely-spread story, Buddha's discourses were collected and fixed in an authentic form at the first Council, held a few months after the Master's death, this collection of the Holy texts is said to have subsequently been subjected to new revisions at *one* following Council according to northern accounts,¹ at *two* Councils according to southern reports. If the tradition could be relied upon in this form, the questions we are engaged upon would in all essential points be settled by it, if it cannot, we must—before casting the statements concerning the Councils entirely overboard—examine what facts may perhaps be found to shine through them. It is possible that these facts might throw some light upon the history of the development of the Buddhist sacred canons, although perhaps in a different way than seemed likely before the test was applied.

¹ We here leave the assembly held under King Kanishka entirely out of the question

We shall confine our examination, in the first place, to the first and second Councils, concerning which the records of the northern and southern Buddhists essentially agree; the third Council, which is known almost solely to the southern records, we shall speak of afterwards.

Of the accounts referring to the first two Councils, the single section of the Pāli Tipitaka itself which treats of these events deserves to be classed first. This is the closing chapter of the Cullavagga already mentioned. As the text of it will be given complete in my edition, I shall here confine myself to stating briefly the contents, in so far as they concern our present inquiry.

The tradition of the Councils takes up the thread of the story where the accounts of the life and work of Buddha, given in the Suttapitaka, end. After the death of the Master—so it is related in the Cullavagga—Subhadda, the last disciple converted by Buddha shortly before his death, proclaimed views which threatened the dissolution of the community. “Do not grieve, do not lament,” he is said to have said to the believers, “it is well, that we have been relieved of the great Master’s presence, we were oppressed by him, when he said ‘this is permitted to you, this is not permitted’ In future, we can do as we like, and not do as we do not like.” In opposition to Subhadda—the tradition goes on to relate—there came forward one of the most distinguished and oldest of Buddha’s disciples, the great Kassapa, who proposed that five hundred of the most eminent members of the community should assemble at Rājagaha, the royal residence of the ruler of Magadha, in order to collect the Master’s precepts in an authentic form. It has already been said above, how, during the seven months’ sitting of the assembly, Kassapa, the President, fixed the Vinaya, with the assistance of Upāli, the Dhamma with Ānanda.

This is the story as it has come down to us. What we

have here before us is not history, but pure invention, and, moreover, an invention of no very ancient date. Apart from internal reasons that might be adduced to prove this, we are able to prove it by comparing another text which is older than this story, and the author of which cannot yet have known it. I allude to the highly important Sutta, which gives an account of the death of Buddha, and the Pāli text of which has recently been printed by Prof. Childers. This Sutta¹ gives the story—in long passages word for word the same as in the Cullavagga—of the irreverent conduct of Subhadda, which Kassapa opposes by briefly pointing to the true consolation that should support the disciples in their separation from the Master. Then follows the account of the burning of Buddha's corpse, of the distribution of his relics among the various princes and cities, and of the festivals that were instituted in honour of these relics. Everything that the legend of the Council alleges as a motive for and as the background to the story about Kassapa's proposal for holding the Council, is found here altogether, except that there is no allusion to the proposal itself or to the Council. We hear of those speeches of Subhadda, which, according to the later tradition, led Kassapa to make his proposal, but we do not hear anything of the proposal itself. We hear of the great assembly that meets for the distribution of Buddha's relics, in which—according to the later tradition—Kassapa's proposal was agreed to, but we do not hear anything of all these transactions. It may be added: we hear in this same Sutta (pp. 39, 60, 61) of the precepts which Buddha delivered to his followers shortly before his death, concerning doubts and differences of opinion that might arise, among the members of the community, with regard to the Dhamma and the Vinaya, and with regard to the treatment of such cases when he should no longer be with them. If any-

¹ pp 67, 68, in the edition of Childers

where, we should certainly have expected to find here some allusion to the great authentic depositions of Dhamma and Vinaya after Buddha's death, which, according to the general belief of Buddhists, established a firm standard, according to which such differences could be judged and have been judged through many centuries. There is not the slightest trace of any such allusion to this Council. This silence is as valuable as the most direct testimony it shows that the author of the *Mahāparimbbāna Sutta* did not know anything of the first Council¹

We may assume, with some probability, that the fact of the second Council does not play an unimportant part among those circumstances which led to the origin of the legends concerning the first Council, such dualisms of the same occurrences are, as is well known, often met with in historical legends. The ideas, out of which the story arose, can scarcely be considered doubtful. Buddha was

¹ I shall here give the passage from the Cullavagga that comes into consideration, in order that it may be compared with the Mahāpari S (pp 67, 68). Kassapa says to the Bhikkhus: *tatāvuso ye te bhikkhū avitarāgā appekacce bhāhā paggavha kandaṇṇa chinnapapātā papanta āvattanta vivattanta atkihippam bhagavā parimbbuto, atkihippam sugato parimbbuto, atkihippam cakkhum loke antarahitaṇṇa ti ye pana te bhikkhū vitāiāgā te satā sampajānā adhvāsenti aniccā samkhārā tam kut' ettha labbhā 'ti* atha kho āham āvuso te bhikkhū etad avocaṃ (observe the alteration in the succession of the speeches compared with the Mahāpari S) *alam āvuso mā socittha mā paridevitta, naṇv etam āvuso bhagavatā patigacce' eva akkhātā, sabbe' eva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo, tam kut' ettha āvuso labbhā yaṇ tam jātā bhūtā samkhātā palokadhammā tam vata mā palujjīti, n'etam thānam vijjati tena kho pana samayena āvuso Subhaddo nāma buddhapabbajito tassam paṇisāyam nisīno hoti* atha kho āvuso Subhaddo buddhapabbajito te bhikkhū etad avoca *alam āvuso mā socittha mā paridevitta, sumuttā mayam tena mahāsamanena, upaddutā ca mayam homa idam vo kappati idam vo na kappatīti, idāṃ pana mayam yaṃ icchissāma tam karissāma, yaṃ na icchissāma na tam karissāma 'ti*, etc.—Thus in the Cullavagga the incident is related by Kassapa at the great assembly of Bhikkhus, and this narrative is followed by the proposal made by him: *handā mayam āvuso dhammaṃ ca vinayaṃ ca saṃgāyāma, pure adhammo dīppati dhammo patibāhiyati*, etc.—The whole of this story is taken from the Mahāpari-Sutta, but Subhadda's speech and Kassapa's words of consolation are transposed. The reason of this transposition it is not difficult to understand and characteristic. In the Mahāpari-Sutta, the interference of Subhadda is settled by the very fact of so important a person as Mahākassapa raising his voice. In the Cullavagga it is more appropriate that it should not yet be settled, in order that it may form the basis to Kassapa's proposal. Hence, in this text, Subhadda's words are placed at the end, in order that Kassapa's proposal, which was called forth by them, may be attached to them.

dead, the two other members of the ancient Buddhist trinity, the Doctrine and the Community, were to survive the Master. It can hardly seem strange that, in order to give this continuance the right legendary expression, an authentic settlement of the Doctrine by the Community was invented, and that, for the strict preservation of the chronological continuity, this settlement was supposed to have taken place directly after Buddha's death. To finish the picture of these proceedings, the Council of Vesālī furnished the necessary materials ¹

The account of the SECOND Council stands in a very different position to the first with regard to its historical authenticity. The northern and southern records correspond in stating that the assembly was occasioned by ten deviations from the strict discipline of the earliest times, having occurred in Vesālī. The ten points in question are extremely characteristic of the atmosphere in which the Buddhist community lived at the time. It was disputed whether the daily meal, in place of being partaken of at mid-day, might not also be partaken of when the shadows had attained the breadth of two fingers, and so forth. We thus perceive that the grand intellectual movement which we call Buddhism had even at that time lost the spirit of freedom upon which it was founded, and that it had degenerated into monkish ceremoniousness.

It is not my intention here to reproduce the detailed and most instructive account given in the Cullavagga of the course taken in the dispute concerning the ten doctrines, it is an account which, with all its pedantic snatching after trifles, bears the stamp of being in the highest degree trustworthy. The dispute was settled before an assembly

¹ The influence exercised by the tradition of the second Council upon the first also explains why the first is called *Vinayasamgīti* in the Cullavagga, although it was believed to have had to do just as well with the Dhamma as with the Vinaya. The second Council confined itself wholly to the domain of the Vinaya, and did not occupy itself with the Dhamma in the strict sense of the word.

of seven hundred of the faithful at Vesâli; and the ten erroneous doctrines were rejected.

With this the CULLAVAGGA closes its report of the assembly at Vesâli. The story assumes quite a different appearance by an addition given to it by the later southern records, with which the northern records correspond in all essential points. The Dîpavamsa, for instance, says (5, 26, and following) —

“The eight mighty Theras destroyed the ten false doctrines and dispersed the wicked ones. After they had dispersed the wicked Bhikkhus and put down the false doctrine, the eight powerful Theras selected 700 Arhats in order to purify their own doctrine; selecting the best ones, they made a revision of the Dhamma. In the famous city of Vesâli, in the Kûtâgâra hall, this second assembly was brought to a close after a period of eight months”

The difference between the earlier and the later account of the Council held at Vesâli is of considerable importance for the history of the Buddhist holy literature. According to the later version, we were expected to believe that this Council had revised the whole of the Holy texts, the earlier and undoubtedly authentic account knows nothing about this revision. If the later version were correct, it would be unintelligible that the very detailed earlier version of the acts of this Council should have omitted this main point, and had represented the insignificant disputes concerning the ten propositions as if the Council had been entirely occupied with them. We have already spoken of the influence which the Council of Vesâli probably exercised upon the legend of the first Council. In the present case, conversely, at a later period, the account of the first Council had, to all appearance, reacted upon the second, and was the cause of the belief that a Dhammasamgaha was said to have been instituted

by the Yasa, the Revata, and their associates, in the same sense as had formerly been said to have been done by Kassapa

The result which this investigation furnishes to the question regarding the origin of the collection of the sacred writings, we may state to be this the first Council is certainly brought by the tradition into connexion with the redaction of this collection, but this tradition contains no historical truth; the tradition of the second Council is historical, but in its authentic form it does not bring this Council into any connexion with the collection of the sacred books. Our inference is thus, for the present, a purely negative one; from the statements concerning the two Councils, nothing is directly gained with regard to the points in question. We shall subsequently have to return to the indirect results that might possibly be obtained, but we must first consider the THIRD Council, held under King DHAMMÂSOKA. As is well known, the tradition¹ in Ceylon concerning it is as follows:—

The acts of favour shown to the Community by Asoka induced a number of heretics to join the Community. For seven years the sacred ceremonies could not be performed, as the presence of these non-believers interfered with them. The King issued a command to the Community, through one of his officers, that the religious ceremonies must be observed; and, as this command was disregarded, the King's minister put several of the Bhikkhus to death with his own hand. The King, horrified at this proceeding, endeavoured to atone for it. The Bhikkhus advised him to invite the aged teacher MOGGALÎPUTTA; the latter came to the capital, preached before the King, and assured him that the minister's crime in no way affected him. Moggalîputta then selected, from among the great host of Bhikkhus

¹ The tradition is contained in the Dîpavamsa, the Mahāvamsa, and the Samantapāsādikā of Buddhaghosa. In the concluding chapter of the Cullavagga, the first two Councils only are spoken of.

who had assembled in the capital, one thousand of them to hold a Council with him. The false doctrines of those who had forced themselves into the Community were denounced, Moggalîputta then, in a treatise called *Kathâvatthu*, described the dogmatic position held by himself and his followers, and proclaimed it before the Council. This work is still preserved in the collection of the Pâli *Abhidhamma*.

In the domains of northern Buddhism there is but little said concerning the third Council¹. But it is incorrect to suppose that it was wholly unknown² there. That the references made to this Council are but rare may easily be accounted for.

It is well known that the period between the Councils of Vesâlî and Pâtaliputta is assumed by our records to have been the time of the origin of those schisms which separated the Buddhist fraternity into eighteen different schools. Moggalîputta, to whom is attributed the leading part at the Council of Pâtaliputta, was not an authority recognized throughout the whole domain of the Buddhist church (the very fact of the eighteen sects excludes such an assumption), he was, in fact, merely the head of *one* school. The Council, at which Moggalîputta formulated his own opinions, and denounced all views that differed from his own, resulted in a decisive triumph for his party over its adversaries. Thus it is perfectly intelligible that mention is so frequently made of these proceedings in the records of the Sinhalese, who consider themselves as belonging to the school of Moggalîputta, and so rarely, if at all, by the northern Buddhists. The tradition which ascribes

¹ Mr. Beal writes to me: "With respect to the Councils, ALL THE CHINESE VERSIONS OF THE VINAYA PITAKA agree in alluding only to two. There is no mention whatever of a Council at Pâtaliputra." In this the Chinese texts correspond perfectly with the Pâli versions of the Vinaya Pitaka, which likewise mention only two Councils, but we must beware not to conclude from this that the third Council is a mere invention.

² See the remarks of Koppen, *die Religion des Buddha*, vol. 1 p. 139.

the origin of differences of the schools to the period between the second and third Councils, and the fact that the northern and southern records speak much in the same way of the first two Councils, and not so with regard to the third, mutually confirm and explain each other. As a counterpart to the almost absolute silence in the records of the northern texts concerning Moggaliputta, it may be mentioned that Upagupta, whom the Buddhists of the north regard as the highest ecclesiastical authority under Asoka, is, as far as I know, nowhere mentioned by the Sinhalese.

After what has been said, we must not, from the fact that the northern writers do not allude to the third Council, entertain any suspicion of the Sinhalese historians having wilfully divided the facts belonging to the second Council, and framed two different Councils of them, or of their having referred to King Asoka—in whose reign the second Council was held—as to two different kings of the same name¹. As little would it be correct to say that the northern writers have described the second and third Councils as one. The two incidents have nothing whatever in common, with the exception of the accidental identity of names of the kings in whose reigns the events occurred, that most of the northern writers knew of or wished to know of but one of these events, is certainly as correct, as it is incorrect to assume that they turned the two into one.

¹ In Hiouen T'sang, at all events, in one passage, there is evidence of his being conscious of the difference between the two Asokas. The great king Dhammāsoka he always calls Wou-yeou, and speaks of him as a well-known person. Now, he at one time says (*Mémoires de H. T'sang*, vol. 1 p. 414) "Dans la première centaine d'années qui suivit le Nu vāna, il y eut un roi nommé 'O-chou-kia, qui était l'arrière-petit-fils du roi Pin-pi-so-lo (Bimbisāra). Il quitta la ville de la maison du roi (Rājagṛha), transiera sa cour à Po-tch'a-l (Pāṭaliputra) et fit construire une seconde enceinte autour de l'ancienne ville." Shortly before and afterwards Dhammāsoka is spoken of under the name of Wou-yeou. This is the only passage where Hiouen T'sang uses the name 'O-chou-kia. It seems undoubted that the author here understood 'O-chou-kia and Wou-yeou to be two different persons.

The Councils of Vesālī and Pāṭaliputta, respecting which we have here expressed our opinion, are the fixed points in the history of the earlier form of Buddhism. In order to indicate the position occupied by other incidents belonging to this period, we must look for the circumstances which connect them with those primary events.

In the above investigation, we have already spoken of several facts which must be placed in the period between the Council of Vesālī and that of Pāṭaliputta. This period, first of all, saw the origin of the schisms, and was also the time of the development of the Abhidhamma literature, which was brought to a close by the proclamation of the text of the Kathāvatthu at the Council of Pāṭaliputta¹. The composition of the closing chapter of the Cullavagga, which contains an account of the first two Councils, is, on the one hand, clearly of later origin than the Assembly at Vesālī, and, on the other hand, of an earlier date than the origin of the schismatic schools and of the Abhidhamma books, for this identical chapter is met with in the Vinaya of the different schools at a corresponding place, and it does not mention the Abhidhamma among the sacred writings of which it gives a survey intended to be complete.

What, however, is the chronological relation between the origin of the main substance of the Vinaya (i.e. of the whole Piṭaka, with the exception of this story of the Councils, and of the Parivāra) and the Councils of Vesālī and Pāṭaliputta?

The account of the Councils follows upon the actual closing chapter of the Vinaya, containing the laws for the

¹ It is scarcely necessary to remark that the contemporaneous origin of the schisms and of the Abhidhamma is not accidental, but that in it the natural connexion of the events is apparent. The same characteristic signature of that very stage of the development of Buddhism, which first advanced from the simple handing over and receiving of the doctrines, to a systematical dogmatizing, shows itself both in the domain of literature in the origin of the Abhidhamma, and in the domain of ecclesiastical life in those disputes which have produced the great schisms.

Bhikkhunīs¹ It is evident that this account is written as the conclusion or an appendix to the Vinaya, and that, accordingly, the main substance of the Vinaya laws was not composed later. It remains to be considered whether, at the time the closing chapter was composed, the principal part of the work did already exist as a complete whole, or whether the closing chapter and the other portions of the Vinaya were composed at one and the same time. It seems to me that the first of these alternatives possesses by far the greater amount of probability, not to say certainty. And that for two reasons. First we must consider the circumstance that in the closing chapter the redaction of the whole Vinaya is said to have been made immediately after Buddha's death. Now, though this tradition is proved to be untenable, it surely follows from the very fact of its existence—with perfect certainty—that, at the time the story in question was written, the redaction of the Vinaya was not a fact just accomplished or still held in fresh remembrance, and that least of all can it have been a part of the same diaskeuasis which gave rise to the very story that transposes that redaction a hundred years back.

Another point deserving consideration here is the treatment or non-treatment in the Vinaya of those questions which formed the subjects of discussion at the second Council.

No reader of the Vinaya will hesitate to admit that this collection contains not an historical account of what BUDDHA permitted and forbade, but an account of what was regarded as allowable and forbidden at a certain period long after Buddha's time. Now the whole second Council

¹ The Bhikkhunīs are constantly spoken of in the Vinaya after the conclusion of the laws relative to the Bhikkhus. In agreement with the fundamental division of the Vinaya into two main parts (Pārāpka Pācittiya—Mahāvagga Cullavagga), we find the regulations referring to the Bhikkhunīs collected in two passages, in the Bhikkhunīvibhaṅga at the end of the Pācittiya, and at the end of the Cullavagga before the story of the Councils.

was nothing more than a discussion on the permissibility of certain indulgences, a discussion which excited the attention of the whole community in the highest degree. We may with full assurance infer that if the discussions as to what was permitted and what forbidden, which we have before us in the Vinaya, were established after the time of this Council, it was next to unavoidable that, in appropriate passages, it should be directly stated how the Bhikkhus were to act with regard to the points so hotly disputed at Vesâlî. The materials for comparing the points disputed at Vesâlî with the doctrines of the Vinaya are all in our possession. The account in the Cullavagga concerning the Council even directly mentions, at each of the ten false precepts, *where* these are said to have been condemned by Buddha, so that we know upon what the ancient fraternity itself based the rejection of the ten heresies. Now we find that the text of the Vinaya, as we have it, does not in any way expressly touch upon most of these points,¹ that, in fact, it does not know of the propositions discussed at Vesâlî. The passages of the Vinaya to which the Cullavagga refers respecting the decision of the ten disputed points contain only general principles, not any express reference to the special subjects of the ten Vatthu. To these main propositions themselves are added—to facilitate the interpretation—fuller details, which touch upon a great number of special cases relating to the various rules, but the cases upon which the controversy at Vesâlî turned are not specified.² The texts of the Pârâjika and Pâcittiya—with the unwearied minute acuteness which is characteristic of the Indian mind—collect all the in any way conceivable possibilities that might apply to the propositions to be

¹ There is only one of these directly mentioned in the Vinaya, the tenth, which is obviously the most important of the disputed points, prohibiting any Bhikkhu from accepting gold or silver.

² I shall for the present not give *in extenso* in proof of this all the passages that come into consideration here, the publication of the complete Vinaya will enable every one to form his own opinion.

explained, in order to cut off every doubt as to the sense. Every one who knows the manner in which the discussion proceeds in these texts will not hesitate, with perfect confidence, to draw the conclusion that, at the time when these texts received their present form, nothing was as yet known of the ten Vatthu of the Bhikkhus at Vesâlî. The discussion of the ten propositions is given in the form of an account of the Council at Vesâlî, as an appendix at the end of the Vinaya, this, I think, is the best proof of the fact that when the dispute concerning the ten propositions was being carried on, the Vinaya itself already existed, that IT IS OLDER THAN THE COUNCIL OF VESÂLÎ.

Probably, however, not MUCH older. If we fix the date of the composition of the Vinayapitaka, as handed down to us, too long BEFORE the Council held at Vesâlî, we shall thereby, first of all, come too close upon Buddha's own day, and it is further opposed by the prophecy of Pâtali-putta being made the capital of the kingdom of Magadha, as contained in the Vinaya¹. According to the statement of Hiouen Thsang, King Kâlâsoka, in whose reign the Council of Vesâlî was held, is said to have changed his residence, and removed to Pâtali-putta, and, indeed, the royal residence had been removed there at the time the Council was being held, if the report in the Mahāvamsa (p 17, l 4) is correct. The removing of the residence of the Magadha kings to Pâtali-putta must be anterior to the redaction of the Vinaya Pitaka as we read it.

We shall now, in conclusion, draw up a list of the successive events in the literary and ecclesiastical history of the Buddhists, belonging to the period we have been discussing.

- 1 The Genesis of the Pātimokkha. The earliest beginnings of the Dhamma literature.

¹ Mahāvagga, VI 28, 8. Compare Mahāparinibb. S, p. 13.

2. The formation of the Commentary on the Pâtimokkha, which is included in the Vibhaṅga
- 3 The Vibhaṅga is compiled; the Mahāvagga and the Cullavagga are composed; origin of the main substance of the Suttanta literature.
- 4 COUNCIL AT VESÂLÎ
- 5 Origin of the legends of the Council at Rājagaha; composition of the closing chapter of the Vinaya
- 6 Schisms in the Buddhist community, origin of the Abhidhamma
- 7 COUNCIL AT PÂTALIPUTTA; the Kathāvatthu

If, as is justified by Asoka's inscriptions, we assume the year 265 B.C. as the approximate date of his coronation, and we calculate 118 years back from this to the Council at Vesâlî—in accordance with the chronological system of the Mahāvamsa and Dipavamsa¹—we shall find the date

¹ I agree perfectly with the remarks made by Dr Buhler respecting the Sinhalese chronology "The smallness of the period, sixty years of which are besides covered by the reigns of Candragupta and Bindusâra, where Brahmans and Buddhists agree in their figures, makes a considerable deviation from the truth improbable, and for practical purposes the number of years given by the Buddhists may be accepted as a fact" I believe I may be justified in agreeing to this judgment of Dr Buhler, even though I do not share his opinion that the edicts of Sahasrâm and Rupnâth contain an authentic confirmation of the chronological system of the Sinhalese, which is as old as the time of Asoka himself. The statement in these inscriptions regarding the length of time during which the king who set them up, remained a layman (upāsaka), does not seem to me to have been correctly treated by Dr Buhler. The inscription of Sahasrâm reads || || || || || yâni savachalâni, the inscription of Rupnâth sâtrakekâni adhuti | ni va[sâ] Dr Buhler's transcription of this inscription reads adhutsâni, in the drawing in the *Corpus Inscriptionum* (Vol I Pl. XIV), however, the penultimate is stated to be illegible, and the photo-zincograph in the *Indian Antiquary* (June, 1877) seems to furnish the reading yâ rather than sâ in the passage in question, and the reading yâ is also confirmed by the Sahasrâm edict. It seems to me, therefore, that the only accredited reading is adhutyâni (or adhatyâni), and this is undoubtedly the same as adhatyeva and adhatiya of the Pâli and adharja of the Jaina Prâkrit, which signifies "two and a half" The King, therefore, was not an Upāsaka for thirty-two and a half years and more, but for thirty years less. Dr Buhler's principal argument in favour of the supposition that the inscriptions were made by Asoka is this that it is only the long reign of this monarch, of all the kings of the Maurya dynasty, which tallies with the numbers given in the inscriptions. My opinion is that the inscriptions might have been made by any Maurya king, who had reigned for at least about four years, and the Community mentioned might be any one of the numerous sects of that time, and—considering the expression "vivutha"—any other rather than the Buddhist. If the King was nevertheless Asoka, and the Sangha the Buddhist, the inscription would not confirm the chronology of the Sinhalese, it would oppose it.

of this Council to fall somewhere about 383 B.C. From what has been said above, the revision of the Vinaya must have been somewhere before that time, but not much earlier. Hence we shall be right in conjecturing that it was not very far removed from 400 B.C. The error which might possibly arise from the inaccuracy of this calculation cannot at all events be a considerable one.

I do not think we shall be overestimating the literary productivity of the Buddhist Samgha by considering it possible that, during the first ninety years after Buddha's death, it had produced a literature of this great compass, and one so widely scattered in strata of an earlier and later origin. Let us compare it with the literary productions that emanated from the Socratic school during the seventy-seven years between the death of Socrates and that of Aristotle, or with the works of Kant and the philosophers who followed him, during the fifty years between the publication of the *Critic of Pure Reason* and the death of Hegel. The period of Indian history of which we are speaking was—this we must bear in mind—on the one hand, most seriously affected by the religio-ascetic thoughts which have created Buddhism, on the other hand, it possessed a perfect mastery of the literary form. It is most probable that other sects had preceded the Buddhists in laying down their ordinances for the community and their dogmatic principles in a literary form. What these sects had accomplished the Buddhists made use of, and, if nowhere else, they at all events found in the texts of the Brāhmaṇa, of the Sūtra and Upanishad, prototypes for the development of a didactic material in a form appropriate for the further transmission to disciples. Fellow-labourers in the work were to be found throughout the whole Jambudīpa, wherever there were Bhikkhus to whom the doctrines of Gotama Buddha had found their way. Hence our opinion of the early origin of the Buddhist

texts, based as it is upon external proofs, does not clash, but agrees perfectly with the internal possibility and probability.¹

We have hitherto endeavoured to describe the history of the development of the Buddhist Vinaya-literature without regard to the DIVISION OF THE SCHOOLS, all of which have their own texts² We pass on to an examination regarding that SCHOOL, the Vinaya-texts of which have been preserved to us in Ceylon, and of its position among the other schools into which the Buddhist church divided itself

¹ The edict of Barrât has been brought forward to oppose the great age of the Buddhist Holy Scriptures in the form we now have them, to me this seems altogether wrong King Asoka mentions in that edict a number of texts, the study of which he recommends to the fraternity and to laymen He intended in no way to draw up a list of *all* the sayings of Buddha which the King considered as authentic, but to give a selection of those which he held to be specially deserving of study The fact that only some of the titles mentioned in the inscription have hitherto been met with in the texts cannot cause the slightest hesitation First of all the Pâli texts have not yet been examined so completely as will be necessary, and then we must remember that the same text was frequently known by several titles Compare, for instance, the names which Buddha gives at the end of the Brahmajâlasutta (Sept Suttas, p. 57) to this discourse (Atthajâla, Dhammajâla, Brahmajâla, Ditthijâla, Anuttarasamgâmaññajaya), or let us ask, who, at a first glance, would recognize the identity of the Pârâjika and Pâcittiya with the Suttavibhaṅga, or the identity of the Âgamas with the Nikâyas, etc Thus the "Moneyasuta," to which the inscription alludes, may be identical with the Sâmaññaphalasutta, if we must not rather identify it with the little discourse contained in the Tikampâta of the Ânguttara-Nikâya which begins "Tinnâmi bhikkhave moneyyâmi" (see the Apâyavagga, fol. 34a of the Phayre MS) The "Mumgâthâ" most probably are the twelfth Sutta of the Suttanipâta The "Lâghulovâda," concerning falsehood, which is mentioned in the inscription, is the Âmbalatthikâkâhulovâda, the sixty first among the Suttas of the Majjhima-Nikâya The Vinayasamâkasa (= vinaya-samâkâsha) is, I think, certainly not the Pañivâra, as Mr. Davids once supposed This work, at least to judge from the Pâli version which is the only one I know, is undoubtedly of more recent date than Asoka, besides, on account of its form, which is somewhat like an index, it was of all the Vinaya texts least of all adapted for being studied in wider circles The expression "substance of the Vinaya" seems to me to apply very well to the Pâtimokkha The meaning of the title Anâgatabhayaṇi can be gathered from the Araññikânâgatabhayaṇasutta of the Ânguttaramâkâya (given in the Suttasamgaha, MS Orient fol. 939, of the Royal Library in Berlin, fol. cam) This Sutta describes how the Bhikkhu, who lives a solitary life in the forests, should have ever before him the dangers that might suddenly put an end to his life—serpents, savage animals, etc (these are the "fears of the future"), and such thoughts should lead him to exercise all his energies in order to arrive at the goal of his religious strivings

² The opinion of Professor Wassiljew (Der Buddhismus, p. 68 of the German translation), that the Vinaya literature was the same in all the different schools, is, strictly speaking, not correct It is true, only, so far as has yet been discovered, that the Vinaya of the different schools is based upon the same fundamental redaction, but this original Vinaya has assumed very different forms in the different schools



Among the historical traditions of the Mahāvihāra in Ceylon,¹ there has been preserved an account of the eighteen sects which arose during the course of the second century after Buddha's death, and we have several other similar accounts from the northern records.² The various names in the different reports do not always correspond exactly, not only were different names given to the same school, but in the course of time more than eighteen schools arose, and the various reports selected from among these, first one and then another, in order to produce the number eighteen that had long been regarded as the established number. However, in spite of the lists not agreeing perfectly, we can, with sufficient certainty, discern several large groups of schools that are closely allied among one another.

Which is the school, the texts of which we have before us in the Pāli language? And with which other schools was it most closely connected?

According to the traditions of the Sinhalese, one of the schools possessed a claim to be considered as orthodox, on account of its having held fast to the original tradition of the THERAS (mūlatheravāda); of course the Sinhalese church considers itself as belonging to this party. That the name THERAVÂDÎ was not a mere title of honour which the followers of this school applied to themselves alone, but that their right to it was generally recognized, is evident from the fact that Hiouen T'sang also gives this name ("Chang-tso-pou") to the Sinhalese community.

Now, in my opinion, it can be shown with tolerable certainty that this same school bore another name in addition, that of the VIBHAJJAVÂDÎ (Vibhajjavādinas). From

¹ The historical portions of the great Atthakathā of the Mahāvihāra form the basis not only of the historical statements of Buddhaghosa, but also of the histories *Dīpavamsa* and *Mahāvamsa*. I intend to give a proof of this in my edition of the *Dīpavamsa*.

² Compare Wassiljew, *l. c.* p. 249 ff., *Tāranātha, Geschichte des Buddhismus* (German translation), p. 270 ff.

the reports of the northern Buddhists, more especially those of the Mahāsamghikās and Sammatīyās,¹ we find, by the side of two other groups of schools² which are in close affinity, the following third group the Sarvāstivādinās, VIBHAJJAVÂDINAS, Mahīśāsakās, Dharmaguptakās, Kāçya-pīyās, Samkrāntikās (by the side of the last we also find the Tāmraçātīyās mentioned here, which seem to be identical with or clearly related to them)³ Now the historical literature of Ceylon corresponding with the above gives the following group the THERAVÂDÎ, Mahimsāsakā, Sabbatthavādî, Dhammaguttikā, Kassapikā, Samkantikā, Suttavādî If those names that are the same on both sides are left out, the result would most probably be the identity of the Theravādî with the Vibhajjavādinās.

Now this probability, it seems to me, becomes a certainty by the account in the Mahāvamsa concerning the third Council held under King Asoka Asoka caused large numbers of heterodox Bhikkhus to be expelled from the community, and finally asked the true believers Which doctrine did Buddha himself proclaim? They answered He was a VIBHAJJAVÂDÎ. Whereupon the King turned to the Thera Moggalîputta —

vibhajjavādî sambuddho hoti bhante 'ti āha so,
thero āmā 'ti etc ⁴

The result seems certain if the appellation Vibhajjavādî was known as the name of a school, and the Sinhalese tradition—and moreover in a passage where the point in question was to distinguish the true from the false doctrines—declared the founder of the church to be a Vibhajjavādî,

¹ Tānanātha, *l c* pp 271, 272

² In the centre of one of these groups stand the Mahāsamghikās, in that of the other the Vatsīputrīyās

³ Tānanātha, *l c* p 273

⁴ To the passage quoted above I add the following words I have met with in a subscription given by the Mahāvihāra monks to the third book of the Cullavagga "ācariyānam vibhajjapadānam (vibhajjavādīnam?) Tambapannidīpapasādakānam Mahāvihāravāsīnam" See also Minayeff, in his Introduction to the Prātimoksha, p 1x

it is clear that the Sinhalese recognized that school as the orthodox one, and reckoned themselves as belonging to it

A somewhat different statement is given by FA HIAN,¹ who makes the express remark that the Vinaya used in Ceylon belonged to the Mahîçâsakâs. This cannot be correct. For, in the first place, the Sinhalese themselves considered the Mahîçâsakas as one of those sects which had gone off from the true faith, and, secondly, Hiouen Tsang gives the sect which prevailed in Ceylon a different Chinese name to that which he, as a rule, employs for the Mahîçâsakas. Yet this, at least, seems to result from Fah Hian's statement the Vinaya of the Mahîçâsaka school must be remarkably like the version of the Vinayapitaka handed down in Ceylon.² Through the kindness of Mr BEAL I have been enabled to make a beginning on the comparison of the two versions. The task of proving in detail the relation between the texts of the different schools must be reserved for future investigations; it can scarcely be doubted that a knowledge of the original form of the Vinaya will, in this way, be attained with as much certainty as accuracy with regard to detail. It is self-evident that first of all the Chinese translations of the Vinaya-literature of several of the Buddhist schools must be examined in detail. Persons acquainted with the Chinese language, and who have access to these works, will be sure to receive the thanks of all interested in the study of Buddhism for every communication with regard to these important literary documents. Meanwhile, however, it will at all events be of interest to inquirers in this domain to become acquainted at least with the arrangement of the

¹ Beal, *Buddhist Pilgrims*, p. 165

² It is probably not accidental that the *Dîpavamsa* mentions the Mahimsâsakâ first among those schools which branched off from the Theravâda, and that the northern Buddhists also are in the habit of mentioning the Vibhajjavâdinas and the Mahîçâsakâs side by side

Vinaya of the Mahīśāsaka-school, and to be enabled to compare it with the Pāli Vinaya. I shall, therefore, here communicate the remarks which Mr Beal has had the kindness to send me relating to the Mahīśāsaka-school, and I shall accompany these with notes, giving the corresponding data relating to the Pāli version.

Mr Beal writes :

1 "There is no division of the Chinese version of the Buddhist Vinaya corresponding to that you name in the Pāli¹ In the case of the Mahīśāsakas, the first section of the FIRST DIVISION is called Po-lo-i, *i.e.* Pārājika The second section of the first division includes the 23 (13 ?) Samghādisesa rules The third section of the first division is called Wou-teng, *i.e.* the Anityā dhammā The fourth section of the first division is called Shi-sah, which I take to be = Nissaggiyā The fifth section of the first division includes the 91 (92 ?) Pācittiya rules

2 "The SECOND DIVISION includes eight rules for the Bhikkhunīs, called the eight Pārājika rules The remaining sections of this division contain rules for the Bhikkhus similar to those for the Bhikkhus²

3 "The THIRD DIVISION contains, 1st, A LIFE OF BUDDHA,³ 2nd, Rules for ordination, residence during rainy season, etc. This evidently corresponds to the MAHĀVAGGA of the Pāli

4 "THE FOURTH DIVISION contains, 1st, a section called Mih-tsang, *i.e.* Adhikarana-samatha, rules for avoiding litigation, and 2nd, rules for holding sessions of priests (Samgha-kamma)⁴

5 THE FIFTH DIVISION contains miscellaneous rules, and

¹ This is the division into the five works Pārājika, etc

² As yet all the data agree exactly with the Pāli Vibhāṅga, except that no mention is here made of the short chapters which in the Pāli redaction come in after the Pācittiya

³ This corresponds with the first chapters of the Pāli Mahāvagga

⁴ This corresponds with the first four Khandhas of the Cullavagga

evidently agrees with the Pâli Parivâra¹ Under this last division, we have in Chinese the history of the Councils

"In order to test the identity of the Pâli and Chinese versions, I will now give an outline of the first division, as it is found in the MAHÎSÂSAKA school

"The FIRST SECTION commences with a reason why the teaching of former Buddhas had not endured, viz that like flowers, when not well fastened together, are scattered by the wind, so the teaching of Buddha, if not systematically arranged and bound together in order, would soon be dispersed by the opposition of enemies and heretics

"Buddha then accepts the invitation of a Brahman, called Pi-lan-jo (Verañja), to partake of hospitality during the three months of wass The Brahman forgets to fulfil his engagements, being immersed in bodily enjoyments, at the end of the three months Buddha goes to him and reproves him for his neglect²

"Buddha then proceeds with his followers to the neighbourhood of Vaisâli, and here begins an account of the transgressions against the Law meriting expulsion.

1. "The sin of Sudâna Karandaputra,³ who, having become a disciple, was tempted by his wife to abjure his vows of chastity.

2 "The story of a Bhikkhu⁴ and a female monkey.

3 "A story about going to festivals and dances given by non-believers⁵

¹ More likely this section corresponds with the second half of the Cullavagga, and a section corresponding with the Parivâra is wanting in the Chinese Vinaya The story of the Councils which Mr Beal mentions will be found in the Pâli Vinaya, at the end of the Cullavagga

² All this corresponds exactly with the Introduction to the Vibhângga, the comparison also of the flowers which are scattered by the wind, is made use of in the Pâli text

³ Pâli Sudinno Kalandaputto

⁴ Tena kho pana samayena aññataro bhikkhu Vesâhiyam Mahâvane makkatim âmsena upalâpetvâ tassâ methunam dhammam patisevati, etc

⁵ I do not find anything exactly corresponding with this in the Pâli text Perhaps the following is the passage meant tena kho pana samayena sambahulâ Vesâhikâ Vajjiputtakâ bhikkhû yâvadattham bhujjimsu, yâvadattham sūpimsu, yâvadattham nahâyimsu, yâvadattham bhujjivâ ayomiso manasikarivâ methunam dhammam patisevimsu

4 "Specific transgressions, and their degree and guilt

5 "The story of Danaka,¹ a potter's son, whose wooden house having been destroyed by thieves, he built him a large stone house, which Buddha ordered to be pulled down.

6 "The story of a Rishi who was annoyed by the visits of a Nâgarâja Bodhisatva ordered the Rishi to ask the Nâga for the Mani-gem concealed in his crest, on which the Nâga ceased to come to the Rishi This story concludes with a gâthâ

'Men do not like beggars, and they soon learn to hate them,
The Nâgarâja hearing words of begging went away and never returned'²

"The SECOND SECTION of this division is taken up with stories about Devadatta³

"The other sections are occupied with stories relating to the subjects discussed in them, viz with reference to clothes, medicines, bedding and other matters.

"The SECOND DIVISION, relating to nuns,⁴ is occupied by stories and instances of a similar character as those in the first division

"The THIRD DIVISION is occupied by a life of Buddha, from his election in the time of Dipamkara down to the conversion of Sâriputra and Moggallâna"⁵

So far Mr Beal's communication in connexion with the Vinaya of the Mahîçâsakâs

¹ Dhaniyo kumbhakâraputta (second Pârâjika)

² This story belongs to the second Samghâdisesa dhamma That the person who advised the Rishi was the Bodhisatva himself is not expressly stated, in fact, it seems that in the earlier texts the stories related there of past times ('bhûta-pubbam') were only in few cases connected with Buddha himself, and with the persons surrounding him, whereas this invariably happens in the Jâtaka collection The verse is as follows

"na tam yâce yassa piyam jigimse, videso hoti atiyâcanâyâ
nâgo manum yâcito brâhmanena adassanâfi fieva tad ajjhagamâ 'ti"

³ Similar stories occur in the Pâli text in the discussion of the 10th and 11th Samghâdisesa dhamma

⁴ Bhikkhunî-vibhaṅga

⁵ This corresponds with the introductory chapter of the Mahâvagga The story in it does not begin with an account of Buddha's previous existences, but begins with the time when he attained the dignity of a Buddha It extends, like the Chinese version, to the conversion of the two Aggassâvaka

Of the *Tibet Vinaya*, the Vinaya of the Mahāsarvāstivādinās, we have the well-known detailed extracts of CSOMA KOROSI¹ A comparison of the statements of these two scholars relating to the texts that have been examined by them, with the Pāli Vinaya, leads with perfect certainty to the following conclusion

All of the different versions of the Vinaya are based upon one foundation, the arrangement of the material is the same in all, a large portion of the stories interwoven in the text correspond in all It has been pointed out above, that of the elements which constitute the Vibhaṅga the narrative portions were added last, the addition of these stories was made at an earlier period than that in which the differences of the various schools arose Even the story of the first two Councils—which is clearly the part of the Pāli Vinaya last composed, is also met with at the exactly corresponding place in the Vinaya of the Mahiṣāsakas, and of the Mahāsarvāstivādinās

Hitherto, I have been unable to discover any traces in the Pāli Vinaya that the original text common to ALL the various versions of the Vinaya has here experienced any kind of alterations, and more particularly we find here no kind of interpolations showing special reference to Ceylon.² The diction also and the archaic colouring of the language is the same throughout the whole Pāli Vinaya, the easily recognizable and characteristic peculiarities of the later works admitted into the Tipitaka, and still more of the Atthakathās, are altogether foreign to this Vinaya Thus it seems to me very possible, and even probable, that the Pāli version represents the

¹ *Analysis of the Dūṭṭha* in the *Asiatic Researches*, vol xx especially p 45 ff. That the Tibet Vinaya belongs to the Mahāsarvāstivādinās is stated by Wassiljew (*Buddhismus*, p 96)

² Of the Sinhalese works, known to me, and which discuss Buddha's first actions after he became a Buddha, not one omits mentioning his attention to Laṅkā The Mahāvagga, although it treats of the same portion of Buddha's life, knows nothing of this

Vinaya in its original form, as it existed before the separation of the schools, and that the claim of the Sinhalese fraternity to possess the true Theravāda is well-founded. With regard to the two other schools, we can perceive the existence of later additions even in the short quotations from them which are all we as yet possess. These additions are by no means altogether unknown to the Sinhalese church, but they have there been placed in the *Atthakathās*, so that the text of the *Tipitaka*, as preserved in Ceylon, has remained free from them.

With regard to the contents and the style of representation, the Pāli version has hitherto shown itself to be the most original, if not *the* original version. But it may with certainty be maintained that in *one* respect, in reference to the *dialect*, it differs from the original text. No one acquainted with the earliest history of Buddhism will entertain any doubt that the fundamental constituent parts of its sacred texts were first fixed in the kingdom of Magadha, and in the Māgadhi language. It is certain that the Pāli language is not the Māgadhi language, and it is unnecessary here to repeat the proofs which do not leave the smallest room for doubt¹. Now, in the *Cullavagga* it is said that Buddha had decreed that every one should learn the sacred texts in his own language.² This story will scarcely induce us to believe that such a decree proceeded from Buddha himself, however, it follows from this story with the greater certainty—what is of more importance for us—that at the time when the holy texts

¹ Compare, E. Kuhn, *Beitrag zur Pāli-Grammatik*, p. 7. Little as we can believe that in the Pāli we have the Māgadhi language itself, as little can we assume that the Buddhist texts were originally brought to Ceylon in Māgadhi, and that there, under the influence of the Sinhalese, the language became changed into its present form, known as the Pāli language, for the ancient Sinhalese language—as we at present know it from inscriptions—agrees with the Māgadhi in some of those very points which distinguish the Māgadhi from the Pāli.

² *anujānāmi bhikkhave sakāya niruttiyā buddhavaṇṇaṃ paṇipūnitaṃ* ti

of the Buddhists were spread over India, they were certainly not handed over to the different parts of India in the Māgadhi language, but in the vernacular dialect peculiar to the several districts. It is probable that if the Buddhist doctrines had, at that period, been adopted in Ceylon also, and that the texts also had, at that time, been brought over to Ceylon, the old Sinhalese language would have been the one used there for these texts, in the same way as the various Indian dialects were used throughout India.

The course of events was, in fact, a different one. The Tipiṭaka was transplanted to Ceylon at a time when the tradition of the holy texts had lost the character of elasticity which allowed every one to take Buddha's words, and to adapt them to his own language. A beginning had already been made not only to watch over the substance of the words, but over the very letters themselves—over Nāma, Lūga and Parikkhāra, as is said in the Dīpavamsa. Thus Ceylon received the sacred traditions in the language of *that* part of India from which the Tipiṭaka was brought over to the island, and in this same language—which consequently became the sacred language of the Buddhist community in Ceylon—the Sinhalese continued to propagate the tradition.

This language is the PĀLI. But to what part of India did the Pāli originally belong, and from whence did it spread to Ceylon? There are two paths open for this investigation. By discussing the historical tradition one can inquire from which part of India Ceylon obtained its knowledge of the Buddhist literature, and secondly, on the basis of the ancient inscriptions, we may ask to what geographical limits the grammatical peculiarities are confined which distinguish the Pāli language from the other popular dialects of India? If no error is made in the inquiry, the results obtained from these two paths must

agree Our investigation will take up the first of these paths, and be continually controlled by the results that present themselves on the second of the two

The tradition of the Sinhalese, we know, connects the conversion of the island to the Buddhist belief with the name of Mahinda (Mahendra), the son of King Asoka. The Mahāvamsa¹ gives some details concerning the descent and the birth of Mahinda. When Asoka, as a young prince, left for Ujjenî, in order, at his father's command, to undertake the regency of the country of Avantî, he, on his way thither, and in the city of Cetiya—also called Vidisa—married the daughter of a Setthi, and in Ujjenî she gave birth to Mahinda. Asoka resided in Ujjenî for ten years after the birth of Mahinda, but upon his father's death he removed to Pātaliputta, and undertook the government of the whole kingdom. It is probable—as probable as the whole account itself—that young Mahinda lived in Ujjenî with his father till the latter became king.

On these data, Westergaard,² and with him E Kuhn,³ have assumed that Mahinda, when he spread the Buddhist doctrines to Ceylon, made use of the language of his native country, and that consequently the Pāli was the dialect of Ujjenî.

This hypothesis seems to me to possess but little probability. For even though we credit the statements of the historical books of the Sinhalese regarding the life of Mahinda, it is little in keeping with these to assume that the Prince made use of the Ujjenî dialect for his religious work. Mahinda joined the Buddhist Samgha in his twentieth year, six years after his father's being anointed,

¹ Turnour's edition, p. 76

² *Ueber den ältesten Zeitraum der indischen Geschichte* (German translation, p. 87)

³ *Beiträge zur Pāli-Grammatik*, p. 7

ten years after the beginning of his father's reign. It is hardly conceivable that he should have studied the literature of Buddhism in the language of his childhood, at a time when he had evidently for long lived at the royal court in Pataliputta, and that he should not rather have become acquainted with the works in the language of the court, it being, moreover, the language in which Buddha himself originally had taught his people.

Another difficulty presents itself. We are not yet acquainted, by inscriptions, with the Ujjenî dialect itself. But we have a safe support in the inscriptions of Bhilsa, which is identical with Vidisa, the home of Mahinda's mother¹. A lively intercourse was carried on between the town of Vidisa and the not very distant city of Ujjenî, as we learn from the numerous inscriptions found at Vidisa relating to citizens of Ujjenî. The dialect of the inscriptions of Bhilsa, however, differs in too many essential points from the Pâli for us to regard it as in any way likely that the Pâli language originated in this part of India.

Thus there are difficulties that cannot be overcome as long as we consider the traditions of the Pâli Tipitaka as connected with the person of MAHINDA, it is impossible both to identify the Pâli with the language of Mahinda's youth and with the court language of his paternal home.

A fundamental mistake in the investigation seems to me to lie in the fact of their making Mahinda play so decisive a part. In fact, it cannot by any means, with the requisite strictness, be considered as sufficiently attested, that Mahinda brought the sacred texts to Ceylon.

Asoka's own inscriptions tell us that in the reign of this monarch steps were taken to propagate his beneficent maxims

¹ See Cunningham, *The Bhilsa Topes*, p. 95

in a number of other countries, and also in Ceylon,¹ considering Asoka's well-known position towards Buddhism, it is also very likely that the missionaries who, at his instigation, went to Ceylon, were Buddhists. And hence, in all probability, the stories of the Sinhalese concerning Mahinda may contain some germ of historical truth. This germ, however, has become surrounded by a coating of inventions which render it impossible to place any faith in the traditions of Mahinda. Prince Mahinda himself, as the founder of the Ceylonese Bhikkhusamgha, the Princess Samghamittâ, his sister, as the foundress of the Bhikkhunîsamgha, the stories about bringing over the relics and the Bodhi-branch—all this looks like a tissue of a little truth and a great deal of fiction, invented for the purpose of possessing a history of the origin of the Buddhist institutions in the island, and to connect it with the most distinguished person conceivable—the great Asoka. The historical legend is fond of poetically exalting ordinary occurrences into great and brilliant actions, we may assume that, in reality, many things were accomplished in a more gradual and less striking manner than such legends make them appear. Whatever we may choose to think about the Buddhist impulses that are said to have reached Ceylon from the court of Asoka, in my opinion the naturalization of the whole great BUDDHIST LITERATURE in the island of Ceylon does not look as if it had been brought about by the sudden appearance of missionaries from the Magadha kingdom, but as if it were the fruit of a period of long and continued intercourse between Ceylon and the adjacent parts of India. It is self-evident that, at all times, there must have been a greater amount of intercourse between Ceylon and the peninsula of the Deccan—more particularly the countries along the shore—than between Ceylon and Hindostan. Those acquainted with the ancient records relating to Ceylon will know of numerous

¹ Second rock edict, *Corpus Inscript* p. 66.

proofs with regard to the relations in which Ceylon stood to the kingdom of Kālīṅga,¹ and in such a case we should scarcely require any express proofs at all. The Kālīṅga country, or one of the adjacent kingdoms of Southern India, seems to me to have the most claim to having been the medium for transplanting the Buddhist literature into Ceylon.

In corroboration of this conjecture, I appeal, in the first place, to the geographical distribution of the Buddhist schools in India, according to the statements of HIEUEN THSANG. The followers of the Sthavira school (Chang-tso-pou), which predominated in Ceylon, are not mentioned by the Chinese traveller as met with in those parts of northern India, which have to be regarded as the true seat of ancient Indian civilization.² The chief seats of this school—apart from Ceylon—are situated on the eastern shores of India, beginning at the mouths of the Ganges, and southwards, in the dominion of the Kālīṅga and in the country of the Drāvida, further, on the west coast in those parts which also stood in connexion with Ceylon, in Bharukaccha and Surāshtra,³ in the Malaya kingdom the school is not expressly named, but mention is made of a monastery said to have been founded by Mahīnda.⁴ It may be added that the same school also, probably, had its seats in the dominion of the Andhra, the neighbours of the Kālīṅga. Buddhaghosa frequently speaks of the views expressed in the Atthakathā of the Andhra, so that it is a very likely supposition that the

¹ Burnouf-Lassen, *Essai sur le Pāli*, p. 44, *Mégastrhenes*, ed. Schwanbeck, p. 176, *Mahāvamsa*, p. 241, *Journ. Roy. As. Soc. N. S.* vol. vii. p. 160 and following.

² To this there is but one exception, which is, however, only an apparent one. There was at Gayā, in the immediate vicinity of the Bodhi-tree, a monastery belonging to the school Chang-tso-pou (*H. Ths.* iii. p. 487 *et seq.*), but it had been founded by a Ceylonese king, and always remained in connexion with Ceylon. This monastery is of interest from the fact that in all probability it has played an important part in the life of Buddhaghosa. He was born "bodhumanda-samipamhi" (*Mahāvamsa*, p. 250), the place where he received the instigation to travel to Ceylon was most likely this very monastery.

³ *H. Ths.* iii. pp. 82, 92, 119, 154, 165.

⁴ *Ibid.* p. 121.

Atthakathâ of the Andhra referred to the same redaction of the texts to which Buddhaghosa made a commentary¹

Perhaps, when we possess a larger number of ancient inscriptions from the kingdoms of the Andhra, Kalīṅga, and neighbouring tribes, we shall with greater certainty be enabled to determine which was the original home of the Pāli language. But even the inscriptions to which I, at present, have access, in my opinion, justify the assertion that the home of the Pāli language must, for better reasons, be looked for more to the south than to the north of the Vindhya mountains. Look at the inscription of the mother of Sātakanni,² King of the ANDHRA, found at Nāsik, or the important, but unfortunately, as yet, partially unintelligible rock-inscription of Aira Māhameghavāhana,³ King of the KALĪṅGA, discovered in Khandagiri. It will be found that the differences between the dialect of these inscriptions and the Pāli are not greater than can readily be explained from casualties relating to the different manner in which the texts were handed down on both sides⁴

What I have said above will, I hope, give a certain probability to my supposition that the version of the Tipitaka preserved in Ceylon and its dialect the Pāli were brought to the island from the peninsula of South India, probably from the kingdoms of the Andhra or Kalīṅga. In this way we lose, it is true, a fixed date for this event, such as is given in the story about Mahinda;

¹ This, however, cannot be regarded as certain, the indications given by Minayeff in his Introduction to the Prātimoksha (p. viii adn. 11) would lead to a different view.

² No. 26 of the inscriptions collected by West (Journ. Roy. As. Soc. Bombay, vol. vii.)

³ *Corpus Inscript.* Plate XVII.

⁴ There is an interesting example, by which it can be shown that in one instance at least an apparent disagreement between the orthography of the Pāli and that of the inscriptions did not exist at the time of Kaccāyana, but was introduced into Pāli at a later period, the spelling *bb* of the Pāli (*sabba*, etc.), where the inscriptions give *v*, that is, *vv* (*sava*, etc.). Both Kern and Goldschmidt have made use of the spelling *bb*, in disputing the great age of the Pāli language. Thus it is an important fact that Kaccāyana did not write *dubbate*, but *divvate* (vi. 2, 10, p. 236 ed. Senart).

we have no longer any right to regard Asoka's reign as precisely the date of the separation of the northern and southern tradition of the Tipitaka. The events which, according to our view of the matter, take the place of Mahinda's journey as a missionary, namely, the school Chang-tso-pou becoming naturalized in Southern India, more especially in the countries on the coasts, and its doctrines spreading to Ceylon, are such as do not admit as yet of any chronological determination. However, our investigations regarding the origin of the Vinaya offer some compensation for the chronological supports that are lost. If the view put forth above is correct—according to which the first four portions of our version of the Vinaya received the fixed form in which we now possess them about a century and a half before the time of Asoka, except as regards the dialect—there can scarcely be any great cause for lamenting the loss of those other chronological data.

It cannot be a matter of indifference to any branch of the inquiries into the development of the ancient Indian mind, whether we can safely assume the origin of a collection of works of such great compass and of such varied substance as the Buddhist Vinaya, to have been a century and a half earlier than the origin of those literary documents which were hitherto believed the oldest of those, the origin of which can be traced to a certain time. May those eminent scholars who have solved many a tough problem in the domain of Pāli and of the Buddhist literature, lend us their assistance in leading the investigations which these observations are desired to excite, to safe conclusions!

Before I conclude, I beg to express my sincere thanks to the Royal Academy of Sciences in Berlin and to the India Office in London, by whose support I have been

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THE EDITOR.

BERLIN,

May, 1879

VINAYAPIṬAKAM.

MAHĀVAGGA.

Namo tassa bhagavato arahato sammāsambuddhassa.

I

Tena samayena buddho bhagavā Uruvelāyam viharati
naggi Nerañjarāya tīre bodhirukkhamūle pathamābhisam-
buddho. atha kho bhagavā bodhirukkhamūle sattāham eka-
pallaṅkena nisīdi vimuttisukhapatisamvedī ||1|| atha kho
bhagavā rattiyā paṭhamam yāmam patuccasamuppādam
anulomapaṭilomam manas' ākāsa avijjāpaccayā samkhārā,
samkhārapaccayā viññānam, viññānapaccayā nāmarûpam,
nāmarûpapaccayā salāyatanam, salāyatanapaccayā phasso,
phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā
upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jāti-
paccayā jarāmaranam sokaparidevadukkhadomanassupâyāsā
sambhavanti. evam etassa kevalassa dukkhakkhandhassa
samudayo hoti. avijjāya tv eva asesavirāganīrodhā samkhā-
ranīrodho, samkhāranīrodhā viññānanīrodho, viññānanīrodhā
nāmarûpanīrodho, nāmarûpanīrodhā salāyatananīrodho, salā-
yatananīrodhā phassanīrodho, phassanīrodhā vedanānīrodho,
vedanānīrodhā tanhānīrodho, tanhānīrodhā upādānanīrodho,
upādānanīrodhā bhavanīrodho, bhavanīrodhā jātīnīrodho, jātī-
nīrodhā jarāmaranam sokaparidevadukkhadomanassupâyāsā
nirujjhanti. evam etassa kevalassa dukkhakkhandhassa

nīrodho hotīti. ||2|| atha kho bhagavā etam attham vīditvā tāyam velāyam imam udānam udānesi.

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa
ath' assa kaṅkhā vapayanti sabbā yato pajānāti sahetudhamman ti. ||3||

atha kho bhagavā rattiyā majjhīmam yāmam paticca-samuppādam anulomapaṭilomam manas' ākāsi avijjāpaccayā samkhārā, samkhārapaccayā viññānam, viññānapaccayā nāmarūpam—la—evam etassa kevalassa dukkhakkhandhassa samudayo hoti—pa—nīrodho hotīti ||4|| atha kho bhagavā etam attham vīditvā tāyam velāyam imam udānam udānesi.

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa
ath' assa kaṅkhā vapayanti sabbā yato khayam paccayānam avedīti ||5||

atha kho bhagavā rattiyā pacchīmam yāmam paticca-samuppādam anulomapaṭilomam manas' ākāsi avijjāpaccayā samkhārā, samkhārapaccayā viññānam—gha—evam etassa kevalassa dukkhakkhandhassa samudayo hoti—pa—nīrodho hotīti ||6|| atha kho bhagavā etam attham vīditvā tāyam velāyam imam udānam udānesi

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa
vidhūpayam tūṭṭhatī Mārasenam suriyo 'va obhāsayam antalikkhan ti ||7||

bodhikathā nīṭṭhitā. ||1||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuttāhitvā bodhirukkhamaṇā yena Ajapālanigrodho ten' upasamkami, upasamkamitvā Ajapālanigrodharukkhamaṇe sattāham ekapallaṇkena nisīdi vimuttisukhapatisamvedī ||1|| atha kho aññātaro huhuṇkajātiko brāhmaṇo yena bhagavā ten' upasamkami, upasamkamitvā bhagavatā saddhim sammodi, sammodanīyam katham sārānīyam vītisāretvā ekamantam aṭṭhāsi, ekamantam ṭhito kho so brāhmaṇo bhaga-

vantam etad avoca · kittāvatā nu kho bho Gotama brāhmano hoti katame ca pana brāhmanakaranā dhammā 'ti. ||2||
atha kho bhagavā etam attham viditvā tāyam velāyam imam udānam udānesi

yo brāhmano bāhitaṭṭapāpadhammo nihuhuniko nīkasāvo
yatatto

vedantagū vusitabrahmacariyo, dhammena so brāhmano
brahmavādam vadeyya,

yass' ussadhā n' atthi kuhīci loke 'ti. ||3||

Ajapālakathā niṭṭhitā ||2||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā
vuttahitvā Ajapālanigrodhamulā yena Mucalindo ten'
upasamkami, upasamkamitvā Mucalindamūle sattāham eka-
pallāṇkena nisīdi vimuttisukhapāṭisamvedī ||1|| tena kho
pana samayena mahāakālamegho udapādi sattāhavaddalīkā
sītavātaduddinī. atha kho Mucalindo nāgarājā sakabhavanā
nikkhamitvā bhagavato kāyam sattakkhattum bhogehi pa-
rakkhipitvā upari muddham mahantam phanam karitvā
atthāsi mā bhagavantam sītam, mā bhagavantam unham,
mā bhagavantam ḍamsamakasavātātapasūmsapasamphasso
'ti. ||2|| atha kho Mucalindo nāgarājā sattāhassa accayena
viddham vigatavalāhakam devam viditvā bhagavato kāyā
bhoge vinivēṭhetvā sakavannam paṭisamharitvā mānavaka-
vannam abhinimmunitvā bhagavato purato atthāsi añjaliko
bhagavantam namassamāno ||3|| atha kho bhagavā etam
attham viditvā tāyam velāyam imam udānam udānesi.

sukho viveko tutthassa sutadhammassa passato,

avyāpajjham sukham loke pānabhūtesu samyamo.

sukhā virāgatā loke kāmānam samatikkamo,

asmimānassa yo vinayo etam ve paramam sukhan ti ||4||

Mucalindakathā niṭṭhitā. ||3||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā
vuttahitvā Mucalindamulā yena Rājāyatanam ten' upa-
samkami, upasamkamitvā Rājāyatanamūle sattāham eka-
pallāṇkena nisīdi vimuttisukhapāṭisamvedī ||1|| tena kho

pana samayena Tapussabhallikā vāṇijā Ukkalā tam desam addhānamaggaṭṭipannā hontī atha kho Tapussabhallikānam vāṇijānam ñātī sālōhitā devatā Tapussabhallike vāṇije etad avoca ayam mārīsā bhagavā Rājāyatanamūle viharatī paṭhamābhisambuddho, gacchatha tam bhagavantam manthena ca madhupindikāya ca paṭimānetha, tam vo bhavissatī dīgharattam hitāya sukhāyā 'tī ||2|| atha kho Tapussabhallikā vāṇijā manthañī ca madhupindikañī ca ādāya yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam atthamsu, ekamantam tṭhitā kho Tapussabhallikā vāṇijā bhagavantam etad avocum paṭiganhātu no bhante bhagavā manthañī ca madhupindikañī ca yam amhākam assa dīgharattam hitāya sukhāyā 'tī ||3|| atha kho bhagavato etad aho si na kho tathāgatā hatthesu paṭiganhanti. kimhi nu kho aham paṭiganheyyam manthañī ca madhupindikañī cā 'tī atha kho cattāro Mahārājāno bhagavato cetasā cetoparivittakkam aññāya catuddisā cattāro selamaye patte bhagavato upanāmesum idha bhante bhagavā paṭiganhātu manthañī ca madhupindikañī cā 'tī paṭiggahesi bhagavā paccagge selamaye patte manthañī ca madhupindikañī ca paṭiggahetvā ca paribhuñjī ||4|| atha kho Tapussabhallikā vāṇijā bhagavantam onītapattapānīm viditvā bhagavato pādesu sirasā nīpatitvā bhagavantam etad avocum ete mayam bhante bhagavantam saranam gacchāma dhammañī ca, upāsake no bhagavā dhāretu ajjatagge pānupete saranam gate 'tī. teva loke pathamam upāsakā ahesum dnevācīkā. ||5||

Rājāyatanakathā nitthitā. ||4||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā vutṭhahitvā Rājāyatanamūlā yena Ajapālanigrodho ten' upasamkamī, upasamkamitvā tatra sudam bhagavā Ajapālanigrodhamūle viharatī ||1|| atha kho bhagavato rahogatassa patissallīnassa evam cetaso parivittakko udapādi adhigato kho my āyam dhammo gambhīro duddaso duranubodho santo panīto atakkāvacaro nīpuno paṇḍitavedanīyo ālayarāmā kho paṇāyam pajā ālayaratā ālayasammuditā ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasam idam

thānam yad idam idappaccayatā paṭiccasamuppādo, idam pi kho thānam sududdasam yad idam sabbasamkhārasamatho sabbūpadhīpatinissaggo tanhakkhayo viñño nirodho nibbānam ahañi ceva kho pana dhammam desēyyam pare ca me na ājāneyyū, so mam' assa kīlamatho, sā mam' assa vihesā 'ti ||2|| apī 'ssu bhagavantam imā anacchariyā gāthāyo paṭibhamsu pubbe assutapubbā .

kičchena me adhigatam halam dāni pakāsītum,
rāgadosaparetehi nāyam dhammo susambudho |
patisotagāmi nīpunam gambhīram duddasam anum
rāgarattā na dakkhanti tamokhandhena āvuṭṭā 'ti ||3||

iti ha bhagavato patisañcikkhato appossukkatāya cīttam namatī no dhammadesanāya atha kho Brahmuno Sahampatissa bhagavato cetasā cetoparivītakkam aññāya etad aho si nassatī vata bho loko, vinassatī vata bho loko, yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cīttam namatī no dhammadesanāya 'ti. ||4|| atha kho Brahmā Sahampatī, seyyathāpi nāma balavā puriso sammīṇītam vā bhāham pasāreyya pasāritam vā bhāham sammīṇīyeyya, evam eva Brahmāloke antarahito bhagavato purato pāturahosi ||5|| atha kho Brahmā Sahampatī ekamsam uttarāsaṅgam karitvā dakkhinañi jānumaṇḍalam pathaviyam nīhantvā yena bhagavā ten' añjalim panāmetvā bhagavantam etad avoca desetu bhante bhagavā dhammam, desetu sugato dhammam, santi sattā apparajakkhajātikā assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro 'ti. ||6|| idam avoca Brahmā Sahampatī, idam vatvā athāparam etad avoca .

pāturahosi Magadhesu pubbe dhammo asuddho samalehi
cintito,
apāpur' etam amatassa dvāram sunantu dhammam vimalenānubuddham |
sele yathā pabbatamuddhina tīhito yathāpi passe janatam samantato,
tath' ūpamam dhammamayam sumedha pāsādam āruyha samantacakkhu

sokāvatinnañ janatam apetasoko avekkhassu jātjarābhi-
bhūtam |
utthehi vīra vijitasamgāma satthavāha anana vicara loke,
desetu bhagavā dhammam aññātāro bhavissantīti. ||7||

evam vutte bhagavā Brahmānam Sahampatim etad avoca
mayham kho Brahme etad ahosi adhigato kho my āyam
dhammo gambhīro duddaso duranubodho . . sā mam' assa
vihesā 'ti. api 'ssu mam Brahme imā anacchariyā gāthāyo
paṭibhamsu pubbe me assutapubbā . āvutā 'ti. iti ha
me Brahme patisañcikkhato appossukkatāya cittaṃ namati
no dhammadesanāyā 'ti. ||8||

dutiyam pi kho Brahmā Sahampatī bhagavantam etad
avoca desetu bhante bhagavā dhammam . aññātāro
bhavissantīti dutiyam pi kho bhagavā Brahmānam Saham-
patim etad avoca. mayham pi kho Brahme etad ahosi
adhigato kho my āyam dhammo gambhīro duddaso duranu-
bodho sā mam' assa vihesā 'ti. api 'ssu mam Brahme
imā anacchariyā gāthāyo paṭibhamsu pubbe me assutapubbā
. . . āvutā 'ti iti ha me Brahme patisañcikkhato appossu-
kkatāya cittaṃ namati no dhammadesanāyā 'ti. ||9||

tatīyam pi kho Brahmā Sahampatī bhagavantam etad
avoca desetu bhante bhagavā dhammam . aññātāro
bhavissantīti atha kho bhagavā Brahmuno ca ajjhesanam
viditvā sattesu ca kāruññītam paticca buddhacakkhunā lo-
kam volokesi. addasa kho bhagavā buddhacakkhunā lokam
volokento satte apparajakkhe mahārajakkhe tikkhindriye
mudindriye svākāre dvākāre suviññāpaye duviññāpaye appe-
kacce paralokavajjabhayadassāvino viharante. ||10|| seyya-
thāpi nāma uppaliniyam vā paduminiyam vā pundarīkinyam
vā appekaccāni uppalāni vā padumāni vā pundarīkāni vā
udake jātāni udaye samvaddhāni udakānuggatāni antoni-
muggaposi, appekaccāni uppalāni vā padumāni vā pundarī-
kāni vā udaye jātāni udaye samvaddhāni samodakan tītāni,
appekaccāni uppalāni vā padumāni vā pundarīkāni vā udaye
jātāni udaye samvaddhāni udakā accuggamma tītāni anupa-
littāni udakena, ||11|| evam eva bhagavā buddhacakkhunā
lokam volokento addasa satte apparajakkhe mahārajakkhe

tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvino viharante, disvāna Brahmānam Sahampatim gāthāya ajjhabhāsi.

apārutā tesam amatassa dvārā ye sotavanto, pamuñcantu saddham.

vihimsasaññī pagunam na bhāsi dhammam panītam manujesu Brahme 'ti ||12||

atha kho Brahmā Sahampatī katāvakāso kho 'mhi bhagavatā dhammadesanāyā 'ti bhagavantam abhivādetvā padakkhinam katvā tatth' ev' antaradhāyī ||13||

Brahmayācanakathā niṭṭhitā. ||5||

atha kho bhagavato etad ahoṣi kassa nu kho aham pathamam dhammam deseyyam, ko imam dhammam khippam eva ājānissatīti atha kho bhagavato etad ahoṣi ayam kho Ālāro Kālāmo pandito vyatto medhāvī dīgharattam apparajakkhājātiko yam nūnāham Ālārassa Kālāmassa pathamam dhammam deseyyam, so imam dhammam khippam eva ājānissatīti ||1|| atha kho antarahitā devatā bhagavato ārocesī sattāhakālāmkato bhante Ālāro Kālāmo 'ti. bhagavato pi kho ñānam udapādi sattāhakālāmkato Ālāro Kālāmo 'ti. atha kho bhagavato etad ahoṣi mahājāniyo kho Ālāro Kālāmo, sace hi so imam dhammam suneyya, khippam eva ājāneyyā 'ti ||2|| atha kho bhagavato etad ahoṣi kassa nu kho aham pathamam dhammam deseyyam, ko imam dhammam khippam eva ājānissatīti atha kho bhagavato etad ahoṣi: ayam kho Uddako Rāmaputto pandito vyatto medhāvī dīgharattam apparajakkhājātiko. yam nūnāham Uddakassa Rāmaputtassa pathamam dhammam deseyyam, so imam dhammam khippam eva ājānissatīti. ||3|| atha kho antarahitā devatā bhagavato ārocesī abhidosakālāmkato bhante Uddako Rāmaputto 'ti bhagavato pi kho ñānam udapādi abhidosakālāmkato Uddako Rāmaputto 'ti. atha kho bhagavato etad ahoṣi mahājāniyo kho Uddako Rāmaputto, sace hi so imam dhammam suneyya, khippam eva ājāneyyā 'ti ||4|| atha kho bhagavato etad ahoṣi kassa nu kho aham pathamam dhammam deseyyam, ko imam dham-

mam khippam eva ājānissatīti atha kho bhagavato etad ahosi · bahūpakārā kho 'me pañcavaggiyā bhikkhū, ye mam padhānapahitattam upatthahimsu yam nūnāham pañcavaggiyānam bhikkhūnam pathamam dhammam deseyyan ti. ||5|| atha kho bhagavato etad ahosi kaham nu kho etarahi pañcavaggiyā bhikkhū viharantīti. addasa kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū Bārānāsīyam viharante Isipatane migadāye atha kho bhagavā Uruvelāyam yathābhirantam viharitvā yena Bārānāsī tena cārikam pakkāmi. ||6|| addasa kho Upako ājīviko bhagavantam antarā ca Gayam antarā ca bodhim addhānamaggapātīpannam, disvāna bhagavantam etad avoca vippasannāni kho te āvuso indriyāni, parisuddho chavivanno pariyodāto. kam 'sī tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesīti ||7|| evam vutte bhagavā Upakam ājīvīkam gāthāhi ajjhabhāsi .

sabbābhikkhū sabbavidū 'ham asmi sabbesu dhammesu anupalitto

sabbaññjaho tanhakkhaye vimutto, sayam abhiññāya kam uddiseyyam |

na me ācariyo atthi, sādiso me na vijjati,

sadevakasmim lokasmim n' atthi me patipuggalo |

aham hi arahā loke, aham satthā anuttaro,

eko 'mhi sammāsambuddho, sītībhūto 'smi nibbuto. |

dhammacakkam pavattetum gacchāmi Kāsīnam puram,

andhabhūtasmi lokasmim āhañhi amatadudrabbhūti. ||8||

yāthā kho tvam āvuso patijānāsi arah' asī anantajino 'ti

mādisā ve jinā honti ye pattā āsavakkhayam,

jitā me pāpakā dhammā tasmāham Upaka jino 'ti.

evam vutte Upako ājīviko hupeyya āvuso 'ti vatvā sīsam okampetvā ummaggam gahetvā pakkāmi ||9|| atha kho bhagavā anupubbena cārikam caramāno yena Bārānāsī Isipatanamigadāyo yena pañcavaggiyā bhikkhū ten' upasamkami addasamsu kho pañcavaggiyā bhikkhū bhagavantam dūrato 'va āgacchantam, disvāna aññamaññīyam santhapesum . ayam āvuso samaṇo Gotamo āgacchatī bāhulliko

padhānavibbhanto āvatto bāhullāya. so n' eva abhivādetabbo na paccuṭṭhātabbo nāssa pattacivaram patiggahe-tabbam, api ca kho āsanam thapetabbam, sace ākaṅkhiṣṣatī nīṣīdissatīti || 10 || yathā-yathā kho bhagavā pañcavaggiye bhikkhū upasamkamati, tathā-tathā te pañcavaggiyā bhikkhū sakāya katikāya asanthahantā bhagavantam paccuggantvā eko bhagavato pattacivaram patiggaheṣi, eko āsanam paññāpesi, eko pādodakam pādapītham pādakathalikam upanikkhīpi nīṣīdi bhagavā paññiatte āsane, nīṣajja kho bhagavā pāde pakkhālesi. api 'ssu bhagavantam nāmena ca āvusovādena ca samudācaranti || 11 || evam vutte bhagavā pañcavaggiye bhikkhū etad avoca mā bhikkhave tathāgatam nāmena ca āvusovādena ca samudācaratha. araham bhikkhave tathāgato sammāsambuddho odahatha bhikkhave sotam, amatam adhigatam, aham anusāsāmi, aham dhammam desemi yathānusittham tathā patipajjamānā na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam dittheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā 'ti. || 12 || evam vutte pañcavaggiyā bhikkhū bhagavantam etad avocum tāya pi kho tvam āvuso Gotama cariyāya tāya patipadāya tāya dukkarakārikāya n' ev' ajjhagā uttarimanussadhammam alamariyañānadassanavisesam, kim pana tvam etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammam alamariyañānadassanavisesan ti. || 13 || evam vutte bhagavā pañcavaggiye bhikkhū etad avoca na bhikkhave tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya araham bhikkhave tathāgato sammāsambuddho odahatha bhikkhave sotam, amatam adhigatam, aham anusāsāmi, aham dhammam desemi yathānusittham tathā patipajjamānā na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam dittheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā 'ti. || 14 || dutiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum — pa —, dutiyam pi kho bhagavā pañcavaggiye bhikkhū etad avoca — pa —, tatiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum: tāya

pī kho tvam āvuso Gotama cariyāya tāya patipadāya . .
alamariyañānadassanavisesan ti ||15|| evam vutte bhagavā
pañcavaggiye bhikkhū etad avoca abhijānātha me no tumhe
bhikkhave ito pubbe evarūpam bhāsitaṃ etan ti no h'
etaṃ bhante 'ti araham bhikkhave tathāgato sammāsambuddho
odahatha . viharissathā 'ti asakkhī kho bhagavā
pañcavaggiye bhikkhū saññāpetum atha kho pañcavaggiyā
bhikkhū bhagavantam puna sussūsimsu sotam odhimsu
aññācittam upaṭṭhāpesum ||16||

atha kho bhagavā pañcavaggiye bhikkhū āmantesi dve
'me bhikkhave antā pabbajitena na sevitaḃbā. katame dve
yo cāyam kāmesu kāmasukhallikānuyogo hīno gammo po-
thujaniko anariyo anattasamhito, yo cāyam attakilamathā-
nuyogo dukkho anariyo anattasamhito, ete kho bhikkhave
ubho ante anupagamma majjhimā paṭipadā tathāgatena abhi-
sambuddhā cakkhukaraṇī ñānakaraṇī upasamāya abhiññāya
sambodhāya nibbānāya samvattati ||17|| katamā ca sā bi-
kkhave majjhimā paṭipadā tathāgatena abhisambuddhā ca-
kkhukaraṇī ñānakaraṇī upasamāya abhiññāya sambodhāya
nibbānāya samvattati. ayam eva ariyo aṭṭhaṅgiko maggo,
seyyath' idam sammāditṭhī sammāsankappo sammāvācā
sammākammanto sammāājīvo sammāvāyāmo sammāsati sam-
māsamādhī. ayam kho sā bhikkhave majjhimā paṭipadā ta-
thāgatena abhisambuddhā cakkhukaraṇī ñānakaraṇī upa-
samāya abhiññāya sambodhāya nibbānāya samvattati ||18||
idam kho pana bhikkhave dukkham ariyasaccam, jāti pī
dukkhā, jarāpī dukkhā, vyādhi pī dukkhā, maraṇam pī dukk-
ham, appiyehi sampayogo dukkho, piyehi vippayogo dukkho,
yam p' iccham na labhati tam pī dukkham, samkhittena
pañc' upādānakkhandhāpī dukkhā ||19|| idam kho pana bi-
kkhave dukkhasamudayam ariyasaccam, yāyam tanhā po-
nobbhavikā nandirāgasahagatā tatrataṭṭrābhinandinī, seyyath'
idam kāmataṇhā bhavataṇhā vibhavataṇhā ||20|| idam kho
pana bhikkhave dukkhanirodham ariyasaccam, yo tassā
yeva tanhāya asesavirāganirodho cāgo paṭinissaggo mutti anā-
layo. ||21|| idam kho pana bhikkhave dukkhanirodhagā-
minī paṭipadā ariyasaccam, ayam eva ariyo aṭṭhaṅgiko
maggo, seyyath' idam: sammāditṭhī . . sammāsamādhī. ||22||

idam dukkham ariyasaccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñānam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. tam kho pan' idam dukkham ariyasaccam parinñeyyan ti me bhikkhave — la — parinñātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñānam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi ||23|| idam dukkhasamudayam ariyasaccan ti me bhikkhave . . āloko udapādi. tam kho pan' idam dukkhasamudayam ariyasaccam pahātabban ti me bhikkhave — la — pahānan ti me bhikkhave . . āloko udapādi ||24|| idam dukkhanirodham ariyasaccan ti me bhikkhave āloko udapādi tam kho pan' idam dukkhanirodham ariyasaccam sacchikātabban ti me bhikkhave — la — sacchikātan ti me bhikkhave . āloko udapādi. ||25|| idam dukkhanirodhagāminī patipadā ariyasaccan ti me bhikkhave . . . āloko udapādi. tam kho pan' idam dukkhanirodhagāminī patipadā ariyasaccam bhāvetabban ti me bhikkhave — la — bhāvitan ti me bhikkhave . āloko udapādi ||26|| yāva kīvañ ca me bhikkhave imesu catusu ariyasaccesu evam tiparivattam dvādasākāraṃ yathābhūtam ñānadassanaṃ na suvisuddham ahosi, n' eva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamanabrāhmaṇiṃyā pajāya sadevamanussāya anuttaram sammāsambodhim abhisambuddho 'ti paccaññāsam. ||27|| yato ca kho me bhikkhave imesu catusu ariyasaccesu evam tiparivattam dvādasākāraṃ yathābhūtam ñānadassanaṃ suvisuddham ahosi, athāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamanabrāhmaṇiṃyā pajāya sadevamanussāya anuttaram sammāsambodhim abhisambuddho 'ti paccaññāsam ||28|| ñānañ ca pana me dassanaṃ udapādi . akuppā me cetovimutti, ayam antimā jāti, n' atthi dāni punabbhavo 'ti. idam avoca bhagavā, attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandanti imasmīñ ca pana veyyākaranasmim bhaññamāne āyasmato Koṇḍaññaassa virajam vītamalam dhammacakkhum udapādi yaṃ kiñci samudaya^{dh}ammam sabbam taṃ nirodha^{dh}amman ti. ||29||

paṭattite ca bhagavatā dhammacakke bhummā^{dh} devā saddam anussāvesum evam bhagavatā Bārānasiyaṃ Isipatane

migadāye anuttaram dhammacakkam pavattitāṃ appativat-
 tiyaṃ samanena vā brāhmanena vā devena vā Mārena vā
 Brahmunā vā kenaci vā lokasmin ti. bhummānam devānam
 saddam sutvā Cātumahārājikā devā saddam anussāvesum
 —la— Cātumahārājikānam devānam saddam sutvā Tāvatisā
 devā—la— Yāmā devā—la— Tusitā devā—la— Nimmānaratī
 devā—la— Paranimmitavasavattī devā—la— Brahmakāyī-
 kā devā saddam anussāvesum evam bhagavatā Bārānasīyam
 Ispatane migadāye anuttaram dhammacakkam pavattitaṃ
 appativattiyaṃ samanena vā brāhmanena vā devena vā
 Mārena vā Brahmunā vā kenaci vā lokasmin ti || 30 || iti ha
 tena khanena tena layena tena muhuttana yāva Brahmalo-
 kāsaddo abbhuggacchi, ayaṃ ca kho dasasahassilokadhātu sam-
 kampi sampakampi sampavedhi, appamāno ca ulāro obhāso
 loke pāturahosi atikkamma devānam devānubhāvam atha
 kho bhagavā imam udānam udānesi. aññāsi vata bho Kon-
 dañño aññāsi vata bho Kondañño 'ti iti h' idam āyasmato
 Kondaññassa Aññātakondañño tv eva nāmam ahosi. || 31 ||
 atha kho āyasmā Aññātakondañño ditthadhammo patta-
 dhammo viditadhammo pariyogāladhammo tinnavicikiccho
 vīgata-kathamkatho vesārajappatto aparappaccayo satthu sā-
 sane bhagavantam etad avoca labheyyāham bhante bhaga-
 vato santike pabbajjam, labheyyam upasampadan ti ehi
 bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahma-
 carīyam sammā dukkhassa antakīriyāyā 'ti sā 'va tassa
 āyasmato upasampadā ahosi || 32 ||

atha kho bhagavā tadavasese bhikkhū dhammiyā kathāya
 ovadī anusāsi atha kho āyasmato ca Vappassa āyasmato
 ca Bhaddiyassa bhagavatā dhammiyā kathāya ovadīya-
 mānānam anusāsiyamānānam virajam vītamalam dhamma-
 cakkhum udapādi yam kiñci samudayadhammam sabbam
 tam nirodhadhamman ti. || 33 || te ditthadhammā patta-
 dhammā viditadhammā pariyogāladhammā tinnavicikicchā
 vīgata-kathamkathā vesārajappattā aparappaccayā satthu sā-
 sane bhagavantam etad avocum labheyyāma mayam bhante
 bhagavato santike pabbajjam, labheyyāma upasampadan ti.
 ettha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, cara-

tha brahmacariyam sammā dukkhassa antakiriyāyā 'tī sā
'va tesam āyasmantānam upasampadā ahoṣī ||34||

atha kho bhagavā tadavasese bhikkhū nīhārabhatto iminā
nīhārena dhammīyā kathāya ovadī anusāsī yam tayo bhik-
khū pindāya caritvā āharanti, tena chabbaggo yāpeti ||35||

atha kho āyasmato ca Mahānāmassa āyasmato ca
Assajissa bhagavatā dhammīyā kathāya ovadīyamānānam
anusāsīyamānānam virajam vītamalam dhammacakkhum
udapādī yam kiñci samudayadhammam sabbam tam ni-
rodhadhamman ti. ||36|| te ditthadhammā pattadhammā
viditadhammā pariyogāḷhadhammā tinnavicikicchā vīgata-
kathamkathā vesārajappattā aparappaccayā satthu sāsane
bhagavantam etad avocum labheyyāma mayam bhante bha-
gavato santike pabbajjam, labheyyāma upasampadan ti etha
bhikkhavo 'tī bhagavā avoca, svākkhāto dhammo, caratha
brahmacariyam sammā dukkhassa antakiriyāyā 'tī sā 'va
tesam āyasmantānam upasampadā ahoṣī ||37||

atha kho bhagavā pañcavaggiye bhikkhū āmantesī rū-
pam bhikkhave anattā, rūpañ ca h' idam bhikkhave attā
abhavissa, na yidam rūpam ābādhāya samvatteyya, labbhettha
ca rūpe evam me rūpam hotu, evam me rūpam mā ahoṣīti
yasmā ca kho bhikkhave rūpam anattā, tasmā rūpam ābādhā-
ya samvattati, na ca labbhati rūpe evam me rūpam hotu,
evam me rūpam mā ahoṣīti ||38|| vedanā anattā, vedanā ca
h' idam bhikkhave attā abhavissa, na yidam vedanā ābādhāya
samvatteyya, labbhettha ca vedanāya evam me vedanā hotu,
evam me vedanā mā ahoṣīti. yasmā ca kho bhikkhave
vedanā anattā, tasmā vedanā ābādhāya samvattati, na ca
labbhati vedanāya evam me vedanā hotu, evam me vedanā
mā ahoṣīti. ||39|| saññā anattā — la — samkhārā anattā,
samkhārā ca h' idam bhikkhave attā abhavissamsu, na yidam
samkhārā ābādhāya samvatteyyum, labbhettha ca samkhā-
resu evam me samkhārā hontu, evam me samkhārā mā
ahesun ti yasmā ca kho bhikkhave samkhārā anattā,
tasmā samkhārā ābādhāya samvattanti, na ca labbhati sam-
khāresu evam me samkhārā hontu, evam me samkhārā mā
ahesun ti ||40|| viññānam anattā, viññānañ ca h' idam bhi-
kkhave attā abhavissa, na yidam viññānam ābādhāya sam-

vatteyya, labbhettha ca viññāne evam me viññānam hotu, evam me viññānam mā ahoṣīti yasmā ca kho bhikkhave viññānam anattā, tasmā viññānam ābādhāya samvattati, na ca labbhati viññāne evam me viññānam hotu, evam me viññānam mā ahoṣīti ||41|| tam kim maññītha bhikkhave, rūpam niccam vā aniccam vā 'ti aniccam bhante yam panāniccam, dukkham vā tam sukham vā 'ti dukkham bhante yam panāniccam dukkham viparīṇāmadhammam, kalam nu tam samanupassitum etam mama, eso 'ham asmi, eso me attā 'ti no h' etam bhante ||42|| vedanā — la — saññā — la — samkhārā — la — viññānam niccam vā aniccam vā 'ti aniccam bhante yam panāniccam, dukkham vā tam sukham vā 'ti dukkham bhante yam panāniccam dukkham viparīṇāmadhammam, kalam nu tam samanupassitum etam mama, eso 'ham asmi, eso me attā 'ti. no h' etam bhante. ||43|| tasmāt iha bhikkhave yam kiñci rūpam atītānāgatapaccuppannam ajjhattam va bahiddhā vā olārikam vā sukhumam vā hīnam vā paṇītam vā yam dūre vā santike vā, sabbam rūpam n' etam mama, n' eso 'ham asmi, na me so attā 'ti evam etam yathābhūtam sammappaññāya datṭhabbam ||44|| yā kāci vedanā — la — yā kāci saññā — la — ye keci samkhārā — la — yam kiñci viññānam atītānāgatapaccuppannam ajjhattam vā bahiddhā va olārikam vā sukhumam vā hīnam vā paṇītam vā yam dūre vā santike vā sabbam viññānam n' etam mama, n' eso 'ham asmi, na me so attā 'ti evam etam yathābhūtam sammappaññāya datṭhabbam ||45|| evam passam bhikkhave sutavā ariyasāvako rūpasmim pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, samkhāresu pi nibbindati, viññānasmim pi nibbindati, nibbindam virajjati, virāgā vimuccati, vimuttasmim vimutt' amhīti jñānam hoti, khīnā jātī, vusitam brahmacariyam, katam karaniyam, nāparam itthattāyā 'ti pajānāttī ||46|| idam avoca bhagavā, attamanā pañcavaggiyā bhikkhū bhagavato bhāsitam abhinandanti imasmīñ ca pana veyyākaranasmim bhaññamāne pañcavaggiyānam bhikkhūnam anupādāya āsavehi cittāni vimuccmsu. tena kho pana samayena cha loke arahanto honti. ||47|| 6||

paṭhamabbhāṇavāram.

tena kho pana samayena Bārānasiyaṃ Yaso nāma kulaputto setthiputto sukhumālo hoti, tassa tayo pāsādā honti, eko hemantiko, eko gimhiko, eko vassiko so vassike pāsāde cattāro māse nippurisehi tuiyehi paricāriyamāno na heṭṭhā pāsādā orohati. atha kho Yasassa kulaputtassa pañcahi kāmaginehi samappitassa samaṅgibhūtaṃ paricāriyamānassa paṭigacce 'eva niddā okkami, pariṇassāpi pacchā niddā okkami, sabbarattiyo ca telappadīpo jhāyati ||1|| atha kho Yaso kulaputto paṭigacce 'eva paṭibujjhivā addasa sakam pariṇaṃ supantaṃ, aññissā kacche vīnaṃ, aññissā kanthe mutiṅgaṃ, aññissā kacche ālambaram, aññaṃ vikesikam, aññaṃ vikkheḷikam, vipṭapantiyo, hatthapattāṃ susānaṃ maññe. disvā' assa ādīnava pāturaḥosi, nibbidāya cittaṃ santhāsi. atha kho Yaso kulaputto udānaṃ udānesi upaddutaṃ vata bho, upassaṭṭhaṃ vata bho 'ti ||2|| atha kho Yaso kulaputto suvaṇṇapādukaḃyo ārohitvā yena nivesanadvāraṃ ten' upasaṃkami, amanussaḃ dvāraṃ vivarimsu mā Yasassa kulaputtassa koci antarāyaṃ akāsi agārasmā anagāriyaṃ pabbajjāyā 'ti. atha kho Yaso kulaputto yena nagaradvāraṃ ten' upasaṃkami, amanussaḃ dvāraṃ vivarimsu mā Yasassa kulaputtassa koci antarāyaṃ akāsi agārasmā anagāriyaṃ pabbajjāyā 'ti. atha kho Yaso kulaputto yena Isipatanaṃ migadāyo ten' upasaṃkami. ||3|| tena kho pana samayena bhagavā rattiyaḃ paccūsasamayaṃ paccutthāya ajjhokāse caṅkamaṃti. addasa kho bhagavā Yasam kulaputtaṃ dūrata 'va āgacchantam, disvāna caṅkamā orohivā paññāte āsane nisīdi atha kho Yaso kulaputto bhagavato avidūre udānaṃ udānesi upaddutaṃ vata bho, upassaṭṭhaṃ vata bho 'ti atha kho bhagavā Yasam kulaputtaṃ etad avoca idam kho Yaso anupaddutaṃ, idam anupassaṭṭhaṃ ehi Yaso nisīda, dhammaṃ te desessāmi ||4|| atha kho Yaso kulaputto idam kira anupaddutaṃ, idam anupassaṭṭhaṃ ti hattho udaggo suvaṇṇapādukaḃhi orohivā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnassa kho Yasassa kulaputtassa bhagavā anupubbikathaṃ kathesi seyyath' idam dānakathaṃ silakathaṃ saggakathaṃ kāmānaṃ ādīnavaṃ okāraṃ saṃkiḷesam nekkhamme ānisaṃsaṃ pakāsesi ||5|| yadā bhagavā

āññāsi Yasam kulaputtam kallacittam muducittam vinīva-
 ranacittam udaggacittam pasannacittam, atha yā buddhānam
 sāmukksamā dhammadesanā tam pakāsesi, dukkham samu-
 dayam nirodham maggam seyyathāpi nāma suddham va-
 ttham apagatakālakam sammad eva rajanam patiganheyya,
 evam eva Yasassa kulaputtassa tasmim yeva āsane virajam
 vitamalam dhammacakkhum udapādi yam kiñci samudaya-
 dhammam sabbam tam nirodhadhamman ti ||6|| atha kho
 Yasassa kulaputtassa mātā pāsādam abhirūhitvā Yasam kula-
 puttam apassantī yena setthi gahapati ten' upasamkami,
 upasamkamitvā setthim gahapatim etad avoca putto te ga-
 hapati Yaso na dissatīti. atha kho setthi gahapati catuddisā
 assadūte uyyojetvā sāmam yeva yena Isipatanam migadāyo
 ten' upasamkami addasa kho setthi gahapati suvannapā-
 dukānam nikkhepam, disvāna tam yeva anugamāsi. ||7||
 addasa kho bhagavā setthim gahapatim dūrato 'va āgacchan-
 tam, disvāna bhagavato etad ahosi yam nūnāham tathā-
 rūpam iddhābhisamkhāram abhisamkhāreyyam, yathā setthi
 gahapati idha nisinno idha nisinnam Yasam kulaputtam na
 passeyyā 'ti atha kho bhagavā tathārūpam iddhābhisam-
 khāram abhisamkhāresi ||8|| atha kho setthi gahapati yena
 bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad
 avoca api bhante bhagavā Yasam kulaputtam passeyyā 'ti
 tena hi gahapati nisīda app eva nāma idha nisinno idha
 nisinnam Yasam kulaputtam passeyyāsīti atha kho setthi
 gahapati idh' eva kirāham nisinno idha nisinnam Yasam
 kulaputtam passissāmīti hattho udaggo bhagavantam abhivā-
 detvā ekamantam nisīdi. ||9|| ekamantam nisinnassa kho
 setthissa gahapatissa bhagavā anupubbikatham kathesi—la—
 aparappaccayo satthu sāsane bhagavantam etad avoca
 abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante
 nikkujjitam vā ukkujjeyya, paticchannam vā vivareyya, mū-
 lhasa vā maggam ācikkheyya, andhakāre vā telapajjotam
 dhāreyya cakkhumanto rūpāni dakkhintīti, evam eva bhaga-
 vatā anekapariyāyena dhammo pakāsito es' āham bhante
 bhagavantam saranam gacchāmi dhammañi ca bhikkhusam-
 ghañi ca, upāsakam mam bhagavā dhāretu ajjatagge pānupe-
 tam saranam gatan ti so 'va loke paṭhamam upāsako ahosi

tevāciko. ||10|| atha kho Yasassa kulaputtassa pituno dhamme desiyamāne yathādittṭham yathāviditam bhūmim paccavekkhantassa anupādāya āsavehi cittaṃ vimucci. atha kho bhagavato etad ahoṣi Yasassa kulaputtassa pituno dhamme desiyamāne yathādittṭham yathāviditam bhūmim paccavekkhantassa anupādāya āsavehi cittaṃ vimuttam abhabbo kho Yaso kulaputto hināyāvattitvā kāme paribhuñjitum seyyathāpi pubbe agārikabhūto yam nūnāham tam iddhābhisamkhāram paṭippassambheyyan ti atha kho bhagavā tam iddhābhisamkhāram paṭippassambhesi. ||11|| addasa kho setthi gahapati Yasam kulaputtam nisinnam, disvāna Yasam kulaputtam etad avoca mātā te tāta Yasa paridevasokasampannā, dehi mātu jīvitan ti ||12|| atha kho Yaso kulaputto bhagavantam ullokesi. atha kho bhagavā setthum gahapatim etad avoca tam kim maññasi gahapati, Yasassa sekkena fiānena sekkena dassanena dhammo dittho seyyathāpi tayā. tassa yathādittṭham yathāviditam bhūmim paccavekkhantassa anupādāya āsavehi cittaṃ vimuttam bhabbo nu kho Yaso gahapati hināyāvattitvā kāme paribhuñjitum seyyathāpi pubbe agārikabhūto 'ti no h' etam bhante. Yasassa kho gahapati kulaputtassa sekkena fiānena sekkena dassanena dhammo dittho seyyathāpi tayā tassa yathādittṭham yathāviditam bhūmim paccavekkhantassa anupādāya āsavehi cittaṃ vimuttam abhabbo kho gahapati Yaso kulaputto hināyāvattitvā kāme paribhuñjitum seyyathāpi pubbe agārikabhūto 'ti ||13|| lābhā bhante Yasassa kulaputtassa, suladdham bhante Yasassa kulaputtassa, yathā Yasassa kulaputtassa anupādāya āsavehi cittaṃ vimuttam adhivāsetu me bhante bhagavā ajjatanāya bhattam Yasena kulaputtana pacchāsamanenā 'ti adhivāsesi bhagavā tunhibhāvena atha kho setthi gahapati bhagavato adhivāsanam viditvā utthāyāsana bhagavantam abhivādetvā padakkhinam katvā pakkāmi ||14|| atha kho Yaso kulaputto acirappakkante setthimhi gahapatimhi bhagavantam etad avoca labheyyāham bhante bhagavato santike pabbajjam, labbheyyam upasampadan ti ehi bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahmacariyam sammā dukkhassa antakiriyyāyā 'ti. sā

'va tassa āyasmato upasampadā ahosi. tena kho pana sama-
yena satta loke arahanto honti ||15||

Yasapabbajjā niṭṭhitā. ||7||

atha kho bhagavā pubbanhasamayam nivāsetvā pattacīva-
ram ādāya āyasmata Yasena pacchāsamānena yena seṭṭhissa
gahapatissa nivesanam ten' upasamkami, upasamkamitvā
paññatte āsane nisīdi. atha kho āyasmato Yasassa mātā ca
purānadutiyikā ca yena bhagavā ten' upasamkamimsu, upa-
samkamitvā bhagavantam abhivādetvā ekamantam nisīdim-
su ||1|| tāsam bhagavā anupubbikatham kathesi seyyath'
īdam dānakatham silakatham saggakatham kāmānam ādi-
navam okāram samkilesam nekkhamme ānissamsam pakāsesi
yadā tā bhagavā aññāsī kallacittā muducittā vinīvaranacittā
uddaggacittā pasannacittā, atha yā buddhānam sāmukkamsi-
kā dhammadesanā tam pakāsesi, dukkham samudayam ni-
rodham maggam. seyyathāpi nāma suddham vattham apa-
gatakālakam sammad eva rajanam patiganheyya, evam eva
tāsam tasmim yeva āsane virajam vītamalam dhammaca-
kkhum udapādi yam kiñci samudayadhammam sabbam tam
nirodhadhamman ti ||2|| tā ditthadhammā pattadhammā
viditadhammā pariyogālhaddhammā tinnavicikicchā vīgataka-
thamkathā vesārajappattā aparappaccayā satthu sāsane bha-
gavantam etad avocum abhikkantam bhante, abhikkantam
bhante — la — etā mayam bhante bhagavantam saranam ga-
cchāma dhammañ ca bhikkhusamghañ ca, upāsikāyo no bha-
gavā dhāretu ajjatagge pānupetā saranam gatā 'ti. tā 'va
loke paṭhamam upāsikā ahesum tevācika. ||3|| atha kho
āyasmato Yasassa mātā ca pitā ca purānadutiyikā ca bhaga-
vantañ ca āyasmantañ ca Yasam pañitena khādanīyena bho-
janiyena sahatthā santappetvā sampavāretvā bhagavantam
bhuttāvim onītapattapānīm ekamantam nisīdimsu. atha kho
bhagavā āyasmato Yasassa mātarañ ca pītarañ ca purāna-
dutiyikañ ca dhammiyā kathāya sandassetvā samādapetvā
samuttejetvā sampahamsetvā utthāyāsanaṃ pakkāmi ||4||8||

assosum kho āyasmato Yasassa cattāro gihisahāyakā
Bārānasiyam seṭṭhānuseṭṭhinam kulānam puttā Vimalo

assosum kho âyasmato Yasassa paññâsamattâ gihisahâyakâ janapadâ pubbânupubbakânam kulânam puttâ. Yaso kira kulaputto kesamassum ohâretvâ kâsâyâni vatthâni acchâdetvâ agârasmâ anagâriyam pabbajito 'ti sutvâna nesam etad ahosi na hi nûna so orako dhammavinayo, na sâ orakâ pabbajjâ, yattha Yaso kulaputto kesamassum ohâretvâ kâsâyâni vatthâni acchâdetvâ agârasmâ anagâriyam pabbajito 'ti ||1|| te yenâyasmâ Yaso ten' upasamkamimsu, upasamkamitvâ âyasmantam Yasam abhivâdetvâ ekamantam attham-su atha kho âyasmâ Yaso te paññâsamatte gihisahâyake âdâya yena bhagavâ ten' upasamkamî, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisîdi ekamantam nisinnô kho âyasmâ Yaso bhagavantam etad avoca ime me bhante paññâsamattâ gihisahâyakâ janapadâ pubbânupubbakânam kulânam puttâ, ime bhagavâ ovadatu anusâsatû 'ti. ||2|| tesam bhagavâ anupubbikatham kathesi seyyath' idam dânakatham silakatham saggakatham kâmanam âdinavam okâram samkilesam nekkhamme ânisamsam pakâsesi—pa—dukkham samudayam nirodham maggam seyyathâpi nâma suddham vattham apagatakâlakam sammad eva rajanam patiganheyya, evam eva tesam tasmim yeve âsane virajam vîtamalam dhammacakkhum udapâdi yam kiñci samudaya-dhammam sabbam tam nirodhadhamman ti. ||3|| te ditthadhammâ pattadhammâ vîditadhammâ pariyogâlhadhammâ tinnavicikicchâ vîgatakathamkathâ vesârajappattâ aparappaccayâ satthu sâsane bhagavantam etad avocum labheyyâma mayam bhante bhagavato santike pabbajjam, labheyyâma upasampadan ti etha bhikkhavo 'ti bhagavâ avoca, svâkkhâtô dhammo, caratha brahmacariyam sammâ dukkhassa antakiriyâyâ 'ti sâ 'va tesam âyasmantânânam upasampadâ ahosi. atha kho bhagavâ te bhikkhû dhammiyâ kathâyâ ovadî anusâsi. tesam bhagavatâ dhammiyâ kathâyâ ovadiyamânânam anusâsiyamânânam anupâdâya âsavehi cittâni vimuccimsu tena kho pana samayena ekasatthi loka arahanto honti. ||4||10||

atha kho bhagavâ bhikkhû âmantesi. mutt' âham bhikkhave sabbapâsehi ye dîbbâ ye ca mânusâ tumhe pi bhikk-

khave muttā sabbapāsehi ye dibbā ye ca mānusa caratha
 bhikkhave cārikam bahujanahitāya bahujanasukhāya lokānu-
 kampāya atthāya hitāya sukhāya devamanussānam mā
 ekena dve agamittha. desetha bhikkhave dhammam ādika-
 lyānam majjhekalyānam pariyosānakalyānam sāttham sa-
 vyaññanam kevalaparipunnam parisuddham brahmacariyam
 pakāsetha santi sattā apparajakkhajātikā assavanatā dham-
 massa parihāyanti, bhavissanti dhammassa aññātāro. aham
 pi bhikkhave yena Uruvelā yena Senānigamo ten' upa-
 samkamissāmi dhammadesanāyā 'ti ||1|| atha kho Māro
 pāpimā yena bhagavā ten' upasamkamī, upasamkamitvā bha-
 gavantam gāthāya ajjhabhāsi

baddho 'sī sabbapāsehi ye dibbā ye ca mānusa,
 mahābandhanabaddho 'sī, na me samana mokkhasitī |
 mutt' āham sabbapāsehi ye dibbā ye ca mānusa,
 mahābandhanamutto 'mhi, nihato tvam asī Antakā 'ti |
 antalikkhacaro pāso yv āyam caratī mānaso
 tena tam bādhayissāmi, na me samana mokkhasitī |
 rūpā saddā gandhā rasā photthabbā ca manoramā
 ettha me vigato chando, nihato tvam asī Antakā 'ti

atha kho Māro pāpimā jānāti mam bhagavā, jānāti mam su-
 gato 'ti dukkhī dummano tatth' ev' antaradhāyīti ||2||

Mārakathā niṭṭhitā. ||11||

tena kho pana samayena bhikkhū nānādisā nānājanapadā
 pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne
 pabbājessatī upasampādessatīti, tattha bhikkhū c' eva kila-
 mantī pabbajjāpekkhā ca upasampadāpekkhā ca atha kho
 bhagavato rahogatassa patisallīnassa evaṃ cetaso parivita-
 ko udapādi etarahi kho bhikkhū nānādisā nānājanapadā
 pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne
 pabbājessatī upasampādessatīti, tattha bhikkhū c' eva kila-
 mantī pabbajjāpekkhā ca upasampadāpekkhā ca yam nūnā-
 ham bhikkhūnam anujāneyyam tumheva dāni bhikkhave
 tāsū-tāsū disāsū tesū-tesū janapadesū pabbājetha upasa-
 pādetthā 'ti. ||1|| atha kho bhagavā sāyanhasamayam pati-
 sallānā vutṭhito etasmim nīdāne —pa— dhammikatham katvā

bhikkhû âmantesi : idha mayham bhikkhave rahogatassa patisallīnassa evam cetaso parivātakko udapādi etarahi kho bhikkhû nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessatī upasampādessatīti, tattha bhikkhû c' eva kīlamanti pabbajjāpekkhā ca upasampadāpekkhā ca yam nūnāham bhikkhūnam anujāneyyam tumheva dāni bhikkhave tāsu-tāsu disāsu tesu-tesu janapadesu pabbājettha upasampādetthā 'ti. ||2|| anujānāmi bhikkhave tumheva dāni tāsu-tāsu disāsu tesu-tesu janapadesu pabbājettha upasampādettha. evaṃ ca pana bhikkhave pabbājetabbo upasampādetabbo pathamam kesamassum ohārāpetvā, kāsāyaṇi vatthāni acchādāpetvā, ekamsam uttarāsaṅgam kārāpetvā, bhikkhūnam pāde vandāpetvā, ukkuṭikam nisīdāpetvā, añjalim pagganhāpetvā evam vadehīti vattabbo. ||3|| buddham saranam gacchāmi, dhammam saranam gacchāmi, saṃgham saranam gacchāmi, dutiyam pi buddham saranam gacchāmi, dutiyam pi dhammam saranam gacchāmi, dutiyam pi saṃgham saranam gacchāmi, tatīyam pi buddham saranam gacchāmi, tatīyam pi dhammam saranam gacchāmi, tatīyam pi saṃgham saranam gacchāmi. anujānāmi bhikkhave imehi tīhi saranagamanehi pabbajjam upasampadan ti ||4||
tīhi saranagamanehi upasampadākathā niṭṭhitā ||12||

atha kho bhagavā vassam vuttho bhikkhû âmantesi mayham kho bhikkhave yonisomanasikārā yonisosammappadhānā anuttarā vimutti anuppattā anuttarā vimutti sacchikatā tumhe pi bhikkhave yonisomanasikārā yonisosammappadhānā anuttaram vimuttim anupāpunātha anuttaram vimuttim sacchikarothā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasamkamī, upasamkamītvā bhagavantam gāthāya ajjhabhāsī

baddho 'si Mārapāsehi ye dībbā ye ca mānūsā,
mahābandhanabaddho 'si, na me samana mokkhasīti. |
mutt' āham Mārapāsehi ye dībbā ye ca mānūsā,
mahābandhanamutto 'mhi nihato tvam asī Antakā 'ti |

atha kho Māro pāpimā jānāti mam bhagavā, jānāti mam sugato 'ti dukkhī dummano tatth' ev' antaradhāyi. ||2|| ||13||

atha kho bhagavā Bārānasiyam yathābhirantam viharitvā
 yena Uruvelā tena cārikam pakkāmi atha kho bhagavā
 maggā okkamma yena aññataro vanasando ten' upasamkamī,
 upasamkamitvā tam vanasandam ajjhogāhetvā aññatarasmim
 rukkhamūle nisīdi tena kho pana samayena timsamattā
 Bhaddavaggiyā sahāyakā sapajāpatikā tasmim yeva vana-
 sande paricārenti ekassa pajāpatī nāhosi, tass' atthāya vesī
 ānitā ahosi atha kho sā vesī tesu pamattesu paricārentesu
 bhandam ādāya palāyittha ||1|| atha kho te sahāyakā sahā-
 yakassa veyyāvaccam karontā tam itthim gavesantā tam va-
 nasandam āhindantā addasamsu bhagavantam aññatarasmim
 rukkhamūle nisinnam, disvāna yena bhagavā ten' upasa-
 mkamimsu, upasamkamitvā bhagavantam etad avocum api
 bhante bhagavā ekam itthim passeyyā'ti. kim pana vo kumārā
 itthiyā'ti. idha mayam bhante timsamattā Bhaddavaggiyā
 sahāyakā sapajāpatikā imasmim vanasande paricārayimhā,
 ekassa pajāpatī nāhosi, tass' atthāya vesī ānitā ahosi. atha
 kho sā bhante vesī amhesu pamattesu paricārentesu bhandam
 ādāya palāyittha. tena mayam bhante sahāyakā sahāyakassa
 veyyāvaccam karontā tam itthim gavesantā imam vanasan-
 dam āhindāmā'ti. ||2|| tam kim maññītha vo kumārā, ka-
 tamam nu kho tumhākam varam, yam vā tumhe itthim ga-
 veseyyātha yam vā attānam gaveseyyāthā'ti. etad eva
 bhante amhākam varam yam mayam attānam gaveseyyāmā
 'ti. tena hi vo kumārā nisīdatha, dhammam vo desessāmīti.
 evam bhante'ti kho te Bhaddavaggiyā sahāyakā bhagavan-
 tam abhivādetvā ekamantam nisīdimsu ||3|| tesam bhagavā
 anupubbikatham kathesi seyyath' idam · dānakatham sīla-
 katham saggakatham kāmānam ādīnavam okāram samkilesam
 nekkhamme ānisamsam pakāsesi. yadā te bhagavā aññāsi
 kallacitte muducitte vinīvaranacitte udaggacitte pasannacitte,
 atha yā buddhānam sāmukkamsikā dhammadesanā, tam pa-
 kāsesi, dukkham samudayam nirodham maggam seyyathāpi
 nāma suddham vattham apagatakālakam sammad eva rajanam
 paṭiganheyya, evam eva tesam tasmim yeva āsane virajam
 vīṭamalam dhammacakkhum udapādi yam kiñci samudaya-
 dhammam sabbam tam nirodhadhammam ti. ||4|| te dīṭha-
 dhammā pattadhammā viditadhammā pariyogālhaddhammā

tinnavicikicchā vigatakathamkathā vesārajappattā aparapaccayā satthu sāsane bhagavantam etad avocum labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. || 5 ||

Bhaddavaggiyasahāyakānam vatthum nitthitam || 14 || dutiyakabhānavāram

atha kho bhagavā anupubbena cārikam caramāno yena Uruvelā tad avasari. tena kho pana samayena Uruvelāyam tayo jatilā pativasanti Uruvelakassapo Nadīkassapo Gayākassapo 'ti tesu Uruvelakassapo jatilo pañcannam jatilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Nadīkassapo jatilo tinnam jatilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Gayākassapo jatilo dvinnam jatilasatānam nāyako hoti vināyako aggo pamukho pāmokkho. || 1 || atha kho bhagavā yena Uruvelakassapassa jatilassa assamo ten' upasamkamī, upasamkamitvā Uruvelakassapam jatilam etad avoca sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti na kho me mahāsamana garu, cand' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihetthesīti. dutiyam pi kho bhagavā Uruvelakassapam jatilam etad avoca sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti na kho me mahāsamana garu, cand' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihetthesīti. tatiyam pi kho bhagavā Uruvelakassapam jatilam etad avoca sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti na kho me mahāsamana garu, cand' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihetthesīti app eva mam na vihettheyya, iṅgha tvam Kassapa anujānāhi agyāgāran ti. vihara mañāsamana yathāsukhan ti || 2 || atha kho bhagavā agyāgāram pavisitvā tinasantharakam paññāpetvā nisīdi palāṅkam ābhūñjitvā ujum kāyam paṇdhāya parimukham satim upaṭṭhāpetvā. atha kho so nāgo bhagavantam pavitṭham addasa, disvāna dukkhī dummano padhūpāsi. atha kho bhagavato etad ahosi yam nūnāham imassa nāgassa anupahacca

chaviñ ca cammañ ca mamsañ ca nhāruñ ca atthiñ ca atthi-
miñjañ ca tejasā tejam pariyādiyeyyan ti. ||3|| atha kho
bhagavā tathārūpam iddhābhisamkhāram abhisamkharitvā
padhūpāsi. atha kho so nāgo makkham asahamāno pajjali.
bhagavāpi tejodhātum samāpajjutvā pajjali ubhinnaṃ sajo-
tibhūtānam agyāgāram ādittam viya hoti sampajjalitā sajo-
tibhūtānam. atha kho te jatilā agyāgāram parivāretvā evaṃ
āhamsu abhirūpo vata bho mahāsamanā, nāge na viheṭṭhi-
satīti. ||4|| atha kho bhagavā tassā rattiyā accayena tassa
nāgassa anupahacca chaviñ ca cammañ ca mamsañ ca nhāruñ
ca atthiñ ca atthimiñjañ ca tejasā tejam pariyādiyitvā patte
pakkhīpitvā Uruvelakassapassa jaṭilassa dassesi ayam te
Kassapa nāgo, pariyādīnno assa tejasā tejo 'ti atha kho
Uruvelakassapassa jaṭilassa etad ahoṃ mahiddhiko kho ma-
hāsamanā mahānubhāvo, yatra hi nāma candassa nāgarājassa
iddhimato āsivisassa ghoravisassa tejasā tejam pariyādiyissa-
ti, na tv eva ca kho arahā yathā ahan ti ||5||

Nerañjarāyam bhagavā Uruvelakassapam jaṭilam avoca
sace te Kassapa agaru, viharemu ajjunho aggīsālamhīti na
kho me mahāsamanā garu, phāsukāmo 'va tam nivāremi, cand'
ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā viheṭṭhe-
sīti app eva mam na viheṭṭheyya, iñgha tvam Kassapa anujā-
nāhi agyāgāraṃ ti. dinnan ti nam viditvā asambhīto pavāsi
bhayamatīto disvā isim pavattham ahināgo dummano padhū-
pāsi. sumānaso avimano manussanāgo pi tattha padhūpāsi
makkhañ ca asahamāno ahināgo pavako va pajjali tejodhā-
tusukusalo manussanāgo pi tattha pajjali. ubhinnaṃ sajoti-
bhūtānam agyāgāram udicare jaṭilā abhirūpo vata bho
mahāsamanā nāge na viheṭṭhisatīti bhananti. ||6|| atha kho
tassā rattiyā accayena hatā nāgassa acciyo honti, iddhimato
pana thitā anekavannā acciyo honti, nīlā atha lohikā māñ-
jetthā pītakā phalīkavannāyo Añṅirasassa kāye anekavannā
acciyo honti pattamhi odahitvā ahināgam brāhmanassa
dassesī ayam te Kassapa nāgo, pariyādīnno assa tejasā tejo
'ti. atha kho Uruvelakassapo jatilo bhagavato iminā iddhi-
pātihāriyena abhippasanno bhagavantam etad avoca idh'
eva mahāsamanā vihara, ahan te dhuvabhattenā 'ti ||7||

paṭṭhamam pātihāriyam. ||15||

atha kho bhagavâ Uruvelakassapassa jaṭilassa assamassa avidûre aññatarasmim vanasande vihâsi. atha kho cattâro Mahârâjâno abhikkantâya rattiyâ abhikkantavannâ kevalakappam vanasandam obhâsetvâ yena bhagavâ ten' upasamkamimsu, upasamkamitvâ bhagavantam abhivâdetvâ catuddisâ atṭhamsu seyyathâpi mahantâ aggikkhandhâ. ||1|| atha kho Uruvelakassapo jaṭilo tassâ rattiyâ accayena yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam etad avoca kâlo mahâsamana nitṭhitam bhattam. ke nu kho te mahâsamana abhikkantâya rattiyâ abhikkantavannâ kevalakappam vanasandam obhâsetvâ yena tvam ten' upasamkamimsu, upasamkamitvâ tam abhivâdetvâ catuddisâ atṭhamsu seyyathâpi mahantâ aggikkhandhâ 'tī ete kho Kassapa cattâro Mahârâjâno yenāham ten' upasamkamimsu dhammasavanâyâ 'tī. atha kho Uruvelakassapassa jaṭilassa etad aho si mahiddhiko kho mahâsamano mahānubhavo, yatra hi nāma cattâro pi Mahârâjâno upasamkamissanti dhammasavanâyā, na tv eva ca kho arahā yathā ahan tī atha kho bhagavâ Uruvelakassapassa jaṭilassa bhattam bhuñjitvâ tasmmim yeva vanasande vihâsi ||2||

duṭṭiyakapâṭihâriyam. ||16||

atha kho Sakko devānam indo abhikkantâya rattiyâ abhikkantavannâ kevalakappam vanasandam obhâsetvâ yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam atṭhâsi seyyathâpi mahā aggikkhandho, pûrimāhi vannanibhâhi abhikkantataro ca panītataro ca. ||1|| atha kho Uruvelakassapo jaṭilo tassâ rattiyâ accayena yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam etad avoca kâlo mahâsamana nitṭhitam bhattam. ko nu kho so mahâsamana abhikkantâya rattiyâ abhikkantavannâ kevalakappam vanasandam obhâsetvâ yena tvam ten' upasamkami, upasamkamitvâ tam abhivâdetvâ ekamantam atṭhâsi seyyathâpi mahā aggikkhandho purimāhi vannanibhâhi abhikkantataro ca panītataro cā 'tī. eso kho Kassapa Sakko devānam indo yenāham ten' upasamkami dhammasavanâyâ 'tī. atha kho Uruvelakassapassa jaṭilassa etad aho si mahiddhiko kho mahâsamano mahānubhavo, yatra hi nāma

Sakko pi devānam indo upasamkamissati dhammasavanāya, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmim yeva vanasande vihāsi ||2||

tatīyakapātīhāriyam. ||17||

atha kho Brahmā Sahampati abhikkantāya rattiyā abhikkantavannā kevalakappam vanasandam obhāsetvā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi seyyathāpi mahā aggikkhandho purimāhi vannanibhāhi abhikkantataro ca panītataro ca. ||1||
atha kho Uruvelakassapo jatilo tassā rattiyā accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca kālo mahāsamana nitthitam bhattam ko nu kho so mahāsamana abhikkantāya rattiyā abhikkantavannā kevalakappam vanasandam obhāsetvā yena tvam ten' upasamkami, upasamkamitvā tam abhivādetvā ekamantam atthāsi seyyathāpi mahā aggikkhandho purimāhi vannanibhāhi abhikkantataro ca panītataro cā 'ti. eso kho Kassapa Brahmā Sahampati yenāham ten' upasamkami dhammasavanāya 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi mahiddhiko kho mahāsamano mahānubhāvo, yatra hi nāma Brahmāpi Sahampati upasamkamissati dhammasavanāya, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmim yeva vanasande vihāsi. ||2||

catutthapātīhāriyam. ||18||

tena kho pana samayena Uruvelakassapassa jaṭilassa mahāyañño paccupatthito hoti kevalakappā ca Aṅgamagadhā pahūtam khādaniyam bhojaniyam ādāya abhikkamitukāmā honti atha kho Uruvelakassapassa jaṭilassa etad ahosi etarahi kho me mahāyañño paccupatthito kevalakappā ca Aṅgamagadhā pahūtam khādaniyam bhojaniyam ādāya abhikkamissanti. sace mahāsamano mahājanakāye iddhipātīhāriyam karissati, mahāsamanassa lābhasakkāro abhivaḍḍhissati, mama lābhasakkāro parihāyissati. aho nūna mahāsamaṇo svātanāya nāgaccheyyā 'ti. ||1|| atha kho bhagavā

Uruvelakassapassa jatilassa cetasā cetoparivittakkam aññāya Uttarakurum gantvā tato pīṇapātāma āharitvā Anotattadahe paribhūñjitvā tatth' eva divāvihāram akāsi. atha kho Uruvelakassapo jatilo tassā rattiyā accayena yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam etad avoca kālo mahāsamana, nīttīham bhaddam kim nu kho mahāsamana hiyyo nāgamāsi. api ca mayam tam sarāma kim nu kho mahāsamana nāgacchatīti, khādaniyassa ca bhojaniyassa ca te pativiso thapito 'ti ||2|| nanu te Kassapa etad aho si etarahi kho me mahāyāñño paccupatthito kevalakappā ca Aṅgamaḍḍhā pahūtam khādaniyam bhojaniyam ādāya abhikkamissanti sace mahāsamana mahājanakāye iddhipāṭihāriyam karissati, mahāsamanassa lābhasakkāro abhivaddhissati, mama lābhasakkāro pariḥāyissati aho nūna mahāsamana svātānāya nāgaccheyyā 'ti ||3|| so kho aham Kassapa tava cetasā cetoparivittakkam aññāya Uttarakurum gantvā tato pīṇapātāma āharitvā Anotattadahe paribhūñjitvā tatth' eva divāvihāram akāsin ti. atha kho Uruvelakassapassa jatilassa etad aho si mahiddhiko kho mahāsamana mahānubhāvo, yatra hi nāma cetasāpi cittaṃ pajānissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jatilassa bhaddam paribhūñjitvā tasmim yeva vanasande vihāsi. ||4||

pañcamam paṭihāriyam ||19||

tena kho pana samayena bhagavato pamsukūlam uppannam hoti atha kho bhagavato etad aho si kattha nu kho aham pamsukūlam dhoveyyan ti atha kho Sakko devānam indo bhagavato cetasā cetoparivittakkam aññāya pāninaṃ pokkharanīm khañitvā bhagavantam etad avoca idha bhante bhagavā pamsukūlam dhovatū 'ti atha kho bhagavato etad aho si kimhi nu kho aham pamsukūlam parimaddheyyan ti atha kho Sakko devānam indo bhagavato cetasā cetoparivittakkam aññāya mahatim sīlam upanikkhipi idha bhante bhagavā pamsukūlam parimaddatū 'ti ||1|| atha kho bhagavato etad aho si : kimhi nu kho aham ālambitvā uttareyyan ti. atha kho kakudhe adhivattā devatā bhagavato cetasā cetoparivittakkam aññāya sākham onamesi idha bhante bhagavā

âlambitvâ uttaratû 'ti. atha kho bhagavato etad ahosi kimhi nu kho aham pamsukûlam vissajjeyyan ti atha kho Sakko devânam indo bhagavato cetasâ cetoparivitakkam aññâya mahatim silam upanikkhipi idha bhante bhagavâ pamsukûlam vissajjetû 'ti ||2|| atha kho Uruvelakassapo jatilo tassâ rattiya accayena yena bhagavâ ten' upasamkamî, upasamkamitvâ bhagavantam etad avoca kâlo mahâsamana, nitthitam bhattam kim nu kho mahâsamana nâyam pubbe idha pokkharanî, sâyam idha pokkharanî, na yimâ silâ pubbe upanikkhittâ, ken' imâ silâ upanikkhittâ, na yimassa kakudhassa pubbe sâkhâ onatâ, sâyam sâkhâ onatâ 'ti. ||3|| idha me Kassapa pamsukûlam uppannam ahosi, tassa mayham Kassapa etad ahosi kattha nu kho aham pamsukûlam dho-veyyan ti atha kho Kassapa Sakko devânam indo mama cetasâ cetoparivitakkam aññâya pâninâ pokkharanîm khanitvâ mam etad avoca idha bhante bhagavâ pamsukûlam dhovatû 'ti sâyam amanussena pâninâ khanitâ pokkharanî tassa mayham Kassapa etad ahosi kimhi nu kho aham pamsukûlam parimaddeyyan ti atha kho Kassapa Sakko devânam indo mama cetasâ cetoparivitakkam aññâya mahatim silam upanikkhipi idha bhante pamsukûlam parimaddatû 'ti. sâyam amanussena nikkhittâ silâ ||4|| tassa mayham Kassapa etad ahosi: kimhi nu kho aham âlambitvâ uttareyyan ti. atha kho Kassapa kakudhe adhiyathâ devatâ mama cetasâ cetoparivitakkam aññâya sâkham onamesi idha bhante bhagavâ âlambitvâ uttaratû 'ti sv âyam âharahattho kakudho. tassa mayham Kassapa etad ahosi kimhi nu kho aham pamsukûlam vissajjeyyan ti atha kho Sakko devânam indo mama cetasâ cetoparivitakkam aññâya mahatim silam upanikkhipi idha bhante bhagavâ pamsukûlam vissajjetû 'ti sâyam amanussena nikkhittâ silâ 'ti ||5|| atha kho Uruvelakassapassa jatilassa etad ahosi mahiddhiko kho mahâsamano mahânubhâvo, yatra hi nâma Sakko devânam indo veyyâ-vaccam karissati, na tv eva ca kho arahâ yathâ ahan ti atha kho bhagavâ Uruvelakassapassa jatilassa bhattam bhuñjtvâ tasmim yeva vanasande vihâsi ||6||

atha kho Uruvelakassapo jatilo tassâ rattiya accayena yena bhagavâ ten' upasamkamî, upasamkamitvâ bhaga-

vato kâlam ârocesi kâlo mahâsamana nitthitam bhattan ti. gaccha tvam Kassapa, âyâm' ahan ti Uruvelakassapam jatilam uyyojetvâ yâya jambuyâyam Jambudîpo paññâyati, tato phalam gahetvâ paṭhamataram âgantvâ agyâgâre nisîdi ||7|| addasa kho Uruvelakassapo jatilo bhagavantam agyâgâre nisinnam, disvâna bhagavantam etad avoca katamena tvam mahâsamana maggena âgato aham tayâ paṭhamataram pakkanto, so tvam paṭhamataram âgantvâ agyâgâre nisinnno 'ti. ||8|| idhâham Kassapa tam uyyojetvâ yâya jambuyâyam Jambudîpo paññâyati, tato phalam gahetvâ pathamataram âgantvâ agyâgâre nisinnno idam kho Kassapa jambuphalam vanna-sampannam gandhasampannam rasasampannam, sace âkañkhasi, paribhuñjâ 'ti alam mahâsamana, tvam yev' etam arahasi, tvam yev' etam paribhuñjâhîti. atha kho Uruvelakassapassa jatilassa etad ahosi mahiddhiko kho mahâsamano mahânubhâvo, yatra hi nâma mam pathamataram uyyojetvâ yâya jambuyâyam Jambudîpo paññâyati, tato phalam gahetvâ paṭhamataram âgantvâ agyâgâre nisîdissati, na tv eva ca kho arahâ yathâ ahan ti. atha kho bhagavâ Uruvelakassapassa jatilassa bhattam bhuñjitvâ tasmim yeva vanasande vihâsi. ||9|| atha kho Uruvelakassapo jatilo tassâ rattiyâ accayena yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavato kâlam ârocesi. kâlo mahâsamana nitthitam bhattan ti gaccha tvam Kassapa, âyâm' ahan ti Uruvelakassapam jatilam uyyojetvâ yâya jambuyâyam Jambudîpo paññâyati, tassâ avidûre ambo —gha— tassâ avidûre âmalakî —la— tassâ avidûre haritakî —la— Tâvatimsam gantvâ pâricchattakapuppham gahetvâ pathamataram âgantvâ agyâgâre nisîdi. addasa kho Uruvelakassapo jatilo bhagavantam agyâgâre nisinnam, disvâna bhagavantam etad avoca katamena tvam mahâsamana maggena âgato aham tayâ pathamataram pakkanto, so tvam paṭhamataram âgantvâ agyâgâre nisinnno 'ti. ||10|| idhâham Kassapa tam uyyojetvâ Tâvatimsam gantvâ pâricchattakapuppham gahetvâ paṭhamataram âgantvâ agyâgâre nisinnno idam kho Kassapa pâricchattakapuppham vanna-sampannam gandhasampannam, sace âkañkhasi, ganhâ 'ti. alam mahâsamana, tvam yev' etam arahasi, tvam yev' etam

ganhā 'ti atha kho Uruvelakassapassa jaṭilassa etad ahoṣi mahiddhiko kho mahāsamano mahānubhāvo, yatra hi nāma mam paṭhamataram uyyojetvā Tāvatisam gantvā pārīcchattakapuppham gabetvā paṭhamataram āgantvā agyāgāre nisīdissati, na tv eva ca kho arahā yathā ahan ti. ||11||

tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti katthāni phāletum atha kho tesam jaṭilānam etad ahoṣi nissamsayam kho mahāsamanassa iddhānubhāvo, yathā mayam na sakkoma katthāni phāletum ti atha kho bhagavā Uruvelakassapam jaṭilam etad avoca phāliyantu Kassapa katthānīti phāliyantu mahāsamanā 'ti. sakid eva pañcakatthasatāni phāliyimsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi. mahiddhiko kho mahāsamano mahānubhāvo, yatra hi nāma katthāni pi phāliyissanti, na tv eva ca kho arahā yathā ahan ti ||12|| tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti aggī ujjāletum atha kho tesam jaṭilānam etad ahoṣi. nissamsayam kho mahāsamanassa iddhānubhāvo, yathā mayam na sakkoma aggī ujjāletum ti. atha kho bhagavā Uruvelakassapam jaṭilam etad avoca: ujjāliyantu Kassapa aggīti ujjāliyantu mahāsamanā 'ti sakid eva pañca aggisatāni ujjāliysu atha kho Uruvelakassapassa jaṭilassa etad ahoṣi mahiddhiko kho mahāsamano mahānubhāvo, yatra hi nāma aggī pi ujjāliyissanti, na tv eva ca kho arahā yathā ahan ti. ||13|| tena kho pana samayena te jaṭilā aggī paricaritvā na sakkonti aggī vijjhāpetum. atha kho tesam jaṭilānam etad ahoṣi nissamsayam kho mahāsamanassa iddhānubhāvo, yathā mayam na sakkoma aggī vijjhāpetum ti. atha kho bhagavā Uruvelakassapam jaṭilam etad avoca vijjhāyantu Kassapa aggīti vijjhāyantu mahāsamanā 'ti. sakid eva pañca aggisatāni vijjhāyimsu atha kho Uruvelakassapassa jaṭilassa etad ahoṣi: mahiddhiko kho mahāsamano mahānubhāvo, yatra hi nāma aggī pi vijjhāyissanti, na tv eva ca kho arahā yathā ahan ti. ||14|| tena kho pana samayena te jaṭilā sītāsu hemantikāsu rattisu antarāṭṭhakāsu himapātasamaye naggi Nerañjarāyaṃ nimujjanti pi, ummujjanti pi, ummujjanti-mujjam pi karonti. atha kho bhagavā pañcamattāni maṇḍamukhisatāni abhinimmini, yathā te jaṭilā uttaritvā visib-

besum atha kho tesam jatilânâṃ etad ahoṣi. nissamsayam kho mahâsamanassa iddhânubhâvo, yathâ h' imâ mandâ-mukhiyo nimmitâ 'ti atha kho Uruvelakassapassa jatilassa etad ahoṣi. mahiddhiko kho mahâsamano mahânubhâvo, yatra hi nâma mahâmandâ-mukhiyo abhinimminissati, na tv eva ca kho arahâ yathâ ahan ti. ||15|| tena kho pana samayena mahâakâlamegho vassī, mahâudakavâhako sañjâyi yasmim padese bhagavâ viharati, so padeso udakena anuotthato hoti atha kho bhagavato etad ahoṣi yam nânâham samantâ udakam ussâretvâ majjhe renuhatâya bhûmiyâ cañkameyyan ti. atha kho bhagavâ samantâ udakam ussâretvâ majjhe renuhatâya bhûmiyâ cañkamī. atha kho Uruvelakassapo jatilo mâ h' eva kho mahâsamano udakena vulho ahoṣīti nâvâya sambahulehi jaṭilehi saddhim yasmim padese bhagavâ viharati tam padesam agamâsi. addasa kho Uruvelakassapo jatilo bhagavantam samantâ udakam ussâretvâ majjhe renuhatâya bhûmiyâ cañkamantam, disvâna bhagavantam etad avoca idha nu tvam mahâsamanâ 'ti ayam ah' asmi Kassapâ 'ti bhagavâ vehâsam abbhuggantvâ nâvâya paccutthâsi atha kho Uruvelakassapassa jatilassa etad ahoṣi mahiddhiko kho mahâsamano mahânubhâvo, yatra hi nâma udakam pi na pavahissati, na tv eva ca kho arahâ yathâ ahan ti ||16||

atha kho bhagavato etad ahoṣi ciram pi kho imassa moghapurissassa evam bhavissati mahiddhiko kho mahâsamano mahânubhâvo, na tv eva ca kho arahâ yathâ ahan ti. yam nânâham imam jatilam samvejeyyan ti. atha kho bhagavâ Uruvelakassapam jatilam etad avoca n' eva kho tvam Kassapa arahâ, na pi arahattamaggam samâpanno, sâ pi te paṭipadâ n' atthi, yâya tvam arahâ vâ assa arahattamaggaṃ vâ samâpanno 'ti atha kho Uruvelakassapo jatilo bhagavato pâdesu sirasâ nīpatitvâ bhagavantam etad avoca. labhēyāham bhante bhagavato santike pabbajjam, labhēyyam upasampadan ti ||17|| tvam kho 'sī Kassapa pañcannam jaṭilasatānam nāyako vināyako aggo pamukho pāmokkho, te pi tāva apalokehi, yathâ te maññissanti tathâ karissanti ti atha kho Uruvelakassapo jatilo yena te jatilā ten' upasamkamī, upasamkamitvâ te jaṭile etad avoca : icchāmi'

aham bho mahāsamane brahmacariyam caritum, yathā bhavanto maññanti tathā karontū 'ti. ciapatikā mayam bho mahāsamane abhippasannā, sace bhavam mahāsamane brahmacariyam carissatī, sabbeva mayam mahāsamane brahmacariyam carissāma 'ti ||18|| atha kho te jatilā kesamissam jatāmissam khārikājamissam aggihuttamissam uduke pavāhetvā yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocum labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahoṣi ||19||

addasa kho Nadikassapo jatilo kesamissam jatāmissam khārikājamissam aggihuttamissam uduke vuyhamāne, disvān' assa etad ahoṣi. mā h' eva me bhātuno upasaggo ahoṣīti, jaṭile pāhesi gacchatha me bhātaram jānāthā 'ti, sāmañ ca tīhi jaṭilasatehi saddhim yenāyasmā Uruvelakassapo ten' upasamkami, upasamkamitvā āyasmantam Uruvelakassapam etad avoca idam nu kho Kassapa seyyo 'ti. āmāvuso idam seyyo 'ti ||20|| atha kho te jatilā kesamissam jatāmissam khārikājamissam aggihuttamissam uduke pavāhetvā yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocum labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahoṣi. ||21||

addasa kho Gayākassapo jatilo kesamissam jatāmissam khārikājamissam aggihuttamissam uduke vuyhamāne, disvān' assa etad ahoṣi. mā h' eva me bhātūnam upasaggo ahoṣīti, jaṭile pāhesi gacchatha me bhātaro jānāthā 'ti, sāmañ ca dvīhi jaṭilasatehi saddhim yenāyasmā Uruvelakassapo ten' upasamkami, upasamkamitvā āyasmantam Uruvelakassapam etad avoca idam nu kho Kassapa seyyo 'ti. āmāvuso idam seyyo 'ti ||22|| atha kho te jatilā kesamissam jatāmissam khārikājamissam aggihuttamissam uduke pavāhetvā yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavato

pādesu sirasā nipatitvā bhagavantam etad avocum · labhey-
yāma mayam bhante bhagavato santike pabbajjam, labheyyā-
ma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca,
svākkhāto dhammo, caratha brahmacariyam sammā du-
kkhassa antakiriyyāyā 'ti. sā 'va tesam āyasmantānam upa-
sampadā ahosi || 23 ||

bhagavato adhiṭṭhānena pañca katthasatāni na phāliyiṃsu,
phāliyiṃsu, aggī na ujjalīṃsu, ujjalīṃsu, na vijjhāyiṃsu,
vijjhāyiṃsu, pañca mandāmukhisatāni abhinimminī etena
nayena adḍhuddhapātihāriyasahassāni honti. || 24 || **20** ||

atha kho bhagavā Uruvelāyam yathābhirantam viharitvā
yena Gayāsīsam tena cārikam pakkāmi mahatā bhikkhu-
samghena saddhim bhikkhusahassena sabbeḥ' eva purāna-
jatilehi tatra sudam bhagavā Gayāyam viharatī Gayā-
sīse saddhim bhikkhusahassena || 1 || tatra kho bhagavā
bhikkhū āmantesi sabbam bhikkhave ādittam kiñ ca
bhikkhave sabbam ādittam cakkhum bhikkhave ādittam,
rūpā ādittā, cakkhuvīññānam ādittam, cakkhusamphasso
āditto, yad idam cakkhusamphassapaccayā uppajjati vedayi-
tam sukham vā dukkham vā adukkhamasukham vā, tam pi
ādittam kena ādittam, rāgagginā dosagginā mohagginā
ādittam, jātiyā jarāya maranena sokehi paridevehi dukkhehi
domanassehi upāyāsehi ādittan ti vadāmi || 2 || sotam ādittam,
saddā ādittā, — la — ghānam ādittam, gandhā ādittā, jīvā
ādittā, rasā ādittā, kāyo āditto, photthabbā ādittā, mano
āditto, dhammā ādittā, manovīññānam ādittam, manosam-
phasso āditto, yad idam manosamphassapaccayā uppajjati
vedayitam sukham vā dukkham vā adukkhamasukham vā,
tam pi ādittam kena ādittam, rāgagginā dosagginā moha-
gginā ādittam, jātiyā jarāya maranena sokehi paridevehi
dukkhehi domanassehi upāyāsehi ādittan ti vadāmi || 3 ||
evam passam bhikkhave sutavā ariyasāvako cakkhusmim pi
nibbindatī, rūpesu pi nibbindatī, cakkhuvīññāne pi nibbinda-
tī, cakkhusamphasse pi nibbindatī, yad idam cakkhusam-
phassapaccayā uppajjati vedayitam sukham vā dukkham vā
adukkhamasukham vā, tasmim pi nibbindatī. sotasmim pi
nibbindatī, saddesu pi nibbindatī, ghānasmim pi nibbin-

dati, gandhesu pi nibbindati, jivhāya pi nibbindati, rasesu pi nibbindati, kāyasmim pi nibbindati, phoṭṭhabbesu pi nibbindati, manasmim pi nibbindati, dhammesu pi nibbindati, manoviññāne pi nibbindati, manosamphasse pi nibbindati, yad idam manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tasmim pi nibbindati, nibbindam virajjati, virāgā vimuccati, vimuttasmim vimutt' amhīti ñānam hoti, khinā jāti, vusitam brahmacariyam, katam karaniyam, nāparam itthattāyā 'ti pajānātīti imasmim ca pana veyyākaranasmim bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cūttāni vimuccimsu ||4|| ādittapariyāyam nitthitam. ||21|| Uruvelapāṭihāriyam tatīyakabhānavāram nitthitam.

atha kho bhagavā Gayāsīse yathābhirantam viharitvā yena Rājagaham tena cārikam pakkāmi mahatā bhikkhusamghena saddhim bhikkhusahassena sabbeheva purāṇajātīhehi atha kho bhagavā anupubbena cārikam caramāno yena Rājagaham tad avasari tatra sudam bhagavā Rājagahe viharati Latthivanuyyāne Supatitthe cetiye ||1|| assosi kho rājā Māgadho Senīyo Bimbisāro samano khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Rājagaham anuppatto Rājagahe viharati Latthivanuyyāne Supatitthe cetiye tam kho pana bhagavantam Gotamam evam kalyāno kittisaddo abbhuggato iti pi, so bhagavā araham sammāsam-buddho vijjācaranasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā, so imam lokam sadevakam samārakam sabrahmakam sassamanabrāhmanim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti, so dhammam deseti ādikalyāṇam majhekalyāṇam pariyośanakalyāṇam sāttham savyaññanam kevalaparipunnam parisuddham brahmacariyam pakāseti sādhu kho pana tathārūpānam arahatam dassanam hotīti ||2|| atha kho rājā Māgadho Senīyo Bimbisāro dvādasanahutehi Māgadhikehi brāhmanagahapatikehi parivuto yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi te pi kho dvādasanahutā Māgadhikā brāh-

managahapatikā appekacce bhagavantam abhivâdetvâ ekam-
 antam nisîdîmsu, appekacce bhagavatâ saddhîm sammo-
 dîmsu, sammodanîyam katham sâranîyam vîtasâretvâ ekam-
 antam nisîdîmsu, appekacce yena bhagavâ ten' añjalîm
 panâmetvâ ekamantaṃ nisîdîmsu, appekacce bhagavato san-
 tike nâmagottam sâvetvâ ekamantam nisîdîmsu, apekacce
 tunhîbhûtâ ekamantam nisîdîmsu. ||3|| atha kho tesam dvâ-
 dasanahutânā Mâgadhikânā brâhmanagahapatikânā
 etad aho si kim nu kho mahâsamano Uruvelakassape brah-
 macariyam carati, udâhu Uruvelakassapo mahâsamane brah-
 macariyam caratîti. atha kho bhagavâ tesam dvâdasanahu-
 tânā Mâgadhikânā brâhmanagahapatikânā cetasâ ceto-
 parivittakkam aññâya âyasmantaṃ Uruvelakassapam gâthâya
 ajjhabhâsi

kim eva disvâ Uruvelavâsi pahâsi aggim kîsako vadâno.
 pucchâmi tam Kassapa etam attham, katham pahînam
 tava aggihuttaṃ ti |
 rūpe ca sadde ca atho rase ca kâmitthiyo câbhivadanti
 yaññâ.
 etam malan ti upadhîsu ñatvâ, tasmâ na yitthe na hute
 arañjîṃ ti ||4||
 ettha ca te mano na ramittha Kassapâ 'ti bhagavâ avoca,
 rūpesu saddesu atho rasesu
 atha ko carahi devamanussaloke rato mano Kassapa brûhi
 me tan ti |
 disvâ padam santam anupadhîkam akûñcanam kâmabhave
 asattam
 anaññathâbhâvim anaññaneyyam, tasmâ na yitthe na hute
 arañjîṃ ti. ||5||

atha kho âyasmâ Uruvelakassapo utthâyâsanâ ekamsam
 uttarâsaṅgaṃ karitvâ bhagavato pâdesu sîrasâ nîpatitvâ bha-
 gavantaṃ etad avoca satthâ me bhante bhagavâ, sâvako
 'ham asmi, satthâ me bhante bhagavâ, sâvako 'ham asmîti.
 atha kho tesam dvâdasanahutânā Mâgadhikânā brâhma-
 nagahapatikânā etad aho si : Uruvelakassapo mahâsamane
 brahmacariyam caratîti. ||6|| atha kho bhagavâ tesam dvâ-
 dasanahutânā Mâgadhikânā brâhmanagahapatikânā ce-

tasā cetoparivitakkam aññāya anupubbikatham kathesi seyyath' idam dānakatham sīlakatham saggakatham kāmānam ādīnavam okāram samkilesam nekkhamme ānīamsam pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinīvaranacitte udaggacitte pasannacitte, atha yā buddhānam sāmukksamsikā dhammadesanā, tam pakāsesi, dukkham samudayam nirodham maggam ||7|| seyyathāpi nāma suddham vattham apagatakālakam sammā eva rajanam paṭiganheyya, evam eva ekādasanahutānam Māgadhikānam brāhmanagahapatikānam Bimbisārapamukhānam tasmim yeva āsane viraJam vītamalam dhammacakkhum udapādi yam kuñci samudayadhammam sabbam tam nirodhadhamman ti, ekanahutam upāsakattam paṭivedesi ||8|| atha kho rājā Māgadho Senīyo Bimbisāro ditthadhammo pattadhammo vīditadhammo pariyogālhaddhammo tinnavicikiccho vīgatakathamkatho vesārajappatto aparappaccayo satthu sāsane bhagavantam etad avoca: pubbe me bhante kumārassa sato pañca assāsakā ahesum, te me etarahi samiddhā pubbe me bhante kumārassa sato etad aho si aho vata mam rajje abhisīñceyyun ti, ayam kho me bhante pathamo assāsako aho si, so me etarahi samiddho. tassa ca me vījitam araham sammāsambuddho okkameyyā 'ti, ayam kho me bhante dutiyo assāsako aho si, so me etarahi samiddho. ||9|| tañi cāham bhagavantam payirupāseyyan ti, ayam kho me bhante tatiyo assāsako aho si, so me etarahi samiddho so ca me bhagavā dhammam deseyyā 'ti, ayam kho me bhante catuttho assāsako aho si, so me etarahi samiddho tassa cāham bhagavato dhammaṃ ājāneyyan ti, ayam kho me bhante pañcama assāsako aho si, so me etarahi samiddho. pubbe me bhante kumārassa sato ime pañca assāsakā ahesum, te me etarahi samiddhā ||10|| abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante nikkujjitam vā ukkujjeyya paṭicchannam vā vivareyya mūlhassa vā maggam ācikkheyya andhakāre vā telapajjotam dhāreyya cakkhumanto rūpāni dakkhīntīti, evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āham bhante bhagavantam saranam gacchāmi dhammañi ca bhikkhusamghañi ca, upāsakam mam bhante bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇam gatan ti, adhivāsetu ca me bhante

bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti
 adhivāsesi bhagavā tunhībhāvena ||11|| atha kho rājā
 Māgadho Senīyo Bimbisāro bhagavato adhivāsanam viditvā
 utthāyāsanā bhagavantam abhivādetvā padakkhinam katvā
 pakkāmi. atha kho rājā Māgadho Senīyo Bimbisāro tassā
 rattiya accayena panītam khādaniyam bhojaniyam patiyādā-
 petvā bhagavato kalam ārocāpesi kālo bhante, nitthitam
 bhattan ti atha kho bhagavā pubbanhasamayam nivāsetvā
 pattacivaram ādāya Rājagaham pāvisi mahatā bhikkhusam-
 ghenā saddhim bhikkhusahassena sabbeh' eva purānajaṭi-
 lehi. ||12|| tena kho pana samayena Sakko devānam
 indo mānavakavannam abhinimmīnitvā buddhapamukhassa
 bhikkhusamghassa purato-purato gacchatu imā gāthāyo gīya-
 māno

danto dantehi saha purānajaṭilehi vippamutto vippamuttehi
 sīṅgīnikkhasuvanno Rājagaham pāvisi bhagavā |
 mutto muttehi saha purānajaṭilehi vippamutto vippa-
 muttehi

sīṅgīnikkhasuvanno Rājagaham pāvisi bhagavā |
 tinno tinnehi saha purānajaṭilehi vippamutto vippamuttehi
 sīṅgīnikkhasuvanno Rājagaham pāvisi bhagavā |
 dasavāso dasabalo dasadhammavidū dasabhi c' upeto
 so dasasataparivāro Rājagaham pāvisi bhagavā 'ti. ||13||

manussā Sakkam devānam indam passitvā evam āhamsu
 abhirūpo vatāyam mānavako, dassanīyo vatāyam mānavako,
 pāsādiko vatāyam mānavako. kassa nu kho ayam mānavako
 'ti evam vutte Sakko devānam indo te manusse gāthāya
 ajjhabhāsi.

yo dhīro sabbadhī danto buddho appatipuggalo
 araham sugato loka tassāham paricārako 'ti. ||14||

atha kho bhagavā yena rañño Māgadhasa Seniyassa
 Bimbisārassa nivesanam ten' upasamkamī, upasamkamitvā
 paññatte āsane nisīdi saddhim bhikkhusamghena. atha
 kho rājā Māgadho Senīyo Bimbisāro buddhapamukham
 bhikkhusamgham pañitena khādaniyena bhojaniyena sa-
 hatthā santappetvā sampavāretvā bhagavantam bhuttāvim
 onītapattapānīm ekamantaṃ nisīdi ||15|| ekamantaṃ ni-

sinnassa kho rañño Māgadhasa Seniyassa Bimbisārassa etad ahoṣi kattha nu kho bhagavā vihareyya, yaṃ assa gāmato n' eva avidūre na accāsanne gamanāgamana-sampannam atthikānam-atthikānam manussānam abhikkamanīyam, divā appākinnam rattim appasaddam appanigghosam vījanavātam manussarāhaseyyakam patisallānasāruppan ti ||16|| atha kho rañño Māgadhasa Seniyassa Bimbisārassa etad ahoṣi idam kho ambhākam Veluvanam uyyānam gāmato n' eva avidūre na accāsanne gamanāgamana-sampannam atthikānam-atthikānam manussānam abhikkamanīyam, divā appākinnam, rattim appasaddam appanigghosam vījanavātam manussarāhaseyyakam patisallānasāruppan, yaṃ nūnāham Veluvanam uyyānam buddhapamukhassa bhikkhusamghassa dadeyyan ti. ||17|| atha kho rājā Māgadho Seniyō Bimbisāro sovannamayam bhikkhāram gahetvā bhagavato onojesi etāham bhante Veluvanam uyyānam buddhapamukhassa bhikkhusamghassa dammīti paṭiggahesi bhagavā ārāman. atha kho bhagavā rājānam Māgadham Seniyam Bimbisāram dhammīyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsanaṃ pakkāmi. atha kho bhagavā etasmim nīdāne dhammikatham katvā bhikkhū āmantesi anujānāmi bhikkhave ārāman ti. ||18|| **22**

tena kho pana samayena Sañjāyo paribbājako Rājagahe paṭivasati mahatīyā paribbājakaparīsāya saddhim addhateyyehi paribbājakasatehi. tena kho pana samayena Sāriputtamoggallānā Sañjāye paribbājake brahmacariyam caranti, tehi katikā katā hoti yo pathamam amatam adhi-gacchati so ārocetū 'ti. ||1|| atha kho āyasmā Assajī pubbanhasamayam nivāsetvā pattacīvaram ādāya Rājagaham piṇḍāya pāvīsī pāsādikena abhikkantena paṭikkantena ālokitena vilokitenā sammūṇiutenā pasāritena okkhittacakkhu iriyāpathasampanno addasa kho Sāriputto paribbājako āyasmantam Assajim Rājagahe piṇḍāya carantam pāsādikena abhikkantena paṭikkantena ālokitena vilokitenā sammūṇiutenā pasāritena okkhittacakkhum iriyāpathasampannam, disvān' assa etad ahoṣi. ye vata loke arahanto vā arahattamaggam vā samāpannā, ayam tesam bhikkhūnam aññataro, yaṃ nūnā-

ham imam bhikkhum upasamkamitvā puccheyyam kam 'sī tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesīti. ||2|| atha kho Sāriputtassa paribbājaka-kassa etad ahosi akālo kho imam bhikkhum pucchitum, antaragharam pavittho pindāya carati yam nūnāham imam bhikkhum piṭṭhito-piṭṭhito anubandheyyam atthikehi upa-ññātam maggan ti. atha kho āyasmā Assajī Rājagahe pindāya caritvā pindapātam ādāya patikkami. atha kho Sāriputto paribbājako yenāyasmā Assajī ten' upasamkami, upasamkamitvā āyasmatā Assajinā saddhim sammodi, sammodanīyam katham sārānīyam vītisāretvā ekamantam atthāsi, ekamantam thito kho Sāriputto paribbājako āyasmantam Assajim etad avoca vip̐pasannāni kho te āvuso indriyāni, parisuddho chavivanno pariyodāto, kam 'sī tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesīti. ||3|| atth' āvuso mahāsamanō Sakyaputto Sakyakulā pabbajito, tāham bhagavantam uddissa pabbajito, so ca me bhagavā satthā, tassa cāham bhagavato dhammam rocemīti kimvādi panāyasmato satthā kimakkhāyīti aham kho āvuso navo acirapabbajito adhunāgato imam dhamma-vinayam, na t' āham sakkomi vitthārena dhammam desetum, api ca te samkhittena attham vakkhāmīti. atha kho Sāriputto paribbājako āyasmantam Assajim etad avoca hotu āvuso, appam vā bahum vā bhāsassu, attham yeva me brūhi, atthen' eva me attho, kim kāhasi vyaññanam bahun ti. ||4|| atha kho āyasmā Assajī Sāriputtassa paribbājakassa imam dhammapariyāyam abhāsi.

ye dhammā hetuppabbhavā tesam hetum tathāgato āha tesañ ca yo nirodho evamvādi mahāsamanō 'ti.

atha kho Sāriputtassa paribbājakassa imam dhammapariyāyam sutvā virajam vitamalam dhammacakkhum udapādiyam kiñci samudayadhammam sabbam tam nirodhadhamman ti. es' eva dhammo yadi tāvad eva paccavyathā padam asokam adiṭṭham abbatitā bahukehi kappanahutehīti. ||5|| atha kho Sāriputto paribbājako yena Moggallāno paribbājako ten' upasamkami. addasa kho Moggallāno paribbājako Sāriputtam paribbājakam dūrato 'va āgacchantam, disvāna Sāri-

puttam paribbājakam etad avoca vippasannāni kho te āvuso
 indriyāni, parisuddho chavivanno pariyodāto, kacci nu tvam
 āvuso amatam adhigato 'ti. āmāvuso amatam adhigato
 'ti yathā katham pana tvam āvuso amatam adhigato
 'ti ||6|| idhāham āvuso addasam Assajum bhikkhum Rāja-
 gahe pindāya carantam pāsādikena abhikkantena patikkanta-
 tena ālokītena vilokītena sammūñjītena pasāritena okkhitta-
 cakkhum iriyāpathasampannam, disvāna me etad ahosi. ye
 vata loke arahanto vā arahattamaggam vā samāpannā, ayam
 tesam bhikkhūnam aññātaro, yam nūnāham imam bhikkhum
 upasamkamitvā puccheyyam kam 'si tvam āvuso uddissa
 pabbajito, ko vā te satthā, kassa vā tvam dhammam roce-
 sīti ||7|| tassa mayham āvuso etad ahosi akālo kho imam
 bhikkhum pucchitum, antaragharam pavittho pindāya carati
 yam nūnāham imam bhikkhum pitthito-pitthito anubandhe-
 yyam atthikehi upaṇṇātāmaggan ti. atha kho āvuso
 Assaji bhikku Rājagahe pindāya caritvā pindapātāma ādāya
 patikkamī. atha khv āham avuso yena Assaji bhikkhu
 ten' upasamkamim, upasamkamitvā Assajinā bhikkhunā
 saddhim sammodim, sammodanīyam katham sārānīyam vī-
 tisāretvā ekamantam atthāsim, ekamantam thito kho aham
 āvuso Assajum bhikkhum etad avocam vippasannāni kho te
 āvuso indriyāni, parisuddho chavivanno pariyodāto, kam 'si
 tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā
 tvam dhammam rocesīti ||8|| atth' āvuso mahāsamano
 Sakyaputto Sakyakulā pabbajito, tāham bhagavantam uddissa
 pabbajito, so ca me bhagavā satthā, tassa cāham bhagavato
 dhammam rocemīti kimvādi panāyasmato satthā kimakkhā-
 yīti. aham kho āvuso navo acirapabbajito adhunāgato imam
 dhammavināyam, na t' āham sakkomi vitthārena dhammam
 desetum, api ca te samkhittena attham vakkhāmīti. appam
 vā bahum vā bhāsassu, attham yeva me brūhi, atthen' eva
 me attho, kim kāhasi vyañjanam bahun ti ||9|| atha kho
 āvuso Assaji bhikkhu imam dhammapariyāyam abhāsi.

ye dhammā hetuppabbavā tesam hetum tathāgato āha
 tesañ ca yo nirodho evamvādi mahāsamano 'ti

atha kho Moggallānassa paribbājakassa imam dhammapari-

yāyam sutvā virajam vītamalam dhammacakkhum udapādi
yam kiñci samudayadhammam sabbam tam nirodhadha-
mman ti es' eva dhammo yadi tāvad eva paccavyathā
padam asokam adittham abbhatitam bahukehi kappanahute-
hīti ||10|| **23** ||

atha kho Moggallāno paribbājako Sāriputtam pa-
ribbājakam etad avoca gacchāma mayam āvuso bhagavato
santike, so no bhagavā satthā 'ti imāni kho āvuso addha-
teyyāni paribbājakasatāni amhe nissāya amhe sampassantā
idha viharanti, te pi tāva apalokāma, yathā te maññissanti,
tathā karissantīti. atha kho Sāriputtamoggallānā yena te
paribbājakā ten' upasamkamimsu, upasamkamitvā te paribbā-
jake etad avocum gacchāma mayam āvuso bhagavato san-
tike, so no bhagavā satthā 'ti mayam āyasmante nissāya
āyasmante sampassantā idha viharāma, sace āyasmantā ma-
hāsamane brahmacariyam carissanti, sabbeva mayam mahā-
samane brahmacariyam carissāmā 'ti ||1|| atha kho Sāri-
puttamoggallānā yena Sañjāyo paribbājako ten' upasamka-
mimsu, upasamkamitvā Sañjāyam paribbājakam etad avocum
gacchāma mayam āvuso bhagavato santike, so no bhagavā
satthā 'ti alam āvuso mā agamittha, sabbeva tayo imam
ganam pariharissāmā 'ti dutiyam pi kho —la— tatiyam
pi kho Sāriputtamoggallānā Sañjāyam paribbājakam etad
avocum gacchāma mayam āvuso bhagavato santike, so no
bhagavā satthā 'ti. alam avuso mā agamittha, sabbeva
tayo imam ganam pariharissāmā 'ti ||2|| atha kho Sāriputta-
moggallānā tāni adbhateyyāni paribbājakasatāni ādāya yena
Veluvanam ten' upasamkamimsu, Sañjāyassa pana paribbāja-
kassa tathā' eva unham lohitam mukhato uggacchi. addasa
kho bhagavā te Sāriputtamoggallāne dūrato 'va āgacchante,
disvāna bhikkhū āmantesi ete bhikkhave dve sahāyakā
āgacchanti Kolito Upatisso ca, etam me sāvakayugam
bhavissati aggam bhaddayugan ti. gambhīre fiānavisaye
anuttare upadhusamkhaye vimutte anuppatte Veluvanam
atha ne satthā vyākāsi: ete dve sahāyakā āgacchanti Kolito
Upatisso ca, etam me sāvakayugam bhavissati aggam bhadda-
yugan ti. ||3|| atha kho Sāriputtamoggallānā yena bhagavā

ten' upasamkamimsu, upasamkamitvā bhagavato pādesu
 sīrasā nīpatitvā bhagavantam etad avocum labheyyāma
 mayam bhante bhagavato santike pabbajjam, labheyyāma
 upasampadan tī etha bhikkhavo 'tī bhagavā avoca, svā-
 kkhāto dhammo, caratha brahmacariyam sammā dukkhassa
 antakīrīyāyā 'tī sā 'va tesam āyasmantānam upasampadā
 ahoṣi ||4|| tena kho pana samayena abhiññātā-abhiññātā
 Māgadhiḥ kulaputtā bhagavatī brahmacariyam caranti
 manussā ujjhāyanti khīyanti vipācentī aputtakatāya paṭi-
 panno samano Gotamo, vedhavyāya paṭipanno samano Gota-
 mo, kulupacchedāya paṭipanno samano Gotamo idāni anena
 jaṭṭilasaḥassam pabbajjātam, imāni ca addhateyyāni paribbāja-
 kasatāni Sañjayaṇi pabbajjāni, ime ca abhiññātā-abhiññātā
 Māgadhiḥ kulaputtā samane Gotame brahmacariyam ca-
 rantīti. api 'ssu bhikkhū disvā imāya gāthāya codenti .

āgato kho mahāsamano Magadhānam Giribbajam
 sabbe Sañjaye netvāna, kam su dāni nayissatīti ||5||

assosum kho bhikkhū tesam manussānam ujjhāyantānam
 khīyantānam vipācentānam atha kho te bhikkhū bhagavato
 etam attham ārocesum na bhikkhave so saddo cīram bha-
 vissati, sattāham eva bhavissati, sattāhassa accayena antara-
 dhāyissati. tena hi bhikkhave ye tumhe imāya gāthāya
 codenti :

āgato kho mahāsamano Magadhānam Giribbajam
 sabbe Sañjaye netvāna, kam su dāni nayissatīti,

te tumhe imāya gāthāya patīcodetha

nayanti ve mahāvīrā saddhammena tathāgatā,
 dhammena nayamānānaṃ kā usuyyā vijānatan ti. ||6||

tena kho pana samayena manussā bhikkhū disvā imāya gā-
 thāya codenti

āgato kho mahāsamano Magadhānam Giribbajam
 sabbe Sañjaye netvāna, kam su dāni nayissatīti.

bhikkhū te manusse imāya gāthāya patīcodenti :

nayanti ve mahāvīrā saddhammena tathāgatā,
 dhammena nayamānānaṃ kā usuyyā vijānatan ti.

manussā dhammena kira samanā Sakyaputtiyā nenti no adhammena 'ti sattāham eva so saddo ahoṣi, sattāhassa accayena antaradhāyi. ||7||

Sāriputtamoggallānapabbajjā niṭṭhitā ||24||
catutthakabhānavāram niṭṭhitam.

tena kho pana samayena bhikkhū anupajjhāyakā anovadiyamānā ananusāsīyamānā dunnivatthā duppārutā anākappasampannā pindāya caranti te manussānam bhuñjamānānam upari bhojane pi uttittthapattam upanāmenti, upari khādaniye pi uttittthapattam upanāmenti, upari sāyaniye pi uttittthapattam upanāmenti, upari pāniye pi uttittthapattam upanāmenti, sāmam sūpam pi odanam pi viññāpetvā bhuñjanti, bhattagge pi uccāsaddā mahāsaddā viharanti ||1|| manussā ujjhāyanti khīyanti vipācenti : katham hi nāma samanā Sakyaputtiyā dunnivatthā duppārutā anākappasampannā pindāya carissanti, manussānam bhuñjamānānam upari bhojane pi uttittthapattam upanāmessanti, upari khādaniye pi uttittthapattam upanāmessanti, upari sāyaniye pi uttittthapattam upanāmessanti, upari pāniye pi uttittthapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti, seyyathāpi brāhmanā brāhmanabhojane 'ti ||2|| assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam ye te bhikkhū appicchā santutthā lajjino kukkucakā sikkhākāmā, te ujjhāyanti khīyanti vipācenti katham hi nāma bhikkhū dunnivatthā duppārutā anākappasampannā pindāya carissanti, manussānam bhuñjamānānam upari bhojane pi uttittthapattam upanāmessanti, upari khādaniye pi uttittthapattam upanāmessanti, upari sāyaniye pi uttittthapattam upanāmessanti, upari pāniye pi uttittthapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti ||3|| atha kho te bhikkhū bhagavato etam attham ārocesum. atha kho bhagavā etasmim nidāne etasmim pakarane bhikkhusamgham sannipātāpetvā bhikkhū paṭipucchī : saccam kira bhikkhave bhikkhū dunnivatthā duppārutā anākappasampannā pindāya caranti manussānam bhuñjamānānam

uparī bhojane pi uttittḥapattam upanāmenti, uparī khādaniye pi uttittḥapattam upanāmenti, uparī sāyaniye pi uttittḥapattam upanāmenti, uparī pāniye pi uttittḥapattam upanāmenti, sāmam sūpam pi odanam pi viññāpetvā bhuñjanti, bhattagge pi uccāsaddā mahāsaddā viharantīti saccam bhagavā ||4|| vigarahi buddho bhagavā ananucchaviyam bhikkhave tesam moghapurisānam ananulomikam appatirūpam assāmanakam akappiyam akarāniyam katham hi nāma te bhikkhave moghapurisā dunnivatthā duppārutā anākappasampannā pindāya carissanti, manussānam bhuñjamānānam uparī bhojane pi uttittḥapattam upanāmessanti uparī khādaniye pi uttittḥapattam upanāmessanti, uparī sāyaniye pi uttittḥapattam upanāmessanti, uparī pāniye pi uttittḥapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti n' etam bhikkhave appasannānam vā pasādāya pasannānam vā bhīyyobhāvāya, atha kho tam bhikkhave appasannānañ c' eva appasādāya, pasannānañ ca ekaccānam aññathattāyā 'ti ||5|| atha kho bhagavā te bhikkhū anekapariyāyena vigaravitvā dubbharatāya dupposatāya mahicchatāya asantutṭhiyā samganikāya kosajjassa avannam bhāsivā anekapariyāyena subharatāya suposatāya appicchassa santutṭhassa sallekhasa dhutassa pāsādikassa apacayassa viriyārambhassa vānnam bhāsivā bhikkhūnam tadanucchavikam tadanulomikam dhammikatham katvā bhikkhū āmantesi anujānāmi bhikkhave upajjhāyam upajjhāyo bhikkhave saddhivihārīkamhi puttacittam upatthāpessati, saddhivihārīko upajjhāyamhi pitucittam upatthāpessati. evam te aññamaññam sagāravā sappatissā sabhāgavuttino viharantā imasmim dhammavinaye vuḍḍhim virūlhim vepullam āpajjissanti. ||6|| evañ ca pana bhikkhave upajjhāyo gahetabbo. ekamsam uttarāsaṅgam karitvā pāde vanditvā ukkuṭṭikam nisīditvā añjalim paggaḥetvā evam assa vacanīyo upajjhāyo me bhante hohi, upajjhāyo me bhante hohi, upajjhāyo me bhante hohīti. sāhū 'ti vā, lahū 'ti vā, opāyikan ti vā, paṭirūpan ti vā, pāsādikena sampādehīti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti upajjhāyo, na kāyena viññāpeti, na vācāya viññā-

peti, na kāyena vācāya viññāpeti, na gahito hoti upajjhāyo ||7||

saddhivihārikena bhikkhave upajjhāyamhi sammāvattitabbam, tatrāyam sammāvattanā kālāss' eva utthāya upāhanā omuñcītvā ekamsam uttarāsaṅgam karitvā danta-katṭham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā yāgum pītassa udakam datvā bhājanam patiggahetvā nīcam katvā sādhuḥkam aparighamsantena dhovitvā patisāmetabbam¹ upajjhāyamhi vutthite āsanam uddharitabbam sace so deso uklāpo hoti, so deso sammajjitabbo. ||8|| sace upajjhāyo gāmam pavāsītukāmo hoti, nivāsanam dātabbam, paṭinivāsanam patiggahetabbam, kāyabandhanam dātabbam, sagunam katvā samghātiyo dātabbā, dhovitvā patto saudako dātabbo sace upajjhāyo pacchāsamanam ākaṇḍhatī, tīmandalam paṭicchādentena parimandalam nivāsetvā kāyabandhanam bandhitvā sagunam katvā samghātiyo pārupitvā ganṭhikam patimuñcītvā dhovitvā pattam gahetvā upajjhāyassa pacchāsamanena hotabbam nātīdūre gantabbam, na accāsanne gantabbam. pattapariyāpannam patiggahetabbam ||9|| na upajjhāyassa bhanamānassa antarantarā kathā opātetabbā. upajjhāyo āpattisāmantā bhana-māno nivāretabbo. nivattantena paṭhamataram āgantvā āsanam paññāpetabbam, pādodakam pādapītham pādaka-thalikam upanikkhipitabbam, paccuggantvā pattacīvaram patiggahetabbam, paṭinivāsanam dātabbam, nivāsanam patiggahetabbam sace cīvaram sinnam hoti, muhuttam unhe otāpetabbam, na ca unhe cīvaram nidahitabbam cīvaram samharitabbam. cīvaram samharantena caturaṅgulam kannam ussāretvā cīvaram samharitabbam mā majjhe bhaṅgo ahoṣīti. obhoge kāyabandhanam kātabbam sace pīṇapāto hoti upajjhāyo ca bhuñjitukāmo hoti, udakam datvā pīṇapāto upanāmetabbo. ||10|| upajjhāyo pānīyena pucchitabbo bhuttāvissa udakam datvā pattam patiggahetvā nīcam katvā sādhuḥkam aparighamsantena dhovitvā vodakam katvā muhuttam unhe otāpetabbo, na ca unhe patto nidahitabbo. pattacīvaram nikkhipitabbam. pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmañcam vā

hetthāpītham vā parāmasitvā patto nikkhipitabbo, na ca anantarahitāya bhūmīyā patto nikkhipitabbo cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravamsam vā cīvārarajjum vā pamajjitvā pārato antam orato bhogam katvā cīvaram nikkhipitabbam upajjhāyamhi vuttithe āsanam uddharitabbam, pādodakam pādapītham pādakathalikam paṭisāmetabbam. sace so deso uklāpo hoti, so deso sammajjitabbo ||11|| sace upajjhāyo nahāyitūkāmo hoti, nahānam paṭiyādetabbam. sace sītena attho hoti, sītam paṭiyādetabbam sace unkena attho hoti, unham paṭiyādetabbam. sace upajjhāyo jantāgharam pavisitukāmo hoti, cunnam sannetabbam, mattikā temetabbā, jantāgharapītham ādāya upajjhāyassa piṭthito-piṭthito gantvā jantāgharapītham datvā cīvaram paṭiggahetvā ekamantam nikkhipitabbam, cunnam dātabbam, mattikā dātabbā sace ussahati, jantāgharam pavisitabbam jantāgharam pavisantena mattikāya mukham makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharam pavisitabbam ||12|| na there bhikkhū anupakhajja nisīditabbam, na navā bhikkhū āsanena patibāhetabbā. jantāghare upajjhāyassa parikammam kātabbam jantāgharā nikkhamantena jantāgharapītham ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbam. udake pi upajjhāyassa parikammam kātabbam nahātena paṭhamataram uttaritvā attano gattam vodakam katvā nivāsetvā upajjhāyassa gattato udakam pamajjitabbam, nivāsanam dātabbam, samghāṭi dātabbā, jantāgharapītham ādāya pathamataram āgantvā āsanam paññāpetabbam, pādodakam pādapītham pādakathalikam upanikkhipitabbam upajjhāyo pāṇiyena pucchitabbo. ||13|| sace uddisāpetukāmo hoti, uddisāpetabbo sace paripucchitukāmo hoti, paripucchitabbo. yasmim vihāre upajjhāyo viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo vihāram sodhentena pathamam pattacīvaram nīharitvā ekamantam nikkhipitabbam nisīdanapaccattharanam nīharitvā ekamantam nikkhipitabbam bhisimbobhanam nīharitvā ekamantam nikkhipitabbam. ||14|| mañico nīcam katvā sādhuḥkam aparighamsantena asamghaṭṭantena kavātapīṭṭham nīharitvā ekamantam nikkhipitabbo. pīṭṭham nīcam katvā sādhuḥkam

aparighamsantena asamghaṭṭantena kavāṭapīṭṭham nīharitvā ekamantam nikkhipitabbam. mañcapatīpāḍakā nīharitvā ekamantam nikkhipitabbā. khelamallako nīharitvā ekamantam nikkhipitabbo. apassenaphalakam nīharitvā ekamantam nikkhipitabbam bhummattharanam yathāpaññāttam sallakkhetvā nīharitvā ekamantam nikkhipitabbam. sace vihāre santānakaṃ hoti, ullokā paṭhamam ohāretabbam. ālokasandhikannabhāgā pamajjitabbā sace gerukaparīkamakatā bhittu kannakīṭā hoti, colakam temetvā pīletvā pamajjitabbā sace kālavannakatā bhūmi kannakīṭā hoti, colakam temetvā pīletvā pamajjitabbā sace akatā hoti bhūmi, udakena parippositvā sammajjitabbā mā vihāro rajena ūhaññīti samkāram vicinitvā ekamantam chaddetabbam. ||15|| bhummattharanam otāpetvā sodhetvā pappothetvā atiharitvā yathāpaññāttam paññāpetabbam mañcapatīpāḍakā otāpetvā pamajjitvā atiharitvā yathātthāne ṭhapetabbā mañco otāpetvā sodhetvā pappothetvā nīcam katvā sādḥukam aparighamsantena asamghattantena kavāṭapīṭṭham atiharitvā yathāpaññāttam paññāpetabbo. pīṭham otāpetvā sodhetvā pappothetvā nīcam katvā sādḥukam aparighamsantena asamghattantena kavāṭapīṭṭham atiharitvā yathāpaññāttam paññāpetabbam. bhisimbobhanam otāpetvā sodhetvā pappothetvā atiharitvā yathāpaññāttam paññāpetabbam nisīdanapaccatttharanam otāpetvā sodhetvā pappothetvā atiharitvā yathāpaññāttam paññāpetabbam khelamallako otāpetvā pamajjitvā atiharitvā yathātthāne ṭhapetabbo apassenaphalakam otāpetvā pamajjitvā atiharitvā yathātthāne ṭhapetabbam ||16|| pattacīvaram nikkhipitabbam pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena hetthāmañcam vā heṭṭhāpīṭṭham vā parāmasitvā patto nikkhipitabbo, na ca anantarahitāya bhūmiyā patto nikkhipitabbo. cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravamsam vā cīvararajjum vā pamajjitvā pārato antam orato bhogaṃ katvā cīvaram nikkhipitabbam ||17|| sace puratthimā sarajā vātā vāyanti, puratthimā vātapānā thaketabbā sace pacchimā sarajā vātā vāyanti, pacchimā vātapānā thaketabbā. sace uttarā sarajā vātā vāyanti, uttarā vātapānā thaketabbā. sace dakkhiṇā sarajā vātā vāyanti, dakkhiṇā vā-

tapānā thaketabbā sace sītakālo hoti, divā vātapānā vivarī-
 tabbā, rattim thaketabbā sace unhakālo hoti, divā vātapānā
 thaketabbā, rattim vivarītabbā ||18|| sace parivenam uklā-
 pam hoti, parivenam sammajjitabbam sace kotthako uklāpo
 hoti, kotthako sammajjitabbo sace upatthānasālā uklāpā
 hoti, upatthānasālā sammajjitabbā sace aggisālā uklāpā
 hoti, aggisālā sammajjitabbā sace vaccakutī uklāpā hoti,
 vaccakutī sammajjitabbā sace pāṇiyam na hoti, pāṇiyam
 upatthāpetabbam sace paribhojanīyam na hoti, paribhoja-
 nīyam upatthāpetabbam. sace ācamanakumbhiyā udakam
 na hoti, ācamanakumbhiyā udakam āsiñcītabbam ||19|| sace
 upajjhāyassa anabhīratī uppannā hoti, saddhivihārikena vū-
 pakāsetabbā vūpakāśāpetabbā dhammakathā vāssa kātābbā
 sace upajjhāyassa kukkuccam uppannam hoti, saddhivihāri-
 kena vinodetabbam vinodāpetabbam dhammakathā vāssa
 kātābbā sace upajjhāyassa dīthigatam uppannam hoti,
 saddhivihārikena vivecetabbam vivecāpetabbam dhamma-
 kathā vāssa kātābbā ||20|| sace upajjhāyo garudhammam
 ajjhāpanno hoti parivāsāraho, saddhivihārikena ussukkam
 kātābbam kin ti nu kho samgho upajjhāyassa parivāsam
 dadeyyā 'ti sace upajjhāyo mūlāya patikassanāraho hoti,
 saddhivihārikena ussukkam kātābbam kin ti nu kho samgho
 upajjhāyam mūlāya patikasseyyā 'ti sace upajjhāyo mā-
 nattāraho hoti, saddhivihārikena ussukkam kātābbam kin ti
 nu kho samgho upajjhāyassa mānattam dadeyyā 'ti sace
 upajjhāyo abbhānāraho hoti, saddhivihārikena ussukkam kā-
 tabbam kin ti nu kho samgho upajjhāyam abbheyyā 'ti ||21||
 sace samgho upajjhāyassa kammam kattukāmo hoti tājja-
 nīyam vā nissayam vā pabbājanīyam vā patisāranīyam vā
 ukkhepanīyam vā, saddhivihārikena ussukkam kātābbam kin
 ti nu kho samgho upajjhāyassa kammam na kaṇṇeyya lahu-
 kāya vā parināmeyyā 'ti katam vā pan'assa hoti samghena
 kammam tājjanīyam vā nissayam vā pabbājanīyam vā pati-
 sāranīyam vā ukkhepanīyam vā, saddhivihārikena ussukkam
 kātābbam kin ti nu kho upajjhāyo sammāvatteyya lomam
 pāṭeyya netthāram vatteyya, samgho tam kammam pati-
 ppassambheyyā 'ti. ||22|| sace upajjhāyassa cīvaram dhovi-
 tabbam hoti, saddhivihārikena dhovītabbam ussukkam vā

kātabbam kin ti nu kho upajjhāyassa cīvaram dhoviyethā 'ti sace upajjhāyassa cīvaram kātabbam hoti, saddhivihārikaena kātabbam ussukkam vā katabbam kin ti nu kho upajjhāyassa cīvaram kariyethā 'ti sace upajjhāyassa rajanam pacitabbam hoti, saddhivihārikaena pacitabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa rajanam paciyeṭhā 'ti sace upajjhāyassa cīvaram rajitabbam hoti, saddhivihārikaena rajitabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa cīvaram rajiyethā 'ti. cīvaram rajantena sādhuḥkam samparivattakam-samparivattakam rajitabbam na ca acchinne theve pakkamitabbam ||23|| na upajjhāyam anāpucchā ekaccassa patto dātabbo, na ekaccassa patto paṭiggahetabbo, na ekaccassa cīvaram dātabbam, na ekaccassa cīvaram paṭiggahetabbam, na ekaccassa parikkhāro dātabbo, na ekaccassa parikkhāro paṭiggahetabbo, na ekaccassa kesā chedātabbā, na ekaccena kesā chedāpetabbā, na ekaccassa parikkammam kātabbam, na ekaccena parikkammam kārāpetabbam, na ekaccassa veyyāvacco kātabbo, na ekaccena veyyāvacco kārāpetabbo, na ekaccassa pacchāsamanena hotabbam, na ekacco pacchāsamano ādātabbo, na ekaccassa pindapāto nīharitabbo, na ekaccena pindapāto nīharāpetabbo na upajjhāyam anāpucchā gāmo pavasitabbo, na susānam gantabbam, na disā pakkamitabbā. sace upajjhāyo gilāno hoti, yāvajīvam upatthātabbo, vutthānassa āgametabban ti ||24||
upajjhāyavattam nitthitam ||25||

upajjhāyena bhikkhave saddhivihārikamhi sammāvattitabbam, tatrāyam sammāvattanā upajjhāyena bhikkhave saddhivihāriko samgaḥetabbo anuggaḥetabbo uddesena paripucchāya ovādena anusāsaniyā. sace upajjhāyassa patto hoti, saddhivihārikassa patto na hoti, upajjhāyena saddhivihārikassa patto dātabbo ussukkam vā kātabbam kin ti nu kho saddhivihārikassa patto uppajjiyethā 'ti. sace upajjhāyassa cīvaram hoti, saddhivihārikassa cīvaram na hoti, upajjhāyena saddhivihārikassa cīvaram dātabbam ussukkam vā kātabbam kin ti nu kho saddhivihārikassa cīvaram uppajjiyethā 'ti sace upajjhāyassa parikkhāro hoti, saddhivihārikassa parikkhāro na hoti, upajjhāyena saddhivihārikassa

parikkhāro dātabbo ussukkam vā kātābbam kin ti nu kho saddhivihārikassa parikkhāro uppajjyethā 'ti. ||1|| sace saddhivihāriko gilāno hoti, kālāss' eva utthāya dantakaṭṭham dātabbam, mukhodakam dātabbam, āsanam paññāpetābbam sace yāgu hoti, bhājanam dhovivā yāgu upanāmetābbā yāgum pītassa udakam datvā bhājanam patiggahetvā nīcam katvā sādhu-kam aparighamsantena dhovivā patisāmetābbam saddhivihārikamhi vutthite āsanam uddharitābbam. sace so deso uklāpo hoti, so deso sammajjitabbo. ||2|| sace saddhivihāriko gāmam pavisitukāmo hoti, nivāsanam dātabbam, patinivāsanam patiggahetābbam, kāyabandhanam dātabbam, sagunam katvā samghātiyo dātabbā, dhovivā patto saudako dātabbo ettāvata nivatissatīti āsanam paññāpetābbam, pādodakam pādapīṭham pādakathālikam upanikkhipitābbam, paccuggantvā pattacīvarānam patiggahetābbam, patinivāsanam dātabbam, nivāsanam patiggahetābbam sace cīvaram sinnam hoti, muhuttam unhe otāpetābbam, na ca unhe cīvaram nidahitābbam cīvaram samharitābbam cīvaram samharāntena caturaṅgulam kannam ussāretvā cīvaram samharitābbam mā majjhe bhaṅgo ahoṣīti. obhoge kāyabandhanam kātābbam. sace pīṇapāto hoti saddhivihāriko ca bhuñjitukāmo hoti, udakam datvā pīṇapāto upanāmetābbo ||3|| saddhivihāriko pāṇiyena pucchitābbo bhuttāvissa udakam datvā pattam patiggahetvā nīcam katvā sādhu-kam aparighamsantena dhovivā vodakam katvā muhuttam unhe otāpetābbo, na ca unhe patto nidahitābbo pattacīvaram nikkhipitābbam pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena hetthāmaṇicam vā hetthāpīṭham vā parāmasitvā patto nikkhipitābbo, na ca anantarahitāya bhūmiyā patto nikkhipitābbo. cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravamsam vā cīvararajjum vā pamajjitvā pārato antam orato bhogam katvā cīvaram nikkhipitābbam saddhivihārikamhi vutthite āsanam uddharitābbam, pādodakam pādapīṭham pādakathālikam patisāmetābbam sace so deso uklāpo hoti, so deso sammajjitabbo. ||4|| sace saddhivihāriko nahāyitukāmo hoti, nahānam paṭiyādetābbam sace sītena attho hoti, sītam paṭiyādetābbam sace unhe na attho hoti, uṇham

patiyādetabbam. sace saddhivihārīko jantāgharam pavāsitu-
kāmo hoti, cunnam sannetabbam, mattikā temetabbā, jantā-
gharapītham ādāya gantvā jantāgharapītham datvā cīvaram
patiggahetvā ekamantam nikkhipitabbam, cunnam dātabbam,
mattikā dātabbā sace ussahatī, jantāgharam pavāsītabbam
jantāgharam pavisantena mattikāya mukham makkhetvā
purato ca pacchato ca paticchādetvā jantāgharam pavasi-
tabbam ||5|| na there bhikkhū anupakhajja nisīditabbam,
na navā bhikkhū āsanena patibāhetabbā jantāghare saddhi-
vihārīkassa parikkammam kātābbam jantāgharā nikkha-
mantena jantāgharapītham ādāya purato ca pacchato ca
paticchādetvā jantāgharā nikkhamitabbam udaye pi saddhi-
vihārīkassa parikkammam kātābbam nahātena pathamataram
uttarītvā attano gattam vodakam katvā nivāsetvā saddhivi-
hārīkassa gattato udakam pamajjitabbam, nivāsanam dāta-
bbam, samghātī dātabbā, jantāgharapītham ādāya pathama-
taram āgantvā āsanam paññāpetabbam, pādodakam padapī-
tham pādakathālikam upanikkhipitabbam saddhivihārīko
pānīyena pucchitabbo ||6|| yasmim vihāre saddhivihārīko
viharatī, sace so vihāro uklāpo hoti, sace ussahatī, sodhe-
tabbo. vihāram sodhentena pathamam pattacīvaram nīha-
ritvā ekamantam nikkhipitabbam (=I 25, 14-19) . .
sace ācamanakumbhiyā udakam na hoti, ācamanakumbhiyā
udakam āsīñcitabbam ||7|| sace saddhivihārīkassa anabhi-
ratī uppannā hoti, upajjhāyena vūpakāsetabbā vūpakāsāpe-
tabbā dhammakathā vāssa kātābbā sace saddhivihārīkassa
kukkuccam uppannam hoti, upajjhāyena vinodetabbam vīno-
dāpetabbam dhammakathā vāssa kātābbā. sace saddhivihā-
rīkassa ditthigatam uppannam hoti, upajjhāyena vivece-
tabbam vivecāpetabbam dhammakathā vāssa kātābbā ||8||
sace saddhivihārīko garudhammam ajjhāpanno hoti parivāsā-
raho, upajjhāyena ussukkam kātābbam kin ti nu kho samgho
saddhivihārīkassa parivāsam dadeyyā 'ti. sace saddhivihā-
rīko mūlāya patikassanāraho hoti, upajjhāyena ussukkam
kātābbam kin ti nu kho samgho saddhivihārīkam mūlāya
patikasseyyā 'ti. sace saddhivihārīko mānattāraho hoti,
upajjhāyena ussukkam kātābbam kin ti nu kho samgho
saddhivihārīkassa mānattam dadeyyā 'ti. sace saddhivihā-



riko abbhânâraho hoti, upajjhâyena ussukkam kâtabbam kin ti nu kho samgho saddhivihârikam abbheyyâ 'ti. ||9|| sace samgho saddhivihârikassa kammam kattukâmo hoti tajjanīyam vâ nissayam vâ pabbâjanīyam vâ patisâranīyam vâ ukkhepanīyam vâ, upajjhâyena ussukkam kâtabbam kin ti nu kho samgho saddhivihârikassa kammam na kareyya lahukâya vâ parinâameyyâ 'ti katam vâ pan' assa hoti samghena kammam tajjanīyam vâ nissayam vâ pabbâjanīyam vâ patisâranīyam vâ ukkhepanīyam vâ, upajjhâyena ussukkam kâtabbam kin ti nu kho saddhivihâriko sammāvattēyya lomam pâteyya netthâram vatteyya, samgho tam kammam patippassambheyyâ 'ti ||10|| sace saddhivihârikassa cīvaram dhovītabbam hoti, upajjhâyena âcikkhitabbam evam dhoveyyâsīti, ussukkam vâ kâtabbam kin ti nu kho saddhivihârikassa cīvaram dhoviyethâ 'ti sace saddhivihârikassa cīvaram kâtabbam hoti, upajjhâyena âcikkhitabbam evam kareyyâsīti, ussukkam vâ kâtabbam kin ti nu kho saddhivihârikassa cīvaram kariyethâ 'ti sace saddhivihârikassa rajanam pacītabbam hoti, upajjhâyena âcikkhitabbam evam paceyyâsīti, ussukkam vâ kâtabbam kin ti nu kho saddhivihârikassa rajanam paciyyethâ 'ti sace saddhivihârikassa cīvaram rajītabbam hoti, upajjhâyena âcikkhitabbam evam rajeyyâsīti, ussukkam vâ kâtabbam kin ti nu kho saddhivihârikassa cīvaram rajiyethâ 'ti cīvaram rajantena sâdhukam samparivattakam-samparivattakam rajītabbam na ca acchi-
 nne theve pakkamītabbam sace saddhivihâriko gilâno hoti, yāvajīvam upatthātabbo, vutthānassa âgametabban ti ||11||
 saddhivihârikavattam nīṭṭhitam ||26||

tena kho pana samayena saddhivihârikâ upajjhâyesu na sammāvattanti ye te bhikkhū appicchâ, te upjrhāyanti khīyanti vipācenti katham hi nâma saddhivihârikâ upajjhâyesu na sammāvattissantīti. atha kho te bhikkhū bhagavato etam attham ârocesum saccam kira bhikkhave saddhivihârikâ upajjhâyesu na sammāvattantīti. saccam bhagavâ vīgarahi buddho bhagavâ katham hi nâma bhikkhave saddhivihârikâ upajjhâyesu na sammāvattissantīti. vīgarahitvâ dhammikatham katvâ bhikkhū âmantesi. na bhikkhave

saddhivihārikaena upajjhāyamhi na sammāvattitabbam yo na sammāvatteyya, āpatti dukkatassā 'ti. ||1|| n' eva sammāvattanti bhagavato etam attham ārocesum anujānāmi bhikkhave asammāvattantam panāmetum. evaṃ ca pana bhikkhave panāmetabbo panāmemi tan ti vā, mā yidha paṭikkamīti vā, nīhara te pattacīvaran ti vā, nāham tayā upatthātabbo 'ti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, panāmīto hoti saddhivihāriko. na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na panāmīto hoti saddhivihāriko 'ti ||2|| tena kho pana samayena saddhivihārikā panāmītā nā khamāpentī. bhagavato etam attham ārocesum anujānāmi bhikkhave khamāpetun ti. n' eva khamāpentī. bhagavato etam attham ārocesum na bhikkhave panāmītena na khamāpetabbo yo na khamāpeyya, āpatti dukkatassā 'ti ||3|| tena kho pana samayena upajjhāyā khamāpiyamānā na khamanti bhagavato etam attham ārocesum. anujānāmi bhikkhave khamitun ti. n' eva khamanti. saddhivihārikā pakkamanti pi, vibbhamanti pi, tittihyesu pi samkamanti. bhagavato etam attham ārocesum na bhikkhave khamāpiyamānena na khamitabbam. yo na kameyya, āpatti dukkatassā 'ti ||4|| tena kho pana samayena upajjhāyā sammāvattantam panāmenti, asammāvattantam na panāmenti bhagavato etam attham ārocesum na bhikkhave sammāvattanto panāmetabbo yo panāmeyya, āpatti dukkatassa. na ca bhikkhave asammāvattanto na panāmetabbo yo na panāmeyya, āpatti dukkatassa ||5|| pañcahi bhikkhave āngehi samannāgato saddhivihāriko panāmetabbo upajjhāyamhi nādhimattam pemam hoti, nādhimatto pasādo hoti, nādhimattā hirī hoti, nādhimatto gāravo hoti, nādhimattā bhāvanā hoti imehi kho bhikkhave pañcah' āngehi samannāgato saddhivihāriko panāmetabbo pañcahi bhikkhave āngehi samannāgato saddhivihāriko na panāmetabbo upajjhāyamhi adhimattam pemam hoti, adhimatto pasādo hoti, adhimattā hirī hoti, adhimatto gāravo hoti, adhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' āngehi samannāgato saddhivihāriko na panāmetabbo. ||6|| pañcahi bhikkhave āngehi samannāgato saddhivihāriko alam panāmetum. upa-

jjhāyamhi nādhimattam pemam hoti . . nādhimattā bhāvanā hoti imehi kho bhikkhave pañcah' āñgehi samannāgato saddhivihāriko alam panāmetum pañcahi bhikkhave āñgehi samannāgato saddhivihāriko nālam panāmetum upajjhāyamhi adhimattam pemam hoti adhimattā bhāvanā hoti imehi kho bhikkhave pañcah' āñgehi samannāgato saddhivihāriko nālam panāmetum ||7|| pañcahi bhikkhave āñgehi samannāgatam saddhivihārikam apanāmento upajjhāyo sātisāro hoti, panāmento anatisāro hoti . upajjhāyamhi nādhimattam pemam hoti . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' āñgehi samannāgatam saddhivihārikam apanāmento upajjhāyo sātisāro hoti, panāmento anatisāro hoti pañcahi bhikkhave āñgehi samannāgatam saddhivihārikam panāmento upajjhāyo sātisāro hoti, apanāmento anatisāro hoti upajjhāyamhi adhimattam pemam hoti . . . adhimattā bhāvanā hoti imehi kho bhikkhave pañcah' āñgehi samannāgatam saddhivihārikam panāmento upajjhāyo sātisāro hoti, apanāmento anatisāro hoti ||8|| 27 ||

tena kho pana samayena aññataro brāhmano bhikkhū upasamkamitvā pabbajjam yāci, tam bhikkhū na icchimsu pabbājetum, so bhikkhūsu pabbajjam alabhamāno kiso ahosi lūkho dubbanno uppanḍuppanḍukajāto dhamanisanthatagatto. addasa kho bhagavā tam brāhmanam kīsam lūkham dubbannam uppanḍuppanḍukajātam dhamanisanthatagattam, disvāna bhikkhū āmantesi kim nu kho so bhikkhave brāhmano kiso lūkho dubbanno uppanḍuppanḍukajāto dhamanisanthatagatto 'ti eso bhante brāhmano bhikkhū upasamkamitvā pabbajjam yāci, tam bhikkhū na icchimsu pabbājetum, so bhikkhūsu pabbajjam alabhamāno kiso lūkho dubbanno uppanḍuppanḍukajāto dhamanisanthatagatto 'ti ||1|| atha kho bhagavā bhikkhū āmantesi ko nu kho bhikkhave tassa brāhmanassa adhikāram saratīti evam vutte āyasmā Sāriputto bhagavantam etad avoca aham kho bhante tassa brāhmanassa adhikāram sarāmīti kim pana tvam Sāriputta tassa brāhmanassa adhikāram sarasīti idha me bhante so brāhmano Rājagaha pindāya carantassa katacchubhikkham dāpesi, imam kho aham bhante tassa brāhmanassa

adhikāram sarāmiti || 2 || sādhu sādhu Sāriputta, kataññuno hi Sāriputta sappurisā katavedino tena hi tvam Sāriputta tam brāhmanam pabbājehi upasampādehīti kathāham bhante tam brāhmanam pabbājemi upasampādemīti. atha kho bhāgavā etasmim pakarane dhammikatham katvā bhikkhū āmantesi yā sā bhikkhave mayā tīhi saranagamanehi upasampadā anuññātā, tāham ajjatagge patikkhipāmi. anujānāmi bhikkhave ñatticatutthena kammena upasampādetum. || 3 || evañ ca pana bhikkhave upasampādetabbo vyattena bhikkhunā patibalena samgho ñāpetabbo sunātu me bhante samgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho yadī samghassa pattakallam, samgho itthannāmam upasampādeyya itthannāmena upajjhāyena. esā ñatti || 4 || sunātu me bhante samgho ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho samgho itthannāmam upasampādeti itthannāmena upajjhāyena yassāyasmato khamatī itthannāmassa upasampadā itthannāmena upajjhāyena, so tunh' assa, yassa na kkhāmatī, so bhāseyya dutiyam pi etam attham vadāmi sunātu me bhante samgho ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho samgho itthannāmam upasampādeti itthannāmena upajjhāyena. yassāyasmato khamatī itthannāmassa upasampadā itthannāmena upajjhāyena, so tunh' assa, yassa na kkhāmatī, so bhāseyya || 5 || tatiyam pi etam attham vadāmi sunātu me bhante samgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho. samgho itthannāmam upasampādeti itthannāmena upajjhāyena yassāyasmato khamatī itthannāmassa upasampadā itthannāmena upajjhāyena, so tunh' assa, yassa na kkhāmatī, so bhāseyya. upasampanno samghena itthannāmo itthannāmena upajjhāyena khamatī samghassa, tasmā tunhī, evam etam dhārayāmīti || 6 || 28 ||

tena kho pana samayena aññītaro bhikkhu upasampanna-samanantarā anācāram ācaratī bhikkhū evam āhamsu mā āvuso evarūpam akāsi, n' etam kappatīti so evam āha. n' evāham āyasmante yācīmi upasampādettha man ti, kissa maṃ tumhe ayācitā upasampādittā 'ti bhagavato etam attham

pabbajito 'ti. evam āvuso 'ti. ||2|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti katham hi nāma bhikkhu evam svākkhāte dhammavinaye udarassa kāranā pabbajissa-tīti te bhikkhū bhagavato etam attham ārocesum. saccam kira tvam bhikkhu udarassa kāranā pabbajito 'ti. saccam bhagavā vīgarahī buddho bhagavā katham hi nāma tvam moghapurisa evam svākkhāte dhammavinaye udarassa kāranā pabbajissasi n' etam moghapurisa appasannānam vā pasādāya pasannānam vā bhiyyobhāvāya vīgarahitvā dhammikatham katvā bhikkhū āmantesi ||3|| anujānāmi bhikkhave upasampādentena cattāro nissaye ācikkhitum pīndiyālopaḥojanam nissāya pabbajjā, tattha te yāvajīvam ussāho karāṇīyo atirekalābho samghabbhattam uddesa-bhattam nīmantanam salākabbhattam pakkhikam uposathikam pātipadikam pamsukūlacīvaram nissāya pabbajjā, tattha te yāvajīvam ussāho karāṇīyo atirekalābho khomam
✓kappāsikam koseyyam kambalam sāṇam bhaṅgam ruk-kham ūlasenāsanam nissāya pabbajjā, tattha te yāvajīvam ussāho karāṇīyo atirekalābho vihāro addhayaogo pāsādo hammiyam guhā pūtimuttābhesajjam nissāya pabbajjā, tattha te yāvajīvam ussāho karāṇīyo atirekalābho sappi navanītam telam madhu phāṇitan ti ||4|| **30**|| upajjhāya-vattabhānavāram nīṭṭhitam pañcamam.

tena kho pana samayena aññataro mānavako bhikkhū upa-samkamitvā pabbajjam yāci tassa bhikkhū patigacc' eva nissaye ācikkhimsu. so evam āha sace me bhante pabbajite nissaye ācikkheyyātha abhirameyyam sv āham, na dān' āham bhante pabbajissāmi, jegucchā me nissayā patikūlā 'ti bhikkhū bhagavato etam attham ārocesum na bhikkhave patigacc' eva nissayā ācikkhitabbā yo ācikkheyya, āpatti dukkaṭassa anujānāmi bhikkhave upasampannasam-anantarā nissaye ācikkhitun ti. ||1|| tena kho pana samayena bhikkhū duvaggena pi tivaggena pi ganena upa-sampādentī. bhagavato etam attham ārocesum na bhikkhave ūnadasavaggena gaṇena upasampādetabbo yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave dasavaggena vā atirekadasavaggena vā gaṇena upasampā-

detun ti. ||2|| tena kho pana samayena bhikkhū ekavassāpi duvassāpi saddhivihārikam upasampādentī. āyasmāpi Upaseno Vaṅgantaputto ekavasso saddhivihārikam upasampādesi so vassam vuttho duvasso ekavassam saddhivihārikam ādāya yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ācinnam kho pan' etam buddhānam bhagavantānam āgantu-kehi bhikkhūhi saddhim patisammoditum ||3|| atha kho bhagavā āyasmantam Upasenam Vaṅgantaputtam etad avoca . kacci bhikkhu khamanīyam, kacci yāpanīyam, kacci 'ttha appakīlamathena addhānam āgatā 'ti. khamanīyam bhagavā, yāpanīyam bhagavā, appakīlamathena mayam bhante addhānam āgatā 'ti jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālam viditvā pucchanti, kālam viditvā na pucchanti, atthasamhitam tathāgatā pucchanti no anatthasamhitam, anatthasamhite setughāto tathāgatānam dvīhi ākārehi buddhā bhagavanto bhikkhū patipucchanti, dhammam vā desessāma, sāvakanānam vā sikkhāpadam paññāpessāmā 'ti ||4|| atha kho bhagavā āyasmantam Upasenam Vaṅgantaputtam etad avoca . kativasso 'si tvam bhikkhū 'ti. duvasso 'ham bhagavā 'ti ayam pana bhikkhu kativasso 'ti ekavasso bhagavā 'ti kim t' āyam bhikkhu hotīti saddhivihāriko me bhagavā 'ti vīgarahī buddho bhagavā ananucchaviyam moghapurisa ananulomikam appatirūpam assāmanakam akappiyam akaranīyam. katham hi nāma tvam moghapurisa aññehi ovadiyo anusāsiyo aññam ovaḍitum anusāsītum maññissasi. atīlahum kho tvam moghapurisa bhāhullāya āvatto yad idam ganabandhikam n' etam moghapurisa appasannānam vā pasāḍāya pasannānam vā bhīyyobhāvāyā 'ti. vīgarahitvā dhammikatham katvā bhikkhū āmantesi na bhikkhave ūnadasavassena upasampādetabbo. yo upasampādeyya, āpatī dukkatassa. aujānāmi bhikkhave dasavassena vā atīrekadasavassena vā upasampādetun ti. ||5|| tena kho pana samayena bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādentī, dissanti upajjhāyā bālā, saddhivihārikā panditā, dissanti upajjhāyā avyattā, saddhivihārikā vyattā, dissanti upajjhāyā appassutā, saddhivihārikā bahussutā, dissanti upajjhāyā duppaññā, sa-

ddhivihārikā paññavanto, aññataro pi aññatitthiyapubbo upajjhāyena sahadhammīkam vuccamāno upajjhāyassa vādam āropetvā tam yeva titthāyatanaṃ samkamī ||6|| ye te bhikkhū appicchā, te upajjhāyanti khīyanti vipācenti katham hi nāma bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādessanti, dissanti upajjhāyā bālā saddhivihārikā paññavanto 'ti aṭṭha kho te bhikkhū bhagavato etam attham ārocesum saccam kira bhikkhave bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādentī, dissanti upajjhāyā bālā . . saddhivihārikā paññavanto 'ti saccam bhagavā ||7|| vīgarahī buddho bhagavā katham hi nāma te bhikkhave moghapurīsa dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādessanti, dissanti upajjhāyā bālā . . saddhivihārikā paññavanto n' etam bhikkhave appasannānam vā pasādaya — la —, vīgarahitvā dhammīkatham katvā bhikkhū āmantesi na bhikkhave bālena avyattena upasampādetabbo yo upasampādeyya, āpatti dukkatassa. anujānāmi bhikkhave vyattena bhikkhunā patibālena dasavassena vā atirekadasavassena vā upasampādetun ti ||8|| **31**||

tena kho pana samayena bhikkhū upajjhāyesu pakkantesu pi vibbhamantesu pi kālamkatesu pi pakkhasamkantesu pi anācariyakā anovādiyamānā ananusāsīyamānā dunnivatthā duppārutā anākappasampannā pindāya caranti, manussānaṃ bhuñjamānānam . . (= I 25 1-4) . . saccam bhagavā. vīgarahitvā dhammīkatham katvā bhikkhū āmantesi anujānāmi bhikkhave ācariyam ācariyo bhikkhave antevāsīkamhi puttacittam upatthāpessati, antevāsiko ācariyamhi pitucittam upatthāpessati evam te aññamaññānam sagāravā sappatissā sabbhāgavuttino viharantā imasmim dhammavinaye vuddhim virūlhum vepullam āpajjissanti anujānāmi bhikkhave dasa vassāni nissāya vatthum, dasavassena nissayam dātum. ||1|| evañ ca pana bhikkhave ācariyo gahetabbo · ekamsam uttarāsaṅgam karitvā pāde vanditvā ukkukkam nisiditvā añjalim paggahetvā evam assa vacanīyo · ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyas-

mato nissāya vacchāmiti sâhû 'ti vâ, lahû 'ti vâ, opāyikan ti vâ, patirûpan ti vâ, pāsâdikenā sampâdehîti vâ kâyena viññâpeti, vâcāya viññâpeti, kâyena vâcāya viññâpeti, gahito hoti âcariyo, na kâyena viññâpeti, na vâcāya viññâpeti, na kâyena vâcāya viññâpeti, na gahito hoti âcariyo ||2|| antevâsikenā bhikkhave âcariyamhi sammâvattitabbam, tatrâyam sammâvattanâ kâlāss' eva utthâya upâhanâ omuñcitvâ ekamsam uttarâsaṅgam karitvâ dantakattham dâtabbam, mukhodakam dâtabbam, âsanam paññâpetabbam sace yâgu hoti, bhâjanam dhovivâ yâgu upanâmetabbâ yâgum pî-tassa udakam datvâ bhâjanam patiggahetvâ nîcam katvâ sâdhukam aparighamsantena dhovivâ patisâmetabbam .

(= I 25 8-24, *instead of* upajjhâyo, upajjhâyam, etc, read âcariyo, âcariyam, etc, *instead of* saddhivihârikena read antevâsikenā) sace âcariyo gilâno hoti, yâvajîvam upatthâtabbo, vutthânassa âgametabbān ti ||3||

âcariyavattam nitthitam ||32||

âcariyena bhikkhave antevâsîkamhi sammâvattitabbam, tatrâyam sammâvattanâ âcariyena bhikkhave antevâsîko samgahetabbo anuggahetabbo uddesena paripucchâya ovâdena anusâsanîyâ sace âcariyassa patto hoti, antevâsîkassa patto na hoti, âcariyena antevâsîkassa patto dâtabbo ussukkam vâ kâtabbam kin ti nu kho antevâsîkassa patto uppajjîyethâ 'ti sace âcariyassa cîvaram . . . (= I 26 1-11; *instead of* upajjhâyo, etc, read âcariyo, *instead of* saddhivihâriko, etc, read antevâsîko) . sace antevâsîko gilâno hoti, yâvajîvam upatthâtabbo, vutthânassa âgametabbān ti ||1||

antevâsîkavattam ||33|| chattham bhânavâram.

tena kho pana samayena antevâsîkâ âcariyesu na sammâvattanti . (= I 27 1-8, *instead of* âcariyo, etc, read as above) . apanâmento anatisâro hotîti ||1||34||

tena kho pana samayena bhikkhû dasavass' amhâ dasavass' amhâ 'ti bâlâ avyattâ nissayam denti, dissanti âcariyâ bâlâ, antevâsîkâ panditâ, dissanti âcariyâ avyattâ, antevâsîkâ vyattâ, dissanti âcariyâ appassutâ, antevâsîkâ bahussutâ, dissanti âcariyâ duppaññâ, antevâsîkâ paññavanto ye te bhikkhû appi-

ecchā, te ujjhāyanti khīyanti vipācenti katham hi nāma bhikkhū dasavass' amhā dasavass' amhā 'tū bālā avyattā nissayam dassanti, dissanti ācariyā bālā . . antevāsikā paññavanto 'tū || 1 || atha kho te bhikkhū bhagavato etam attham ārocesum saccam kira bhikkhave dasavass' amhā dasavass' amhā 'tū bālā avyattā nissayam dentīti. saccam bhagavā vīgarahū buddho bhagavā. vīgarahitvā dhammikatham katvā bhikkhū āmantesi na bhikkhave bālena avyattena nissayo dātabbo yo dadeyya, āpatti dukkatassa anujānāmi bhikkhave vyattena bhikkhunā patibalena dasavassena vā atirekadasavassena vā nissayam dātun ti. || 2 || 35 ||

tena kho pana samayena bhikkhū ācariyupajjhāyesu pakkantesu pi vibbhamantesu pi kālamkatesu pi pakkhasamkantesu pi nissayapatippassaddhiyo na jānanti bhagavato etam attham ārocesum pañc' imā bhikkhave nissayapatippassaddhiyo upajjhāyamhā upajjhāyo pakkanto vā hoti vibbhamanto vā kālamkato vā pakkhasamkanto vā, ānatti yeva pañcamī imā kho bhikkhave pañca nissayapatippassaddhiyo upajjhāyamhā cha yimā bhikkhave nissayapatippassaddhiyo ācariyamhā ācariyo pakkanto vā hoti vibbhamanto vā kālamkato vā pakkhasamkanto vā, ānatti yeva pañcamī, upajjhāyena vā samodhānam gato hoti imā kho bhikkhave cha nissayapatippassaddhiyo ācariyamhā || 1 || pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmānero upatthāpetabbo : na asekhena sīlakkhandhena samannāgato hoti, na asekhena samādhikkhandhena samannāgato hoti, na asekhena paññākkhandhena samannāgato hoti, na asekhena vimuttikkhandhena samannāgato hoti, na asekhena vimuttiñānadassanakkhandhena samannāgato hoti imehi kho bhikkhave pañcahi aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmānero upatthāpetabbo. || 2 || pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmānero upatthāpetabbo. asekhena sīlakkhandhena samannāgato hoti, . . . asekhena vimuttiñānadassanakkhandhena samannāgato hoti. imehi kho bhikkhave pañcahi aṅgehi samannāgatena

bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo ||3|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo attanā na asekhena sīlakkhandhena samannāgato hoti, na param asekhē sīlakkhandhe samādapetā, . . attanā na asekhena vimuttiñāna-dassanakkhandhena samannāgato hoti, na param asekhē vimuttiñānadassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo attanā asekhena sīlakkhandhena samannāgato hoti, param asekhē sīlakkhandhe samādapetā, . . attanā asekhena vimuttiñānadassanakkhandhena samannāgato hoti, param asekhē vimuttiñānadassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo ||5|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo assaddho hoti, ahiriko hoti, anottappi hoti, kusīto hoti, mutthassati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo ||6|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo saddho hoti, hirimā hoti, ottappi hoti, âraddhavūṇṇyo hoti, upatthitasati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo. ||7|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo adhisiḷe sīlavipanno hoti, ajjhācāre âcāravipanno hoti, atiditthiyā ditthivipanno hoti, appassuto hoti, duppañño hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo. ||8|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampāde-

tabbam, nissayo dātabbo, sâmanero upatthâpetabbo na adhi-
 sîle sîlavipanno hoti, na ajjhâcâre âcâravipanno hoti, na
 atiditthiyâ ditthivipanno hoti, bahussuto hoti, pâññavâ hoti.
 imehi kho bhikkhave pañicah' aṅgehi samannâgatena bhi-
 kkhunâ upasampâdetabbam, nissayo dātabbo, sâmanero upa-
 tthâpetabbo ||9|| aparehi pi bhikkhave pañicah' aṅgehi
 samannâgatena bhikkhunâ na upasampâdetabbam, na nissayo
 dātabbo, na sâmanero upatthâpetabbo na patibalo hoti ante-
 vâsim vâ saddhivihârim vâ gilânam upatthâtum vâ upatthâ-
 petum vâ, uppannam anabhîratim vûpakâsetum vâ vûpakâ-
 sâpetum vâ, uppannam kukkucam dhammato vinodetum vâ
 vinodâpetum vâ, âpattim na jânâti, âpattiyâ vutthânam na
 jânâti imehi kho bhikkhave pañicah' aṅgehi samannâga-
 tena bhikkhunâ na upasampâdetabbam, na nissayo dātabbo,
 na sâmanero upatthâpetabbo ||10|| pañicahî bhikkhave
 aṅgehi samannâgatena bhikkhunâ upasampâdetabbam, ni-
 ssayo dātabbo, sâmanero upatthâpetabbo patibalo hoti ante-
 vâsim vâ saddhivihârim vâ gilânam upatthâtum vâ upatthâ-
 petum vâ, uppannam anabhîratim vûpakâsetum vâ vûpa-
 kâsâpetum vâ, uppannam kukkucam dhammato vinodetum
 vâ vinodâpetum vâ, âpattim jânâti, âpattiyâ vutthânam jânâti
 imehi kho bhikkhave pañicah' aṅgehi samannâgatena bhi-
 kkhunâ upasampâdetabbam, nissayo dātabbo, sâmanero upa-
 tthâpetabbo ||11|| aparehi pi bhikkhave pañicah' aṅgehi
 samannâgatena bhikkhunâ na upasampâdetabbam, na nissayo
 dātabbo, na sâmanero upatthâpetabbo na patibalo hoti ante-
 vâsim vâ saddhivihârim vâ abhisamâcârikâya sikkhâya si-
 kkhâpetum, âdibrahmacariyikâya sikkhâya vinetum, abhi-
 dhamme vinetum, abhivinaye vinetum, uppannam ditthiga-
 tam dhammato vivecetum vivecâpetum imehi kho bhi-
 kkhave pañicah' aṅgehi samannâgatena bhikkhunâ na
 upasampâdetabbam, na nissayo dātabbo, na sâmanero upa-
 tthâpetabbo ||12|| pañicahî bhikkhave aṅgehi samannâ-
 gatena bhikkhunâ upasampâdetabbam, nissayo dātabbo,
 sâmanero upatthâpetabbo patibalo hoti antevâsim vâ sa-
 ddhivihârim vâ abhisamâcârikâya sikkhâya sikkhâpetum,
 âdibrahmacariyikâya sikkhâya vinetum, abhidhamme vi-
 netum, abhivinaye vinetum, uppannam ditthigatam dham-

mato vivecetum vivecāpetum imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo ||13|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo āpattim na jânâti, anāpattim na jânâti, lahukam āpattim na jânâti, garukam āpattim na jânâti, ubhayāni kho pan' assa pātumokkhāni vitthārena na svāgatāni honti, na suvibhattāni, na suppvattīni, na suvinicchitāni suddato anuvyañjanaso. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo ||14|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo āpattim jânâti, anāpattim jânâti, lahukam āpattim jânâti, garukam āpattim jânâti, ubhayāni kho pan' assa pātumokkhāni vitthārena svāgatāni honti suvibhattāni suppvattīni suvinicchitāni suddato anuvyañjanaso imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo ||15|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo āpattim na jânâti, anāpattim na jânâti, lahukam āpattim na jânâti, garukam āpattim na jânâti, ūnadasavasso hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo ||16|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo āpattim jânâti, anāpattim jânâti, lahukam āpattim jânâti, garukam āpattim jânâti, dasavasso vā hoti atirekadasavasso vā imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo 'ti ||17|| upasampādetabbapañcakam solasavâram niṭṭhitam ||36||

chahi bhikkhave aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upa-

tthāpetabbo na asekhena sīlakkhandhena samannāgato hoti, na asekhena samādhikkhandhena s. h., na asekhena paññākkhandhena s. h., na asekhena vimuttikkhandhena s. h., na asekhena vimuttiñānadassanakkhandhena s. h., ūnadasavasso hoti. imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmānāro upatthāpetabbo ||1|| chahi bhikkhave āṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmānāro upatthāpetabbo. asekhena sīlakkhandhena samannāgato hoti, . asekhena vimuttiñānadassanakkhandhena s. h., dasavasso vā hoti atirekadasavasso vā imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmānāro upatthāpetabbo. ||2|| aparehi pi bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmānāro upatthāpetabbo attanā na asekhena sīlakkhandhena samannāgato hoti, na param aseke sīlakkhandhe samādapetā, . . attanā na asekhena vimuttiñānadassanakkhandhena s. h., na param aseke vimuttiñānadassanakkhandhe samādapetā, ūnadasavasso hoti imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmānāro upatthāpetabbo ||3|| chahi bhikkhave āṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmānāro upatthāpetabbo. attanā asekhena sīlakkhandhena samannāgato hoti, param aseke sīlakkhandhe samādapetā, . . attanā asekhena vimuttiñānadassanakkhandhena samannāgato hoti, param aseke vimuttiñānadassanakkhandhe samādapetā, dasavasso vā hoti atirekadasavasso vā imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmānāro upatthāpetabbo. ||4|| aparehi pi bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmānāro upatthāpetabbo. assaddho hoti, ahiriko hoti, anottappi hoti, kusito hoti, mutthassati hoti, ūnadasavasso hoti imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmānāro upatthāpetabbo. ||5|| chahi bhikkhave āṅgehi samannāgatena bhikkhunā

upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo. saddho hoti, hirimā hoti, ottappī hoti, âraddhavīryo hoti, upatthitasatī hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo ||6|| aparehi pi bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo adhisiḷe silavipanno hoti, ajjhācāre âcāravipanno hoti, atiditthiyā ditthivipanno hoti, appassutto hoti, duppañño hoti, ûnadasavasso hoti imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo. ||7|| चाहि भिक्खवे अङ्गेहि समान्नागतена भिक्खुना upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo na adhisiḷe silavipanno hoti, na ajjhācāre âcāravipanno hoti, na atiditthiyā ditthivipanno hoti, bahussuto hoti, paññavā hoti, dasavasso vā hoti atirekadasavasso vā imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo ||8|| aparehi pi bhikkhave chah' āṅgehi sammannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo. na paṭibalo hoti antevāsīm vā saddhivihārim vā gilānam upatthātum vā upatthāpetum vā, uppannam anabhīratim vūpakāsetum vā vūpakāsāpetum vā, uppannam kukkucam dhammato vinodetum vā vinodāpetum vā, âpattim na jānāti, âpattiyā vutthānam na jānāti, ûnadasavasso hoti. imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo ||9|| चाहि भिक्खवे अङ्गेहि समान्नागतена भिक्खुना upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo paṭibalo hoti antevāsīm vā saddhivihārim vā gilānam upatthātum vā upatthāpetum vā, uppannam anabhīratim vūpakāsetum vā vūpakāsāpetum vā, uppannam kukkucam dhammato vinodetum vā vinodāpetum vā, âpattim jānāti, âpattiyā vutthānam jānāti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo.

|| 10 || aparehi pi bhikkhave chah' āṇehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo na patibalo hoti antevāsim vā saddhivihārim vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vinetum, abhivinaye vinetum, uppannam dīṭṭhigatam dhammato vivecetum, ūnadasavasso hoti. imehi kho bhikkhave chah' āṇehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo || 11 || chahi bhikkhave āṇehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo patibalo hoti antevāsim vā saddhivihārim vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vinetum, abhivinaye vinetum, uppannam dīṭṭhigatam dhammato vivecetum, dasavasso vā hoti atirekadasavasso vā imehi kho bhikkhave chah' āṇehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo || 12 || aparehi pi bhikkhave chah' āṇehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo āpattim na jānāti, anāpattim na jānāti, lahukam āpattim na jānāti, garukam āpattim na jānāti, ubhayāni kho pan' assa pātumokkhāni vitthārena na svāgatāni honti, na suvibhattāni, na suppvattīni, na suvinicchitāni suttato anuvyañjanaso, ūnadasavasso hoti imehi kho bhikkhave chah' āṇehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo || 13 || chahi bhikkhave āṇehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo āpattim jānāti, anāpattim jānāti, lahukam āpattim jānāti, garukam āpattim jānāti, ubhayāni kho pan' assa pātumokkhāni vitthārena svāgatāni honti suvibhattāni suppvattīni suvinicchitāni suttato anuvyañjanaso, dasavasso vā hoti atirekadasavasso vā imehi kho bhikkhave chah' āṇehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo 'ti. || 14 ||

upasampādetabbachakkam solasavāraṃ niṭṭhitam. || 37 ||

tena kho pana samayena yo so aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vādam āropetvā tam yeva titthāyatanam samkamaṃ, so puna paccāgantvā bhikkhū upasampadam yāci. bhikkhū bhagavato etam attham ārocesum yo so bhikkhave aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vādam āropetvā tam yeva titthāyatanam samkanto, so āgato na upasampādetabbo. yo bhikkhave añño pi aññatitthiyapubbo imasmim dhammavinaye ākaṅkhatī pabbajjam, ākaṅkhatī upasampadam, tassa cattāro māse parivāso dātabbo ||1|| evañ ca pana bhikkhave dātabbo paṭhamam kesamassum ohārāpetvā kāsāyānī vatthānī acchādāpetvā ekamsam uttarāsaṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkūṭikam nisīdāpetvā añjalim pagganhāpetvā evam vadehīti vattabbo. buddham saranam gacchāmi, dhammam saranam gacchāmi, saṅgham saranam gacchāmi, dutiyam pi. tatiyam pi buddham saranam gacchāmi, tatiyam pi dhammam saranam gacchāmi, tatiyam pi saṅgham saranam gacchāmi ||2|| tena kho bhikkhave aññatitthiyapubbena saṅgham upasamkamitvā ekamsam uttarāsaṅgam karitvā bhikkhūnam pāde vanditvā ukkūṭikam nisīditvā añjalim paggaḥetvā evam assa vacanīyo aham bhante itthannāmo aññatitthiyapubbo imasmim dhammavinaye ākaṅkhāmi upasampadam so 'ham bhante saṅgham cattāro māse parivāsam yācāmīti. dutiyam pi yācitabbo tatiyam pi yācitabbo vyattena bhikkhunā patibālana saṅgho nāpetabbo sunātu me bhante saṅgho. ayam itthannāmo aññatitthiyapubbo imasmim dhammavinaye ākaṅkhatī upasampadam so saṅgham cattāro māse parivāsam yācati. yadi saṅghassa pattakallam, saṅgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsam dadeyya esā ñatti. ||3|| sunātu me bhante saṅgho. ayam itthannāmo aññatitthiyapubbo imasmim dhammavinaye ākaṅkhatī upasampadam. so saṅgham cattāro māse parivāsam yācati saṅgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsam deti. yassāyasmato khamatī itthannāmassa aññatitthiyapubbassa cattāro māse parivāsassa dānam, so tunh' assa, yassa na khamatī, so bhāseyya dinno saṅghena itthannāmassa aññatitthiyapubbassa cattāro māse parivāso.

khamati samghassa, tasmā tunhī, evam etam dhārayāmīti ||4|| evam kho bhikkhave aññatitthiyapubbo ārādhako hoti, evam anārādhako. kathañ ca bhikkhave aññatitthiyapubbo anārādhako hoti idha bhikkhave aññatitthiyapubbo atikālena gāmam pavisati, atidivā patikkamati. evam pi bhikkhave aññatitthiyapubbo anārādhako hoti. puna ca param bhikkhave aññatitthiyapubbo vesiyāgocaro vā hoti, vidhavāgocaro vā hoti, thullakumārīkagocaro vā hoti, pandakagocaro vā hoti, bhikkhunīgocaro vā hoti. evam pi bhikkhave aññatitthiyapubbo anārādhako hoti ||5|| puna ca param bhikkhave aññatitthiyapubbo yāni tāni sabrahmacārinam uccāvacāni karaniyāni, tattha na dakkho hoti, na analaso, na tatrupāyāya vīmamsāya samannāgato, na alam kātum, na alam samvidhātum. evam pi bhikkhave aññatitthiyapubbo anārādhako hoti. puna ca param bhikkhave aññatitthiyapubbo na tibbacchando hoti uddese paripucchāya adhūṣile adhicitte adhipaññāya. evam pi bhikkhave aññatitthiyapubbo anārādhako hoti. ||6|| puna ca param bhikkhave aññatitthiyapubbo yassa titthāyatanā samkanto hoti, tassa satthuno tassa ditthiyā tassa khantiyā tassa ruciyā tassa ādāyassa avanne bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā samghassa vā avanne bhaññamāne attamano hoti udaggo abhiraddho, yassa vā pana titthāyatanā samkanto hoti, tassa satthuno tassa ditthiyā tassa khantiyā tassa ruciyā tassa ādāyassa vanne bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vā dhammassa vā samghassa vā vanne bhaññamāne kupito hoti anattamano anabhiraddho, idam bhikkhave samghātanīkam aññatitthiyapubbassa anārādhaniyasmim. evam kho bhikkhave aññatitthiyapubbo anārādhako hoti, evam anārādhako kho bhikkhave aññatitthiyapubbo āgato na upasampādetabbo. ||7|| kathañ ca bhikkhave aññatitthiyapubbo ārādhako hoti. idha bhikkhave aññatitthiyapubbo nātikālena gāmam pavisati, nātdivā patikkamati. evam pi bhikkhave aññatitthiyapubbo ārādhako hoti. puna ca param bhikkhave aññatitthiyapubbo na vesiyāgocaro hoti, na vidhavāgocaro hoti, na thullakumārīkagocaro hoti, na pandakagocaro hoti, na bhikkhunīgocaro hoti. evam pi bhikkhave añña-

tiṭṭhiyapubbo ârâdhako hoti. ||8|| puna ca param bhikkhave aññatitṭhiyapubbo yāni tāni sabrahmacārinam uccāvacāni karaniyāni, tattha dakkho hoti analaso tatrupâyāya vīmamsāya samannāgato, alam kâtum, alam samvidhâtum evam pi bhikkhave aññatitṭhiyapubbo ârâdhako hoti. puna ca param bhikkhave aññatitṭhiyapubbo tubbacchando hoti uddese paripucchāya adhisiḷe adhicitte adhipaññāya. evam pi bhikkhave aññatitṭhiyapubbo ârâdhako hoti. ||9|| puna ca param bhikkhave aññatitṭhiyapubbo yassa tiṭṭhâyatanâ samkanto hoti, tassa satthuno tassa ditṭhiyâ tassa khantiyâ tassa ruciya tassa âdâyassa avanne bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vâ dhammassa vâ samghassa vâ avanne bhaññamāne kupito hoti anattamano anabhiraddho, yassa vâ pana tiṭṭhâyatanâ samkanto hoti, tassa satthuno tassa ditṭhiyâ tassa khantiyâ tassa ruciya tassa âdâyassa vanne bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vâ dhammassa vâ samghassa vâ vanne bhaññamāne attamano hoti udaggo abhiraddho idam bhikkhave samghâtanikam aññatitṭhiyapubbassa ârâdhanīya-smim. evam kho bhikkhave aññatitṭhiyapubbo ârâdhako hoti. evam ârâdhako kho bhikkhave aññatitṭhiyapubbo âgato upasampâdetabbo. ||10|| sace bhikkhave aññatitṭhiyapubbo naggero âgacchati, upajjhāyamûlakam cīvaram pariyesitabbam. sace accinnakeso âgacchati, samgho apaloketabbo bhandukammāya ye te bhikkhave aggikâ jatīlakâ, te âgatâ upasampâdetabbâ, na tesam parivâso dâtabbo tam kissa hetu. kammavâdino ete bhikkhave kiriyavâdino sace bhikkhave jâtīyâ Sâkiyo aññatitṭhiyapubbo âgacchati, so âgato upasampâdetabbo, na tassa parivâso dâtabbo. imâham bhikkhave nâtinam âveniyam parihâram dammîti. ||11||

aññatitṭhiyapubbakathâ ||38|| sattamam
bhāṇavâram.

tena kho pana samayena Magadhesu pañca âbâdhâ ussannâ honti kuttham gando kilâso soso apamâro. manussâ pañcahi âbâdhehi phutṭhâ Jīvakam Komârabhaccam upasamkamitvâ evam vadanti: sâdhu no âcariya tikucchâhîti. aham kho 'yyo bahukicco bahukaraniyo, râjâ ca me Mâgadho

Seniyo Bimbisāro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusamgho, nāham sakkomī tikicchitun ti. sabbam sâpateyyaṇi ca te âcariya hotu, mayaṇi ca te dâsâ, sâdhu no âcariya tikicchâhîti aham kho 'yyo bahukicco bahukaraniyo, râjâ ca me Mâgadho Seniyo Bimbisâro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusamgho, nāham sakkomī tikicchitun ti. ||1|| atha kho tesam manussānam etad ahosi ime kho samanā Sakyaputtiyâ sukhasilâ sukhasamâcârâ subhojanāni bhuñjitvâ nivâtesu sayanesu sayanti. yam nûna mayam samanesu Sakyaputtiyesu pabbajeyyâma, tattha bhikkhû c' eva upatthahissanti Jivako ca Komârabhacco tikicchissatîti atha kho te manussâ bhikkhû upasamkamitvâ pabbajjam yâcimsu, te bhikkhû pabbâjesum upasampâdesum, te bhikkhû c' eva upatthahimsu Jivako ca Komârabhacco tikicchi. ||2|| tena kho pana samayena bhikkhû bahû gilâne bhikkhû upatthahantâ yâcanabahulâ viññattubahulâ viharanti gilânabhaddam detha, gilânupatthâkabhattam detha, gilânabhesajjam dethâ 'ti. Jivako pi Komârabhacco bahû gilâne bhikkhû tikicchanto aññataram râjakiccam parihâpesi ||3|| aññatara puriso pañicahî âbâdhehi phuttho Jivakam Komârabhaccam upasamkamitvâ etad avoca. sâdhu mam âcariya tikicchâhîti. aham kho 'yyo bahukicco bahukaraniyo, râjâ ca me Mâgadho Seniyo Bimbisâro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusamgho, nāham sakkomī tikicchitun ti sabbam sâpateyyaṇi ca te âcariya hotu, ahaṇi ca te dâso, sâdhu mam âcariya tikicchâhîti. aham kho 'yyo bahukicco bahukaraniyo, râjâ ca me Mâgadho Seniyo Bimbisâro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusamgho, nāham sakkomī tikicchitun ti. ||4|| atha kho tassa purisassa etad ahosi ime kho samanā Sakyaputtiyâ sukhasilâ sukhasamâcârâ subhojanāni bhuñjitvâ nivâtesu sayanesu sayanti yam nûnāham samanesu Sakyaputtiyesu pabbajeyyam, tattha bhikkhû c' eva upatthahissanti, Jivako ca Komârabhacco tikicchissati, so 'ham aroge vibbhamissâmiti atha kho so puriso bhikkhû upasamkamitvâ pabbajjam yâci, tam bhikkhû pabbâjesum upasampâdesum, tam bhikkhû c' eva upatthahimsu Jivako ca Komârabhacco tikicchi, so aroge vibbhami addasa kho

Jīvako Komārabhacco tam purisam vibbhamantam, disvāna tam purisam etad avoca nanu tvam ayyo bhikkhūsu pabbajito ahoṣīti evam ācariyā 'ti kissa pana tvam ayyo evarūpam akāṣīti atha kho so puriso Jīvakassa Komārabhaccassa etam attham ārocesi ||5|| Jīvako Komārabhacco ujjhāyati khīyati vipāceti katham hi nāma bhaddantā pañcahi ābādhehi phuttham pabbājessantīti atha kho Jīvako Komārabhacco yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ekamantam nisinno kho Jīvako Komārabhacco bhagavantam etad avoca sādhu bhante ayyā pañcahi ābādhehi phuttham na pabbājeyyun ti. ||6|| atha kho bhagavā Jivakam Komārabhaccam dhammiyā kathāya sandassesī samādapesi samuttejesī sampahamsesī atha kho Jīvako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito utthāyāsana bhagavantam abhivādetvā padakkhinam katvā pakkāmi atha kho bhagavā etasmim nidāne etasmim parkarane dhammikatham katvā bhikkhū āmantesi na bhikkhave pañcahi ābādhehi phuttho pabbājetabbo yo pabbājeyya, āpatti dukkatassā 'ti. ||7||39||

tena kho pana samayena rañño Māgadhasa Seniyassa Bimbisārassa paccanto kupito hoti atha kho rājā Māgadho Senīyo Bimbisāro senānāyake mahāmatte ānāpesī gacchatha bhane paccantam uccinathā 'ti evam devā 'ti kho senānāyakā mahāmattā rañño Māgadhasa Seniyassa Bimbisārassa paccassosum ||1|| atha kho abhiññātānam -abhiññātānam yodhānam etad ahoṣī mayam kho yuddhābhinandino gacchantā pāpañ ca karoma bahuñ ca apuññam pasavāma kena nu kho mayam upāyena pāpā ca virameyyāma kalyānañ ca kareyyāmā 'ti. atha kho tesam yodhānam etad ahoṣī ime kho samanā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāna-dhammā sace kho mayam samanesu Sakyaputtiyesu pabbājeyyāma, evam mayam pāpā ca virameyyāma kalyānañ ca kareyyāmā 'ti. atha kho te yodhā bhikkhū upasamkamitvā pabbajjam yācimsu. te bhikkhū pabbājesum upasampādesum ||2|| senānāyakā mahāmattā rājabhāṭe pucchimsu : kim

nu kho bhane itthannāmo ca itthannāmo ca yodhā na di-
ssantīti itthannāmo ca itthannāmo ca sāmī yodhā bhikkhūsu
pabbajitā 'ti. senānāyakā mahāmattā ujjhāyanti khīyanti
vipācenti katham hi nāma samanā Sakyaputtīyā rājabhatam
pabbājessantīti senānāyakā mahāmattā rañño Māgadha
Seniyassa Bimbisārassa etam attham ārocesum. atha kho
rājā Māgadho Senīyo Bimbisāro vohārike mahāmatte pucchi
yo bhane rājabhatam pabbājeti, kim so pasavatīti. upajjhā-
yassa deva sīsam chedetabbam, anussāvakassa jivhā uddhari-
tabbā, ganassa upaddhaphāsukā bhañjitabbā 'ti ||3|| atha
kho rājā Māgadho Senīyo Bimbisāro yena bhagavā ten' upa-
samkamī, upasamkamitvā bhagavantam abhivādetvā ekam-
antam nisīdi. ekamantam nisīno kho rājā Māgadho Senīyo
Bimbisāro bhagavantam etad avoca santi bhante rājāno
assaddhā appasannā, te appamattakena pi bhikkhū vihethē-
yyum sādhu bhante ayyā rājabhatam na pabbājeyyun ti
atha kho bhagavā rājānam Māgadham Seniyam Bimbisāram
dhammīyā kathāya sandassesī samādapesī samuttejesī sampa-
hamsesī atha kho rājā Māgadho Senīyo Bimbisāro bhaga-
vatā dhammīyā kathāya sandassito samādapito samuttejito
sampahamsito utthāyāsana bhagavantam abhivādetvā pa-
dakkhinam katvā pakkāmi. atha kho bhagavā etasmim
nidāne etasmim pakarane dhammīkatham katvā bhikkhū
āmantesī na bhikkhave rājabhato pabbājetabbo. yo
pabbājeyya, āpatti dukkaṭassā 'ti ||4|| **40**||

tena kho pana samayena coro aṅgulimālo bhikkhūsu
pabbajito hoti. manussā passitvā ubbijjanti pi uttasanti pi
palāyanti pi aññena pi gacchanti aññena pi mukham karonti
dvāram pi thakenti manussā ujjhāyanti khīyanti vipācenti
katham hi nāma samanā Sakyaputtīyā dhajabaddham coram
pabbājessantīti. assosum kho bhikkhū tesam manussānam
ujjhāyantānam khīyantānam vipācentānam atha kho te
bhikkhū bhagavato etam attham ārocesum bhagavā bhikkhū
āmantesī na bhikkhave dhajabaddho coro pabbājetabbo.
yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1|| **41**||

tena kho pana samayena raññā Māgadha Seniyena

Bimbisārena anuññātam hoti ye samanesu Sakyaputtīyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyam sammā dukkhassa antakiriyāyā 'ti tena kho pana samayena aññātaro puriso corikam katvā kārāya baddho hoti, so kārāya bhinditvā palāyitvā bhikkhūsu pabbajito hoti ||1|| manussā passitvā evam āhamsu ayam so kārābhedaḥ cora, handa nam nemā 'ti. ekacce evam āhamsu māyyo evam avacuttha, anuññātam raññā Māgadhenā Seniyena Bimbisārena ye samanesu Sakyaputtīyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyam sammā dukkhassa antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti abhayūvarā ime samanā Sakyaputtīyā, na yime labbhā kiñci kātum. katham hi nāma kārābhedaḥ coram pabbājessantīti. bhagavato etam attham ārocesum. na bhikkhave kārābhedaḥ cora pabbājetabbo yo pabbājeyya, āpatti dukkatassā 'ti. ||2|| **42** ||

tena kho pana samayena aññātaro puriso corikam katvā palāyitvā bhikkhūsu pabbajito hoti so ca rañño antepure likhito hoti yattha passitabbo tattha hantabbo 'ti manussā passitvā evam āhamsu - ayam so likhitako cora, handa nam hanamā 'ti ekacce evam āhamsu - māyyo evam avacuttha, anuññātam . . antakiriyāyā 'ti manussā ujjhāyanti khīyanti vipācenti. abhayūvarā ime samanā Sakyaputtīyā, na yime labbhā kiñci kātum katham hi nāma likhitako coram pabbājessantīti. bhagavato etam attham ārocesum na bhikkhave likhitako cora pabbājetabbo. yo pabbājeyya, āpatti dukkatassā 'ti ||1|| **43** ||

tena kho pana samayena aññātaro puriso kasāhato kata-dandakammo bhikkhūsu pabbajito hoti. manussā ujjhāyanti khīyanti vipācenti katham hi nāma samanā Sakyaputtīyā kasāhataṃ kata-dandakammam pabbājessantīti bhagavato etam attham ārocesum. na bhikkhave kasāhato kata-dandakammo pabbājetabbo yo pabbājeyya, āpatti dukkatassā 'ti. ||1|| **44** ||

tena kho pana samayena aññataro puriso lakkhanâhato katadandakammo bhikkhûsu pabbajito hoti. manussâ ujjhâyanti khîyanti vipâcenti katham hi nâma samanâ Sakyaputtiyâ lakkhanâhatam katadandakammam pabbâjessantîti bhagavato etam attham ârocesum na bhikkhave lakkhanâhato katadandakammo pabbâjetabbo. yo pabbâjeyya, âpatti dukkatassâ 'ti ||1|| 45 ||

tena kho pana samayena aññataro puriso inâyiko palâyitvâ bhikkhûsu pabbajito hoti dhanîyâ passitvâ evam âhamsu ayam so amhâkam inâyiko, handa nam nemâ 'ti ekacce evam âhamsu mâyyo evam avacuttha, anuññâtam raññâ Mâgadhena Seniyena Bimbisârena ye samanesu Sakyaputtiyesu pabbajanti, na te labbhâ kiñci kâtum, svâkkhâto dhammo, carantu brahmacariyam sammâ dukkhassa antakiriyâyâ 'ti manussâ ujjhâyanti khîyanti vipâcenti abhayûvarâ ime samanâ Sakyaputtiyâ, na yime labbhâ kiñci kâtum katham hi nâma inâyikam pabbâjessantîti bhagavato etam attham ârocesum. na bhikkhave inâyiko pabbâjetabbo. yo pabbâjeyya, apatti dukkatassâ 'ti ||1|| 46 ||

tena kho pana samayena aññataro dâso palâyitvâ bhikkhûsu pabbajito hoti ayyikâ passitvâ evam âhamsu ayam so amhâkam dâso, handa nam nemâ 'ti ekacce evam âhamsu mâyyo antakiriyâyâ 'ti. manussâ ujjhâyanti khîyanti vipâcenti abhayûvarâ ime samanâ Sakyaputtiyâ, na yime labbhâ kiñci kâtum katham hi nâma dâsam pabbâjessantîti. bhagavato etam attham ârocesum na bhikkhave dâso pabbâjetabbo yo pabbâjeyya, âpatti dukkatassâ 'ti. ||1|| 47 ||

tena kho pana samayena aññataro kammârabhandu mâtâpitûhi saddhim bhanditvâ ârâmam gantvâ bhikkhûsu pabbajito hoti. atha kho tassa kammârabhandussa mâtâpitâro tam kammârabhandum vicinanta ârâmam gantvâ bhikkhû pucchimsu apî bhante evarûpam dârakam passeyyâthâ 'ti. bhikkhû ajânam yeva âhamsu : na jânâmâ 'ti, apasam yeva âhamsu na passâmâ 'ti ||1|| atha kho tassa kammârabhandussa mâtâpitâro tam kammârabhandum vi-

cinantā bhikkhūsu pabbajitam disvā ujjhāyanti khīyanti vipācenti alajjino ime samanā Sakyaputtīyā dussilā musāvādino, jānam yeva āhamsu na jānāmā 'tī, passam yeva āhamsu : na passāmā 'tī, ayam dārako bhikkhūsu pabbajito 'tī assosum kho bhikkhū tassa kammārabhandussa mātāpitunnam ujjhāyantānam khīyantānam vipācentānam atha kho te bhikkhū bhagavato etam attham ārocesum anujānamī bhikkhave samgham apaloketum bhandukammāyā 'tī ||2||48||

tena kho pana samayena Rājagahe sattarasavaggiyā dārakā sahāyakā honti, Upālī dārako tesam pāmokkho hoti atha kho Upālissa mātāpitunnam etad ahoṣi kena nu kho upāyena Upālī amhākam accayena sukhañ ca jīveyya na ca kilameyyā 'tī atha kho Upālissa mātāpitunnam etad ahoṣi sace kho Upālī lekham sikkheyya, evam kho Upālī amhākam accayena sukhañ ca jīveyya na ca kilameyyā 'tī atha kho Upālissa mātāpitunnam etad ahoṣi sace kho Upālī lekham sikkhissati, aṅguliyo dukkhā bhavissanti sace kho Upālī gananam sikkheyya, evam kho Upālī amhākam accayena sukhañ ca jīveyya na ca kilameyyā 'tī. ||1|| atha kho Upālissa mātāpitunnam etad ahoṣi sace kho Upālī gananam sikkhissati, urassa dukkho bhavissati sace kho Upālī rūpam sikkheyya, evam kho Upālī amhākam accayena sukhañ ca jīveyya na ca kilameyyā 'tī. atha kho Upālissa mātāpitunnam etad ahoṣi sace kho Upālī rūpam sikkhissati, akkhīni dukkhā bhavissanti ime kho samanā Sakyaputtīyā sukkasīlā sukhasamācārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti sace kho Upālī samanesu Sakyaputtīyesu pabbajeyya, evam kho Upālī amhākam accayena sukhañ ca jīveyya na ca kilameyyā 'tī ||2|| assosi kho Upālī dārako mātāpitunnam imam kathāsallāpam atha kho Upālī dārako yena te dārakā ten' upasamkamī, upasamkamitvā te dārake etad avoca : etha mayam ayyo samanesu Sakyaputtīyesu pabbajissāmā 'tī. sace kho tvam ayyo pabbajissasi, evam mayam pi pabbajissāmā 'tī atha kho te dārakā ekamekassa mātāpitaro upasamkamitvā etad avocum anujānātha maṃ agārasmā anagāriyam pabbajjāyā 'tī atha kho tesam dāra-

kānam mātāpitaro sabbe p' ime dārakā samānacchandā kalyā-
nādhīppāyā 'tī anujānimsu. te bhikkhū upasamkamitvā
pabbajjam yācimsu. te bhikkhū pabbājesum upasampāde-
sum ||3|| te rattiyā paccūsasamayam paccutthāya rodanti
yāgum detha, bhattam detha, khādaniyam dethā 'tī bhi-
kkhū evam āhamsu āgametha āvuso yāva vibhāyati sace
yāgu bhavissati, pivissatha, sace bhattam bhavissati, bhuñji-
ssatha, sace khādaniyam bhavissati, khādissatha, no ce bha-
vissati yāgu vā bhattam vā khādaniyam vā, pindāya caritvā
bhuñjissathā 'tī evam pi kho te bhikkhū bhikkhūhi vucca-
mānā rodant' eva yāgum detha, bhattam detha, khādani-
yam dethā 'tī, senāsanam ūhananti pi ummihanti pi ||4||
assosi kho bhagavā rattiyā paccūsasamayam paccutthāya dā-
rakasaddam, sutvāna āyasmantam Ānandam āmantesi
kim nu kho so Ānanda dārakassa saddo 'tī. atha kho āyasmā
Ānando bhagavato etam attham ārocesi saccam kira bhi-
kkhave bhikkhū jānam ūnavīsativassam puggalam upasampā-
dentīti. saccam bhagavā. vīgarahī buddho bhagavā ka-
tham hi nāma te bhikkhave moghapurisā jānam ūnavīsati-
vassam puggalam upasampādessanti ||5|| ūnavīsativasso
bhikkhave puggalo akkhamo hoti sītassa unhassa jighacchāya
pipāsāya dāmsamakasavātātāpasirimsapasamphassānam dur-
uttānam durāgatānam vacanapathānam uppannānam sāriri-
kānam vedanānam dukkhānam tībbānam kharānam katu-
kānam asātānam amanāpānam pānāharānam anadhivāsaka-
jātiko hoti. vīsativasso kho bhikkhave puggalo khamo hoti
sītassa unhassa . . pānāharānam adhivāsakajātiko hoti n'
etam bhikkhave appasannānam vā pasādāya pasannānam vā
bhīyyobhāvāya. vīgarahitvā dhammīkatham katvā bhikkhū
āmantesi na bhikkhave jānam ūnavīsativasso puggalo
upasampādetabbo. yo upasampādeyya, yathāddhammo kāre-
tabbo 'tī ||6|| 49 ||

tena kho pana samayena aññataram kulam ahivātakaro-
gena kalamkatam hoti, tassa pitāputtakā sesā honti, te bhi-
kkhūsu pabbajitvā ekato 'va pindāya caranti atha kho so
dārako pituno bhikkhāya dinnāya upadhāvitvā etad avoca:
mayham pi tāta dehi, mayham pi tāta dehīti manussā

ujjhāyanti khīyanti vipācenti· abrahmacārino ime samanā Sakyaputtīyā, ayam dārako bhikkhuniyā jāto 'ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam atha kho te bhikkhū bhagavato etam attham ārocesum na bhikkhave ūnapannarasavasso dārako pabbājetabbo yo pabbājeyya, āpatti dukkatassā 'ti. ||1|| **50** ||

tena kho pana samayena āyasmato Ānandassa upatthā-kakulam saddham pasannam ahivātakarogena kālamkatam hoti, dve ca dārakā sesā honti, te porānakena ācinnakappena bhikkhū passitvā upadhāvanti, bhikkhū apasādentī. te bhikkhūhi apasādiyamānā rodanti. atha kho āyasmato Ānandassa etad ahoṣi bhagavatā paññattam na ūnapannarasavasso dārako pabbājetabbo 'ti, ime ca dārakā ūnapannarasavassā kena nu kho upāyena ime dārakā na vinasseyyun ti atha kho āyasmā Ānando bhagavato etam attham ārocesī. ussahanti pana te Ānanda dārakā kāke uttepetun ti ussahanti bhagavā 'ti atha kho bhagavā etasmim nidāne etasmim pakarane dhammikatham katvā bhikkhū āmantesī anujānamī bhikkhave ūnapannarasavassam dārakam kākuttepakam pabbājetun ti ||1|| **51** ||

tena kho pana samayena āyasmato Upanandassa Sakyaputtassa dve sāmānerā honti Kaṇḍako ca Mahako ca, te aññamaññam dūsesum. bhikkhū ujjhāyanti khīyanti vipācenti katham hi nāma sāmānerā evarūpam anācāram ācarissantīti bhagavato etam attham ārocesum na bhikkhave ekena dve sāmānerā upatthāpetabbā yo upatthāpeyya, āpatti dukkatassā 'ti. ||1|| **52** ||

tena kho pana samayena bhagavā tatth' eva Rājagahe vassam vasi, tattha hemantam, tattha gīmham. manussā ujjhāyanti khīyanti vipācenti āhundaṛikā samanānam Sakyaputtīyānam disā andhakārā, na imesam disā pakkhāyanti. ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum ||1|| atha kho bhagavā āyasmantam Ānandam āmantesī gacchānanda apāpuraṇam ādā-

ya anupariveniyam bhikkhūnam ārocehi . icchat' āvuso bhagavā Dakkhināgirim cārikam pakkamitum . yassāyasmato attho, so āgacchatū 'ti evam bhante 'ti kho āyasmā Ānando bhagavato paṭissutvā apāpuranam ādāya anupariveniyam bhikkhūnam ārocesi icchat' āvuso bhagavā Dakkhināgirim cārikam pakkamitum yassāyasmato attho, so āgacchatū 'ti ||2|| bhikkhū evam āhamsu bhagavatā āvuso Ānanda paññattam dasa vassāni nissāya vatthum, dasavassena nissayam dātum tattha ca no gantabbam bhavissati, nissayo ca gahetabbo bhavissati, ittaro ca vāso bhavissati, puna ca paccāgantabbam bhavissati, puna ca nissayo gahetabbo bhavissati . sace amhākam ācariyupajjhāyā gamissanti, mayam pi gamissāma, no ce amhākam ācariyupajjhāyā gamissanti, mayam pi na gamissāma lahucattakatā no āvuso Ānanda paññāyissatīti . ||3|| atha kho bhagavā oganena bhikkhusamghena Dakkhināgirim cārikam pakkāmi atha kho bhagavā Dakkhināgirisimam ya-thābhirantam viharitvā punad eva Rājagaham paccāgacchi atha kho bhagavā āyasmantam Ānandam āmantesi kim nu kho Ananda tathāgato oganena bhikkhusamghena Dakkhināgirim cārikam pakkanto 'ti atha kho āyasmā Ānando bhagavato etam attham ārocesi atha kho bhagavā etasmim nidāne etasmim pakarane dhammikatham katvā bhikkhū āmantesi . anujānāmi bhikkhave vyattena bhikkhunā patibalena pañca vassāni nissāya vatthum, avyattena yāvajīvam ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam na asekkena silakkhandhena samannāgato hoti . . . (=I 36, 2) . imehi kho bhikkhave pañcahi' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbam asekkena . . . (=I. 36, 3) . . . imehi kho bhikkhave pañcahi' aṅgehi samannāgatena bhikkhunā anissitena vatthabbam . ||5|| aparehi pi bhikkhave pañcahi' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam assaddho hoti . . . (=I. 36, 6) . . . imehi kho bhikkhave pañcahi' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbam : saddho

hoti . . . (=I 36, 7) . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā anissitena vatthabbam ||6|| aparehi pi . . . na anissitena vatthabbam adhisiḷe . . . (=I 36, 8) . . . imehi kho . . . na anissitena vatthabbam pañcahi . . . anissitena vatthabbam na adhisiḷe . . . (=I 36, 9) . . . imehi kho . . . anissitena vatthabbam ||7|| aparehi pi . . . na anissitena vatthabbam āpattim . . . (=I. 36, 14) . . . imehi kho . . . na anissitena vatthabbam pañcahi . . . anissitena vatthabbam āpattim . . . (=I 36, 15) . . . imehi kho . . . anissitena vatthabbam ||8|| aparehi pi . . . na anissitena vatthabbam āpattim . . . (=I 36, 16) . . . ūnapaṇcavasso hoti imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam āpattim (=I 36, 17) . . . paṇcavasso vā hoti atirekaṇcavasso vā imehi kho . . . anissitena vatthabbam ||9|| chahi . . . na anissitena vatthabbam na asekhena . . . (=I 37, 1) . . . ūnapaṇcavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. chahi . . . anissitena vatthabbam asekhena . . . (=I 37, 2) . . . paṇcavasso vā hoti atirekaṇcavasso vā imehi kho . . . anissitena vatthabbam ||10|| aparehi pi bhikkhave chah' aṅgehi . . . na anissitena vatthabbam assaddho . . . (=I. 37, 5) . . . ūnapaṇcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam saddho . . . (=I 37, 6) . . . paṇcavasso vā hoti atirekaṇcavasso vā. imehi kho . . . anissitena vatthabbam. ||11|| aparehi pi . . . na anissitena vatthabbam adhisiḷe . . . (I 37, 7) . . . ūnapaṇcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam na adhisiḷe . . . (=I 37, 8) . . . paṇcavasso vā hoti atirekaṇcavasso vā imehi kho . . . anissitena vatthabbam ||12|| aparehi pi . . . na anissitena vatthabbam āpattim . . . (=I 37, 13) . . . ūnapaṇcavasso hoti. imehi kho . . . na anissitena vatthabbam chahi . . . anissitena vatthabbam āpattim . . . (=I. 37, 14) . . . paṇcavasso vā hoti atirekaṇcavasso vā. imehi kho . . . anissitena vatthabbam ti ||13|| 53 ||

abhayūvarabhānavāram niṭṭhitam.

atha kho bhagavā Rājagahe yathābhirantam viharitvā yena Kapilavatthu tena cārikam pakkāmi. anupubbena cārikam caramāno yena Kapilavatthu tad avasari tatra sudam bhagavā Sakkesu viharati Kapilavatthusmim Nigrodhārāme. atha kho bhagavā pubbanhasamayam nivāsetvā pattacīvaram ādāya yena Suddhodanassa Sakkaṃ nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisīdi atha kho Rāhulamātā devī Rāhulakumāram etad avoca 'eso te Rāhula pitā, gacchassu dāyajjam yācāhīti ||1|| atha kho Rāhulo kumāro yena bhagavā ten' upasamkami, upasamkamitvā bhagavato purato atthāsi sukhā te samana chāyā 'ti atha kho bhagavā utthāyāsanaṃ pakkāmi. atha kho Rāhulo kumāro bhagavantam piṭṭhito piṭṭhito anubandhi dāyajjam me samana dehi, dāyajjam me samana dehīti. atha kho bhagavā āyasmantam Sāriputtam āmantesi tena hi tvam Sāriputta Rāhulakumāram pabbājehīti kathāham bhante Rāhulakumāram pabbājemīti ||2|| atha kho bhagavā etasmim nīdāne etasmim pakarane dhammikatham katvā bhikkhū āmantesi anujānāmi bhikkhave tīhi saranagamanehi sāmanerapabbajjam. evaṃ ca pana bhikkhave pabbājetabbo pathamam kesamassum ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsam uttarāsaṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkutikam nisīdāpetvā añjalim pagganhāpetvā evam vadehīti vattabbo : buddham saranam gacchāmi, dhammam saranam gacchāmi, saṃgham saranam gacchāmi, dutiyam pi . . . tatiyam pi buddham saranam gacchāmi, tatiyam pi dhammam saranam gacchāmi, tatiyam pi saṃgham saranam gacchāmiti anujānāmi bhikkhave imehi tīhi saranagamanehi sāmanerapabbajjan ti ||3|| atha kho āyasmā Sāriputto Rāhulakumāram pabbājesi atha kho Suddhodano Sakko yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ekamantam nisinno kho Suddhodano Sakko bhagavantam etad avoca ekāham bhante bhagavantam varam yācāmīti atikkantavarā kho Gotama tathāgatā 'ti. yaṃ ca bhante kappati yaṃ ca anavaṃjan ti. vadehi Gotamā 'ti ||4|| bhagavati me bhante pabbajite anappakam dukkhaṃ ahoṃ, tathā Nande, adhimattam Rāhule. putta-

pemam bhante chavim chindati, chavim chetvā cammam chindati, cammam chetvā mamsam chindati, mamsam chetvā nhārum chindati, nhārum chetvā atthim chindati, atthim chetvā atthimñjam āhacca titthati sādhu bhante ayyā ananūññātam mātāpītūhi puttam na pabbājeyyū tī || 5 || atha kho bhagavā Suddhodanam Sakkam dhammiyā kathāya sandassesī samādapesī samuttejesī sampahamsesī atha kho Suddhodano Sakko bhagavatā dhammiyā kathāya sandassīto samādapito samuttejito sampahamsīto utthāyāsanaṃ bhagavantam abhivādetvā padakkhinam katvā pakkāmi. atha kho bhagavā etasmim nīdāne etasmim pakarane dhammīkatham katvā bhikkhū āmantesī na bhikkhave ananūññāto mātāpītūhi putto pabbājetabbo yo pabbājeyya, āpatti dukkaṭṭassā 'tī || 6 || **54** ||

atha kho bhagavā Kapilavatthusmim yathābhirantam viharitvā yena Sāvattī tena cārikam pakkāmi. anupubbeṇa cārikam caramāno yena Sāvattī tad avasari. tatra sudam bhagavā Sāvattīyam viharatī Jetavane Anāthapindikassa ārāme. tena kho pana samayena āyasmato Sāriputtassa upatthākakulam āyasmato Sāriputtassa santike dāraṇaṃ pāhesī imam dāraṇaṃ thero pabbājetū 'tī atha kho āyasmato Sāriputtassa etad ahoṣī bhagavatā sikkhāpadam paññattam na ekena dve sāmānerā upatthāpetabbā 'tī, ayaṃ ca me Rāhulo sāmānero. katham nu kho mayā patipajjitabban ti. bhagavato etam attham ārocesī. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa ekena dve sāmānere upatthāpetum, yāvatake vā pana ussaṇṇatī ovaditum anusāsītum, tāvatake upatthāpetum tī || 1 || **55** ||

atha kho sāmānerānam etad ahoṣī kaṭi nu kho amhākam sikkhāpadāni, kattha ca amhehi sikkhitabban ti. bhagavato etam attham ārocesum anujānāmi bhikkhave sāmānerānam dasa sikkhāpadāni, tesu ca sāmānerehi sikkhitum pānātipātā veramaṇī, adinnādānā veramaṇī, abrahmacariyā veramaṇī, musāvādā veramaṇī, surāmerayamajja-pamādaṭṭhānā veramaṇī, vīkālabbhojanā veramaṇī, naccagītavādītavisūkadassanā veramaṇī, mālā-gandhavilepanadhāraṇamandanaṇavibhūsanatṭhānā

veramanî, uccâsayanamahâsayanâ veramanî, jâtarû-
parajatatapatiggaṇaṇâ veramanî anujânâmi bhikkhave
sâmanerânam imâni dasa sikkhâpadâni, imesu ca sâmaṇerehi
sikkhitun ti ||1||56||

tena kho pana samayena sâmanerâ bhikkhûsu agâravâ
appatissâ asabhâgavuttino viharanti. bhikkhû ujjhâyanti
khîyanti vipâcenti katham hi nâma sâmanerâ bhikkhûsu
agâravâ appatissâ asabhâgavuttino viharissantîti bhagavato
etam attham ârocesum. anujânâmi bhikkhave pañicah' aṅge-
hi samannâgatassa sâmanerassa dandakammam kâtum
bhikkhûnam alâbhâya parisakkatî, bhikkhûnam anattthâya
parisakkatî, bhikkhûnam avâsâya parisakkatî, bhikkhû akko-
satî paribhâsatî, bhikkhû bhikkhûhi bhedetî anujânâmi
bhikkhave imehi pañicah' aṅgehi samannâgatassa sâmane-
rassa dandakammam kâtun ti ||1|| atha kho bhikkhûnam
etad ahosi. kum nu kho dandakammam kâtabban ti bha-
gavato etam attham ârocesum anujânâmi bhikkhave âva-
ranam kâtun ti tena kho pana samayena bhikkhû sâma-
nerânam sabbam samghârâmaṇam âvaranam karonti sâmane-
râ ârâmaṇam pavisitum alabbhamânâ pakkamanti pi vibbhamanti
pi tittihiesu pi samkamanti bhagavato etam attham âroce-
sum. na bhikkhave sabbo samghârâmo âvaranam kâtabbo.
yo kareyya, âpatî dukkatassa. anujânâmi bhikkhave yattha
vâ vasatî, yattha vâ patikkamatî, tattha âvaranam kâtun ti.
||2|| tena kho pana samayena bhikkhû sâmanerânam mu-
khadvârakam âhâram âvaranam karonti. manussâ yâgupâ-
nam pi samghabbhattam pi karontâ sâmanere evam vadanti
etha bhante yâgum pivatha, etha bhante bhattam bhujjathâ
'ti. sâmanerâ evam vadanti nâvuso labbhâ, bhikkhûhi
âvaranam katan ti manussâ ujjhâyanti khîyanti vipâcenti
katham hi nâma bhaddantâ sâmanerânam mukhadvârakam
âhâram âvaranam karissantîti. bhagavato etam attham aro-
cesum. na bhikkhave mukhadvârako âhâro âvaranam kâ-
tabbo. yo kareyya, âpatî dukkaṭassâ 'ti ||3||

dandakammavatthum niṭṭhitam ||17||

tena kho pana samayena chabbaggiyâ bhikkhû upa-

jjhāye anāpucchā sâmanerānam âvaranam karonti. upajjhāyâ gavesanti katham nu kho amhâkam sâmanerâ na dissantīti bhikkhū evam âhamsu · chabbaggiyehi âvuso bhikkhūhi âvaranam katan ti. upajjhāyâ ujjhāyanti khīyanti vipācenti katham hi nâma chabbaggiyâ bhikkhū amhe anāpucchâ amhâkam sâmanerānam âvaranam karissantīti. bhagavato etam attham ârocesum na bhikkhave upajjhāye anāpucchâ âvaranam kâtabbam yo kareyya, âpatti dukkaṭassâ 'ti. ||1|| **58** ||

tena kho pana samayena chabbaggiyâ bhikkhū therānam bhikkhūnam sâmanere apalālenti therâ sâmam danta-katṭham pi mukhodakam pi ganhantâ kīlamanti bhagavato etam attham ârocesum. na bhikkhave aññassa parisâ apalāletabbâ. yo apalāleyya, âpatti dukkaṭassâ 'ti ||1|| **59** ||

tena kho pana samayena âyasmato Upanandassa Sa-kyaputtassa Kandako nâma sâmanero Kanḍakam nâma bhikkhunim dūsesi. bhikkhū ujjhāyanti khīyanti vipācenti katham hi nâma sâmanero evarūpam anâcāram âcarissatīti. bhagavato etam attham ârocesum. anujānāmi bhikkhave dasah' aṅgehi samannâgatam sâmaneram nâsetum: pânâtipâtī hoti, adinnâdâyī hoti, abrahmacārī hoti, musāvādī hoti, majjapāyī hoti, buddhassa avannam bhâsati, dhammassa avannam bhâsati, samghassa avannam bhâsati, micchādītthiko hoti, bhikkhunîdūsako hoti. anujānāmi bhikkhave imehi dasah' aṅgehi samannâgatam sâmaneraṃ nâsetun ti ||1|| **60** ||

tena kho pana samayena aññātaro paṇḍako bhikkhūsu pabbajito hoti, so dahare-dahare bhikkhū upasamkamitvâ evam vadeti etha mam âyasmanto dūsethâ 'ti. bhikkhū apasādentī nassa paṇḍaka, vīnassa paṇḍaka, ko tayâ attho 'ti so bhikkhūhi apasādito mahante-mahante moligalle sâmanere upasamkamitvâ evam vadeti. etha mam âvuso dūsethâ 'ti sâmanerâ apasādentī nassa paṇḍaka, vīnassa paṇḍaka, ko tayâ attho 'ti. so sâmanerehi apasādito hatthi-bhande assabhande upasamkamitvâ evam vadeti etha maṃ

āvuso dūsethā 'ti hatthibhandā assabhandā dūsesum ||1||
 te ujjhāyanti khīyanti vipācenti pandakā ime samanā Sa-
 kyaputtīyā, ye pi imesam na pandakā, te pi pandake dūsentī.
 evam ime sabbeva abrahmacārīno 'tī. assosum kho bhī-
 kkhū hatthibhandānam assabhandānam ujjhāyantānam khī-
 yantānam vipācentānam atha kho te bhikkhū bhagavato
 etam attham ārocesum pandako bhikkhave anupasam-
 panno na upasampādetabbo, upasampanno nāsetabbo 'tī.
 ||2|| **61**||

tena kho pana samayena aññātaro purānakulaputto khīna-
 kolañño sukhumālo hoti atha kho tassa purānakulaputtassa
 khīnakolaññassa etad ahoṣi aham kho sukhumālo na pati-
 balo anadhigatam vā bhogam adhigantum adhigatam vā
 bhogam phātīkātum kena nu kho aham upāyena sukhañ
 ca jīveyyam na ca kilameyyam tī. atha kho tassa purānaku-
 laputtassa khīnakolaññassa etad ahoṣi ime kho samanā
 Sakyaputtīyā sukhasilā sukhasamācārā subhojanāni bhūjītvā
 nivātesu sayanesu sayanti. yam nūnāham sāmam pattacī-
 varam patiyādetvā kesamassum ohāretvā kāsāyāni vatthāni
 acchādetvā ārāmam gantvā bhikkhūhi saddhum samvaseyyam
 tī. ||1|| atha kho so purānakulaputto khīnakolañño sāmam
 pattacīvaram patiyādetvā kesamassum ohāretvā kāsāyāni va-
 tthāni acchādetvā ārāmam gantvā bhikkhū abhivādeti. bhī-
 kkhū evam āhamsu kativasso 'sī tvam āvuso 'tī kim etam
 āvuso kativasso nāmā 'tī. ko pana te āvuso upajjhāyo 'tī.
 kim etam āvuso upajjhāyo nāmā 'tī bhikkhū āyasmantam
 Upālīṃ etad avocum iṅghāvuso Upālī imam pabbajitam
 anuyuñjāhīti ||2|| atha kho so purānakulaputto khīnako-
 lañño āyasmatā Upālīnā anuyuñjīyamāno etam attham āro-
 cesi. āyasmā Upālī bhikkhūnam etam attham ārocesi bhī-
 kkhū bhagavato etam attham ārocesum theyyasamvā-
 sako bhikkhave anupasampanno na upasampādetabbo, upa-
 sampanno nāsetabbo. titthiyapakkantako bhikkhave
 anupasampanno na upasampādetabbo, upasampanno nāse-
 tabbo 'tī. ||3|| **62**||

tena kho pana samayena aññātaro nāgo nāgayoniyā aṭṭi-

yati harāyati jigucchati. atha kho tassa nāgassa etad ahosi kena nu kho aham upāyena nāgayoniyā ca parimucceyyam khippaṇi ca manussattam paṭilabheyyan ti atha kho tassa nāgassa etad ahosi ime kho samanā Sakyaputtīyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyānadhammā sace kho aham samanesu Sakyaputtīyesu pabbajeyyam, evāham nāgayoniyā ca parimucceyyam khippaṇi ca manussattam paṭilabheyyan ti ||1|| atha kho so nāgo mānavakavannena bhikkhū upasamkamitvā pabbajjam yāci tam bhikkhū pabbājesum upasampādesum. tena kho pana samāyena so nāgo aññātarena bhikkhunā saddhum paccantime vihāre paṭivasati. atha kho so bhikkhu rattiyā paccūsasamayam paccutthāya ajjhokāse caṅkamati. atha kho so nāgo tassa bhikkhuno nikkhante vissattho niddam okkamī sabbo vihāro ahinā punno, vātapānehi bhogā nikkhantā honti ||2|| atha kho so bhikkhu vihāram pavāsissāmīti kavātam panāmento addasa sabbam vihāram ahinā punnam, vātapānehi bhoge nikkhante disvāna bhūto vissaram akāsi. bhikkhū upadhāvitvā tam bhikkhum etad avocum. kissa tvam āvuso vissaram akāsi. ayam āvuso sabbo vihāro ahinā punno, vātapānehi bhogā nikkhantā 'ti. atha kho so nāgo tena saddena paṭibujjhītvā sake āsane nisīdi. bhikkhū evam āhamsu ko 'si tvam āvuso 'ti aham bhante nāgo 'ti kissa pana tvam āvuso evarūpam akāsi atha kho so nāgo bhikkhūnam etam attham ārocesi. bhikkhū bhagavato etam attham ārocesum ||3|| atha kho bhagavā etasmim niddāne etasmim pakarane bhikkhusamgham sannipātāpetvā tam nāgam etad avoca tumhe khv attha nāgā avurūhi dhammā imasmim dhammavinaye. gaccha tvam nāga tatth'eva cātuddase pannarase atthamiyā ca pakkhassa uposatham upavasa, evam tvam nāgayoniyā ca parimuccissasi khippaṇi ca manussattam paṭilabhissasi. atha kho so nāgo avurūhidhammo kirāham imasmim dhammavinaye 'ti dukkhī dummano assūni pavattayamāno vissaram karitvā pakkāmi ||4|| atha kho bhagavā bhikkhū āmantesi dve 'me bhikkhave paccayā nāgassa sabhāvapātukammāya, yadā ca sajjatīyā methunam dhammam paṭisevati, yadā ca vissattho niddam okkamati. ime kho bhikkhave dve paccayā nāgassa

sabhāvapātukammāya. tiracchānagato bhikkhave an-upasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti || 5 || 63 ||

tena kho pana samayena aññataro mānavako mātaram jīvītā voropesi. so tena pāpakena kammena attiyati harāyati jigucchati. atha kho tassa mānavakassa etad ahoṣi: kena nu kho aham upāyena imassa pāpassa kammassa nikkhantim kareyyan ti. atha kho tassa mānavakassa etad ahoṣi ime kho samanā Sakyaputtīyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā. sace kho aham samanesu Sakyaputtīyesu pabbajeyyam, evāham imassa pāpassa kammassa nikkhantim kareyyan ti || 1 || atha kho so mānavako bhikkhū upasamkamitvā pabbajjam yāci. bhikkhū āyasmantam Upālīṃ etad avocum. pubbe pi kho āvuso Upālī nāgo mānavakavannena bhikkhūsu pabbajito, iñghāvuso Upālī imam mānavakam anuyujjāhīti. atha kho so mānavako āyasmatā Upālīnā anuyujjyamāno etam attham ārocesi āyasmā Upālī bhikkhūnam etam attham ārocesi. bhikkhū bhagavato etam attham ārocesum. mātugghātako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 2 || 64 ||

tena kho pana samayena aññataro mānavako pitaram jīvītā voropesi. so tena pāpakena kammena (=I. 64, 1, 2) . . bhikkhū bhagavato etam attham ārocesum. pitugghātako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti || 1 || 65 ||

tena kho pana samayena sambahulā bhikkhū Sāketā Sāvattthim addhānamaggapatipannā honti antarā magge corā nikkhamitvā ekacce bhikkhū acchindimsu, ekacce bhikkhū hanimsu. Sāvattthiyā rājabhatā nikkhamitvā ekacce core aggahesum, ekacce corā palāyimsu. ye te palāyimsu, te bhikkhūsu pabbajimsu, ye te gahitā, te vadhāya onīyanti || 1 || addasamsu kho te pabbajitā te core vadhāya onīyamāne, disvāna evam āhamsu: sādhu kho mayam palāyīmā, sacāca mayam gayheyyāma, mayam pi evam eva haññeyyā-

mā 'ti. bhikkhū evam āhamsu kim pana tumhe āvuso akatthā 'ti attha kho te pabbajitā bhikkhūnam etam attham ārocesum bhikkhū bhagavato etam attham ārocesum. arahanto ete bhikkhave bhikkhū arahantaghatako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti || 2 || **66** ||

tena kho pana samayena sambahulā bhikkhuniyo Sāketā Sāvattim addhānamaggapatipannā honti. antarā magge corā nikkhamitvā ekaccā bhikkhuniyo acchindimsu, ekaccā bhikkhuniyo dūsesum. Sāvattiyā rājabhaṭā . . (=I, **66**, 1 2) . . bhikkhū bhagavato etam attham ārocesum. bhikkhunīdūsako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo. samghabhedako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo. lohituppāḍako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 1 || **67** ||

tena kho pana samayena aññataro ubhatovyaññanako bhikkhūsu pabbajito hoti, so karoti pi kārāpeti pi bhagavato etam attham ārocesum ubhatovyaññanako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 1 || **68** ||

tena kho pana samayena bhikkhū anupajjhāyakam upasampādentī. bhagavato etam attham ārocesum na bhikkhave anupajjhāyako upasampādetabbo yo upasampādeyya, āpatti dukkatassā 'ti. || 1 || tena kho pana samayena bhikkhū samghena upajjhāyena upasampādentī. bhagavato etam attham ārocesum. na bhikkhave samghena upajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkatassā 'ti. || 2 || tena kho pana samayena bhikkhū ganena upajjhāyena upasampādentī. bhagavato etam attham ārocesum na bhikkhave ganena upajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkatassā 'ti || 3 || tena kho pana samayena bhikkhū pandakupajjhāyena upasampādentī — gha —, theyyasamvāsakupajjhāyena upasampādentī, tittthiyapakkantakupajjhāyena up., tiracchānagatupajjhā-

yena up , mātughatakupajjhāyena up , pitughātakupajjhāyena up., arahantaghātakupajjhāyena up , bhikkhunīdūsakupajjhāyena up , samghabhedakupajjhāyena up., lohuttupādakupajjhāyena up. ubhatovyañjanakupajjhāyena upasampādentī bhagavato etam attham ārocesum. na bhikkhave panda-kupajjhāyena upasampādetabbo, na theyyasamvāsakupajjhāyena upasampādetabbo . . na ubhatovyañjanakupajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti ||4|| **69**||

tena kho pana samayena bhikkhū apattakam upasampādentī. hatthesu pindāya caranti. manussā ujjhāyanti khīyanti vipācentī seyyathāpi tittihīyā 'ti. bhagavato etam attham ārocesum. na bhikkhave apattako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena bhikkhū acīvarakam upasampādentī. naggā pindāya caranti. manussā ujjhāyanti khīyanti vipācentī. seyyathāpi tittihīyā 'ti bhagavato etam attham ārocesum na bhikkhave acīvarako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena bhikkhū apattacīvarakam upasampādentī. naggā hatthesu pindāya caranti. manussā ujjhāyanti khīyanti vipācentī seyyathāpi tittihīyā 'ti bhagavato etam attham ārocesum na bhikkhave apattacīvarako upasampādetabbo yo upasampādeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū yācitakena pattena upasampādentī upasampanne pattam patiharanti, hatthesu pindāya caranti. manussā ujjhāyanti khīyanti vipācentī seyyathāpi tittihīyā 'ti bhagavato etam attham ārocesum na bhikkhave yācitakena pattena upasampādetabbo yo upasampādeyya, āpatti dukkaṭassā 'ti ||4|| tena kho pana samayena bhikkhū yācitakena cīvarena upasampādentī upasampanne cīvaram patiharanti, naggā pindāya caranti. manussā ujjhāyanti khīyanti vipācentī seyyathāpi tittihīyā 'ti bhagavato etam attham ārocesum. na bhikkhave yācitakena cīvarena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti ||5|| tena kho pana samayena bhikkhū yācitakena pattacīvarena upasampādentī. upasampanne pa-

ttacivaram patiharanti, naggâ hatthesu pindâya caranti manussâ ujjhâyanti khiyanti vipâcenti seyyathâpi tittiyâ 'ti. bhagavato etam attham ârocesum. na bhikkhave yâcī-takena pattacivarena upasampâdetabbo yo upasampâ-deyya, âpatti dukkatassâ 'ti ||6||**70**|| naupasampâde-tabbakavīsativâram niṭṭhitam.

tena kho pana samayena bhikkhû hatthacchinnam pabbâ-jenti — gha —, pâdacchinnam pabbâjenti, hatthapâdacchi-nnam p, kannacchinnam p, nâsacchinnam p, kannanâ-sacchinnam p, aṅgulicchinnam p, alacchinnam p, kaṇḍa-racchinnam p, phanahatthakam p, khujjam p, vâmanam p, galagandim p, lakkhanâhatam p, kasâhatam p, likhitakam p, sīpadim p, pâparogim p, parisadûsakam p, kânam p, kunim p, khañjam p, pakkhahatam p, chinniriyâpatham p, jarâdubbalam p, andham p, mûgam p, badhīram p, andhamûgam p, andhabadhīram p, mûgabadhīram p, andhamûgabadhīram pabbâjenti. bhagavato etam attham ârocesum ||1|| na bhikkhave hatthacchinno pabbâje-tabbo, na pâdacchinno pabbâjetabbo. na andhamû-gabadhīro pabbâjetabbo yo pabbâjeyya, âpatti dukka-tassâ 'ti ||2|| napabbâjetabbadvattimsavâram ni-ṭṭhitam. ||71||

. dâyajjabhânavâram niṭṭhitam navamam.

tena kho pana samayena chabbaggīyâ bhikkhû alajjī-nam nissayam denti. bhagavato etam attham ârocesum. na bhikkhave alajjīnam nissayo dâtabbo. yo dadeyya, âpatti dukkatassâ 'ti. tena kho pana samayena bhikkhû alajjīnam nissâya vasanti, te pi na cirass' eva alajjino honti pâpa-bhikkhû bhagavato etam attham ârocesum. na bhikkhave alajjīnam nissâya vatthabbam yo vaseyya, âpatti du-kkatassâ 'ti. ||1|| atha kho bhikkhûnam etad ahoṣi bhaga-vatâ paññattam na alajjīnam nissayo dâtabbo, na alajjīnam nissâya vatthabban ti. katham nu kho mayam jāneyyāma lajjim vâ alajjim vâ 'ti bhagavato etam attham ârocesum. anujānāmi bhikkhave catûhapañcāham āgāmetum yāva bhi-kkhusabhāgatam jānāmiti. ||2||**72**||

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu addhānamaggapatipanno hoti. atha kho tassa bhikkhuno etad ahosi bhagavatā paññattam na anissitena vatthabban ti, ahañi c' amhi nissayakaraṇiyo addhānamaggapatipanno. katham nu kho mayā patipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave addhānamaggapatipannena bhikkhunā nissayam alabhamānena anissitena vatthun ti. ||1|| tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapatipannā honti, te aññataram āvāsam upagacchimsu, tattha eko bhikkhu gilāno hoti atha kho tassa gilānassa bhikkhuno etad ahosi bhagavatā paññattam na anissitena vatthabban ti, ahañi c' amhi nissayakaraṇiyo gilāno katham nu kho mayā patipajjitabban ti bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānena bhikkhunā nissayam alabhamānena anissitena vatthun ti ||2|| atha kho tassa gilānupatthākassa bhikkhuno etad ahosi bhagavatā paññattam na anissitena vatthabban ti, ahañi c' amhi nissayakaraṇiyo, ayañi ca bhikkhu gilāno katham nu kho mayā patipajjitabban ti. bhagavato etam attham ārocesum anujānāmi bhikkhave gilānupatthākena bhikkhunā nissayam alabhamānena yāciyamānena anissitena vatthun ti ||3|| tena kho pana samayena aññataro bhikkhu araññe viharati, tassa ca tasmim senāsane phāsu hoti. atha kho tassa bhikkhuno etad ahosi bhagavatā paññattam na anissitena vatthabban ti, ahañi c' amhi nissayakaraṇiyo, araññe viharāmi, mayhañi ca imasmim senāsane phāsu hoti katham nu kho mayā patipajjitabban ti bhagavato etam attham ārocesum anujānāmi bhikkhave āraññiakena bhikkhunā phāsuvihāram salla-kkhentena nissayam alabhamānena anissitena vatthun yadā patirūpo nissayadāyako āgacchissati, tassa nissāya va-sissāmīti ||4|| **73** ||

tena kho pana samayena āyasmato Mahākassapassa upasampadāpekkho hoti. atha kho āyasmā Mahākassapo āyasmato Ānandassa santike dūtam pāhesi āgacchatu Ānando imam anussāvevatīti āyasmā Ānando evam āha nāham ussahāmi therassa nāmaṃ gahetum, garu me thero

'ti bhagavato etam attham ârocesum anujânâmi bhikkhave gottena pi anussâvetun ti ||1|| tena kho pana samayena âyasmato Mahâkassapassa dve upasampadâpekkhâ honti, te vivadanti aham pathamam upasampajjissâmi, aham pathamam upasampajjissâmîti bhagavato etam attham ârocesum. anujânâmi bhikkhave dve ekânussâvane kâtun ti ||2|| tena kho pana samayena sambahulânâmetthânam upasampadâpekkhâ honti, te vivadanti aham pathamam upasampajjissâmi, aham pathamam upasampajjissâmîti. therâ evam âhamsu handa mayam âvuso sabbeva ekânussâvane karomâ 'ti bhagavato etam attham ârocesum. anujânâmi bhikkhave dve tayo ekânussâvane kâtum, tañ ca kho ekena upajjhâyena, na tv eva nânupajjhâyenâ 'ti. ||3|| **74** ||

tena kho pana samayena âyasmâ Kumârakassapo gabbhavisô upasampanno hoti atha kho âyasmato Kumârakassapassa etad aho bhagavatâ paññattam na ûnavisativasso puggalo upasampâdetabbo 'ti, ahañ c' amhi gabbhavisô upasampanno nu kho 'mhi na nu kho upasampanno 'ti bhagavato etam attham ârocesum yam bhikkhave mâtu kucchismim pathamam cîttam uppannam, pathamam viññânam pâ tubhûtam, tadupâdâya sâ 'v' assa jâti anujânâmi bhikkhave gabbhavisam upasampâdetun ti ||1|| **75** ||

tena kho pana samayena upasampannâ dissanti kutthikâpi gandikâpi kilâsîkâpi sosîkâpi apamârikâpi. bhagavato etam attham ârocesum anujânâmi bhikkhave upasampâdentena tassa antarâyike dhamme pucchitum. evañ ca pana bhikkhave pucchitabbo santi te evarûpâ âbâdhâ kuttham gando kilâso soso apamâro, manusso 'si, puriso 'si, bhujsso 'si, anano 'si, na 'si râjabhato, anuññâto 'si mâtipitûhi, paripunnavisativasso 'si, paripunnâ te pattacîvaram, kimnâmo 'si, konâmo te upajjhâyo 'ti. ||1|| tena kho pana samayena bhikkhû ananusitthe upasampadâpekkhe antarâyike dhamme pucchanti. upasampadâpekkhâ vitthâyanti, mañkû honti, na sakkonti vissajjetum bhagavato etam attham ârocesum anujânâmi bhikkhave pathamam anusâsivâ pacchâ antarâyî-

ke dhamme pucchitun ti ||2|| tatth' eva samghamajjhe anusāsanti, upasampadāpekkhā tath' eva vitthāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam attham ārocesum. anujānāmi bhikkhave ekamantam anusāsivā samghamajjhe antarāyike dhamme pucchitum evañ ca pana bhikkhave anusāsitaḥ pathamam upajjham gāhāpetabbo, upajjham gāhāpetvā pattacīvaram ācikkhitabbam, ayan te patto, ayam samghāti, ayam uttarāsaṅgo, ayam antaravāsako, gaccha amumhi okāse titthāhīti. ||3|| bālā avyattā anusāsanti, anusitthā upasampadāpekkhā vitthāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam attham ārocesum. na bhikkhave bālena avyattena anusāsitaḥ yo anusāseyya, āpatti dukkatassa anujānāmi bhikkhave vyattena bhikkhunā paṭibalena anusāsitun ti. ||4|| asammataḥ anusāsanti. bhagavato etam attham ārocesum na bhikkhave asammatenā anusāsitaḥ. yo anusāseyya, āpatti dukkatassā 'ti. anujānāmi bhikkhave sammatenā anusāsitum evañ ca pana bhikkhave sammannitaḥ attanā 'va attānam sammannitabbam parena vā paro sammannitaḥ. kathañ ca attanā 'va attānam sammannitabbam vyattena bhikkhunā paṭibalena samgho nāpetabbo sunātu me bhante samgho. itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi samghassa pattakallam, aham itthannāmam anusāseyyan ti evam attanā 'va attānam sammannitabbam ||5|| kathañ ca parena paro sammannitaḥ vyattena bhikkhunā paṭibalena samgho nāpetabbo sunātu me bhante samgho itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi samghassa pattakallam, itthannāmo itthannāmam anusāseyyā 'ti evam parena paro sammannitaḥ ||6|| tena sammatenā bhikkhunā upasampadāpekkho upasamkamitvā evam assa vacaniyo sunasi itthannāma. ayam te saccakālo bhūtakālo yam jātam tam samghamajjhe pucchante santam atthīti vattabbam, asantam n' atthīti vattabbam mā kho vitthāsi, mā kho mañku ahosi evan tam pucchissan ti: santi te evarūpā ābādhā . . . konāmo te upajjhāyo 'ti ||7|| ekato āgacchanti na ekato āgantabbam. anusāsakena paṭhamataram āgantvā samgho nāpetabbo sunātu me bhante samgho. itthannāmo itthannāmassa āyasmato upasampadā-

tabbā, cattāro nissayā ācikkhitabbā pinḍiyālopabho-
janam nissāya pabbajjā, tattha te yāvajīvam ussāho kara-
niyo, atirekalābho samghabhaddham uddesabhaddham nimanta-
nam salākabhaddham pakkhikam uposathikam pāṭipadikam
pamsukūlacivaram nissāya pabbajjā, tattha te yāvajīvam
ussāho karaniyo. atirekalābho khomam kappāsikam kose-
yyam kambalam sānam bhaṅgam rukkhamaṭṭhasenāsa-
nam nissāya pabbajjā, tattha te yāvajīvam ussāho karaniyo.
atirekalābho vihāro adḍhayogo pāsādo hammiyam guhā.
pūṭimuttābhessajjam nissāya pabbajjā, tattha te yāvajī-
vam ussāho karaniyo atirekalābho sappi navanitam telam
madhu phānitam ti ||1||77|| cattāro nissayā nitthitā

tena kho pana samayena bhikkhū aññataram bhikkhum
upasampādetvā ekakam ohāya pakkamimsu so pacchā eka-
ko āgacchanto antarā magge purāṇadutiyaikāya samāgacchi.
sā evam āha kim dāni pabbajito 'sīti āma pabbajito 'mhī-
ti dullabho kho pabbajitānam methuno dhammo, ehi me-
thunam dhammam patisevā 'ti so tassā methunam dham-
mam patisevitvā cirena āgamāsi bhikkhū evam āhamsu
kissa tvam āvuso evam ciram akāsīti ||1|| atha kho so bhi-
kkhu bhikkhūnam etam attham ārocesī bhikkhū bhaga-
vato etam attham ārocesum. anujānāmi bhikkhave upasa-
mpādetvā dutiyam dātum cattāri ca akaranīyāni āci-
kkhitum. upasampannena bhikkhunā methuno dhammo
na patisevitabbo antamaso tiracchānagatāya pi yo bhikkhu
methunam dhammam patisevati, assamano hoti asakyaputti-
yo. seyyathāpi nāma puriso sīsacchinno abhabbo tena sarī-
rabandhanena jīvitum, evam eva bhikkhu methunam dham-
mam patisevitvā assamano hoti asakyaputtiyo, tam te
yāvajīvam akaranīyam ||2|| upasampannena bhikkhunā
adinnam theyyasamkhātānaṃ na ādātānaṃ antamaso tina-
salākānaṃ upādāya. yo bhikkhu pādānaṃ vā pādārahaṃ vā
atirekapādānaṃ vā adinnam theyyasamkhātānaṃ ādiyati, assa-
mano hoti asakyaputtiyo. seyyathāpi nāma pandupalāso
bandhanā pamutto abhabbo haritattāya, evam eva bhikkhu
pādānaṃ vā pādārahaṃ vā atirekapādānaṃ vā adinnam theyya-
samkhātānaṃ ādiyitvā assamano hoti asakyaputtiyo, tam te

yāvajīvam akaraṇīyam || 3 || upasampannena bhikkhunā sañcicca pāno jīvītā no voropetabbo antamaso kunthakipillikam upādāya yo bhikkhu sañcicca manussaviggaham jīvītā voropeti antamaso gabbhapātanam upādāya, assamano hoti asakyaputtiyo seyyathāpi nāma puthusilā dvedhā bhinnā appatisandhikā hoti, evam eva bhikkhu sañcicca manussaviggaham jīvītā voropetvā assamano hoti asakyaputtiyo, tam te yāvajīvam akaraṇīyam || 4 || upasampannena bhikkhunā uttarimanussadhammo na ullapitabbo antamaso suññāgāre abhīramāmīti yo bhikkhu pāpiccho icchāpakato asantam abhūtam uttarimanussadhammam ullapati jhānam vā vimokkham vā samādhim vā samāpattim vā maggam vā phalam vā, assamano hoti asakyaputtiyo seyyathāpi nāma tālo matthakacchinno abhabbo punavirūlhiyā, evam eva bhikkhu pāpiccho icchāpakato asantam abhūtam uttarimanussadhammam ullapitvā assamano hoti asakyaputtiyo, tam te yāvajīvam akaraṇīyam ti || 5 ||

cattāri akaraṇīyāni niṭṭhitāni || 78 ||

tena kho pana samayena aññataro bhikkhu āpattiyaṃ adassane ukkhittako vibbhami, so puna paccāgantvā bhikkhū upasampadam yāci bhagavato etam attham ārocesum idha pana bhikkhave bhikkhu āpattiyaṃ adassane ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadam yācati so evam assa vacanīyo passissasi tam āpattin ti. sac' āham passissāmīti pabbājetabbo, sac' āham na passissāmīti na pabbājetabbo. || 1 || pabbājetvā vattabbo passissasi tam āpattin ti. sac' āham passissāmīti upasampādetabbo, sac' āham na passissāmīti na upasampādetabbo upasampādetvā vattabbo passissasi tam āpattin ti sac' āham passissāmīti osāretabbo, sac' āham na passissāmīti na osāretabbo osāretvā vattabbo passasi tam āpattin ti sace passati, icc etam kusalam, no ce passati, labbhamānāya sāmaggīyā puna ukkhīpitabbo, alabbhamānāya sāmaggīyā anāpatti sambhoge samvāse. || 2 || idha pana bhikkhave bhikkhu āpattiyaṃ appatikamme ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadam yācati. so evam assa vacanīyo. paṭikarissasi tam āpattin ti. sac' āham paṭikarissāmīti pabbāje-

- 5 vinaye avinattamhi puna tiṭṭhatu sāsanaṃ |
 tasmā samgahanahetu uddānaṃ anupubbaso
 pavakkhāmi yathāñānaṃ, sunātha mama bhāsato |
 vatthu nidānaṃ āpattiṃ nayā peyyālaṃ eva ca
 dukkaraṃ taṃ asesetum, nayato taṃ vijānātha 'ti |

-
- bodhi ca, Rājāyatanam, Ajapālo, Sahampati
 Brahmā, Ālāro, Uddako, bhikkhū ca, Upako isi, |
 Kondañño, Vappo, Bhaddiyo, Mahānāmo ca, Assaji,
 Yaso, cattāro, paññāsam, sabbe, pesesi so, disā, |
 vatthum, Mārehi, timsā ca, Uruvelam, tayo jati,
 10 agyāgāraṃ, Mahārājā, Sakko, Brahmā ca, kevalā, |
 pamsukūlam, pokkharanī, silā ca, kakudho, silā,
 jambu, ambo ca, āmalako, pārīcchattapuppham āhari, |
 phāliyaṃtu, ujjalantu, vijjhāyaṃtu ca Kassapa,
 nimujjanti, mukhi, meghe, Gayā, latthi ca, Māgadho, |
 Upatisso, Kolito ca, abhiññātā ca, pabbajjam,
 dunnivatthā, panāmanā, kiso lūkho ca brāhmaṇo, |
 anācāraṃ ācarati, udaram, mānava, gano,
 vassam, bālehi, pakkanto, dasa vassāni, nissayo, |
 na vattanti, panāmetum, bālā, passaddhi, pañca, cha,
 15 yo so añño ca, naggo ca, acchinnaṃ, jaṭi, Sākiyo, |
 Magadhesu pañca ābādhā, eko, coro ca aṅguli,
 Māgadho ca anuññāsi, kārā, likhi, kasāhato, |
 lakkhanā, inā, dāso ca, Bhanduko, Upāli, ahi,
 saddhakulam, Kandako ca, āhundaṃkam eva ca, |
 vatthumhi, dārako, sikkhā, viharanti ca, kim nu kho,
 sabbam, mukham, upajjhāye, apalālana-Kandako, |
 paṇḍako, theyya-pakkanto, ahi ca, mātari, pitā,
 arahanta-bhikkhunī, bheda, ruhirena ca, vyañjanam, |
 anupajjhāya—samghena, gana-paṇḍakā—'pattako,
 20 acivaraṃ, tadubhayam, yācītena pi ye tayo, |
 hatthā, pādā, hatthapādā, kannā, nāsā, tadubhayam,
 aṅguli, ala-kandaram, phanam, khujjañ ca, vāmanam, |
 galagandī, lakkhanā c' eva, kasā, likhita-sīpadī,
 pāpa-parisadūsañ ca, kāṇaṃ, kuṇṇim tath' eva ca, |

khañja-pakkhahatañ c' eva, sacchinnairiyāpatham,
 jarāndha-mûga-badhīram, andhamûgañ ca yam tahiṃ, |
 andhabadhīram yam vuttam, mûgabadhīram eva ca,
 andhamûgabadhīrañ ca, alajjīnañ ca nissayam, |
 vatthabbañ ca, kataddhānam, yācamānena, pekkhanā,
 25 āgacchantam, vivadenti, ekupajjhāyena, Kassapo, |
 dissanti upasampannā ābādhehi ca pīlitā,
 ananusitṭhā vitthāyanti, tatth' eva anusāsanā, |
 samghe pi ca, atho bālo, asammato ca, ekato,
 ullumpatupasampadā, nissayo, ekako, tayo 'ti |
 imamhi khandhake vatthu ekasatam bāsattati |

Mahākhandhake uddānam niṭṭhitam paṭhamam.

M A H Â V A G G A .

II.

Tena samayena buddho bhagavâ Râjagahe viharati Gijjhakûṭṭe pabbate. tena kho pana samayena aññatitthiyâ paribbâjakâ cātuddase pannarase atthamiyâ ca pakkhassa sannipatitvâ dhammam bhāsanti te manussâ upasamkamanti dhammasavanâya te labhanti aññatitthiyesu paribbâjakesu pemam, labhanti pasâdam, labhanti aññatitthiyâ paribbâjakâ pakkham ||1|| atha kho rañño Mâgadhasa Seniyassa Bimbisârasa rahogatassa patissallinassa evam cetaso parivittakko udapâdi etarahi kho aññatitthiyâ paribbâjakâ cātuddase pannarase atthamiyâ ca pakkhassa sannipatitvâ dhammam bhāsanti te manussâ upasamkamanti dhammasavanâya. te labhanti aññatitthiyesu paribbâjakesu pemam, labhanti pasâdam, labhanti aññatitthiyâ paribbâjakâ pakkham yam nûna ayyâpi cātuddase pannarase atthamiyâ ca pakkhassa sannipateyyun ti. ||2|| atha kho râjâ Mâgadho Seniyô Bimbisâro yena bhagavâ ten’ upasamkamî, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisîdi ekamantam nisinnô kho râjâ Mâgadho Seniyô Bimbisâro bhagavantam etad avoca idha mayham bhante rahogatassa patissallinassa evam cetaso parivittakko udapâdi: etarahi kho aññatitthiyâ paribbâjakâ . . . atthamiyâ ca pakkhassa sannipateyyun ti sâdhu bhante ayyâpi cātuddase pannarase atthamiyâ ca pakkhassa sannipateyyun ti. ||3|| atha kho bhagavâ râjânâ Mâgadham Seniyam Bimbisâram dhammiyâ kathâyâ sandassesî samâdapesî samuttejesî sampahamsesî atha kho râjâ Mâgadho Seniyô Bimbisâro bhagavatâ dhammiyâ kathâyâ sandassito samâdapito samuttejito sampahamsito utthâyâsanâ bhagavantam

abhiṇvādetvā padakkhinam katvā pakkāmi atha kho bhagavā etasmim nīdāne etasmim pakarane dhammikatham katvā bhikkhū āmantesi. anujānāmi bhikkhave cātuddase pannarase atthamiyā ca pakkhassa sannipatitun ti ||4||1||

tena kho pana samayena bhikkhū bhagavatā anuññātam cātuddase pannarase atthamiyā ca pakkhassa sannipatitun ti te cātuddase pannarase atthamiyā ca pakkhassa sannipatitvā tunhī nīśidanti te manussā upasamkamanti dhammasavanāya te ujjhāyanti khīyanti vipācenti katham hi nāma samanā Sakyaputtiyā cātuddase pannarase atthamiyā ca pakkhassa sannipatitvā tunhī nīśidissanti seyyathāpi mūgasūkarā nanu nāma sannipatitehi dhammo bhāsitaḥ 'ti assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam atha kho te bhikkhū bhagavato etam attham ārocesum atha kho bhagavā etasmim nīdāne etasmim pakarane dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave cātuddase pannarase atthamiyā ca pakkhassa sannipatitvā dhammam bhāsītun ti. ||1||2||

atha kho bhagavato rahogatassa paṭisallīnassa evam cetaso parivātakko udapādi yam nūnāham yāni mayā bhikkhūnam paññattāni sikkhāpadāni tāni nesam pātimokkhuḍdesam anujāneyyam, so nesam bhavissati uposathakamman ti ||1|| atha kho bhagavā sāyanhasamayam paṭisallānā vutthito etasmim nīdāne etasmim pakarane dhammikatham katvā bhikkhū āmantesi idha mayham bhikkhave rahogatassa paṭisallīnassa evam cetaso parivātakko udapādi yam nūnāham yāni mayā bhikkhūnam paññattāni sikkhāpadāni tāni nesam pātimokkhuḍdesam anujāneyyam, so nesam bhavissati uposathakamman ti. anujānāmi bhikkhave pātimokkham uddisītum. ||2|| evaṃ ca pana bhikkhave uddisītabbam vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo sunātu me bhante saṃgho. ajj' uposatho pannaraso. yaḍi saṃghassa patta-kallam, saṃgho uposatham kareyya pātimokkham uddiseyya. kim saṃghassa pubbakiccam pārissuddhim āyasanto

ārocetha pātīmokkham uddisissāmi, tam sabbeva santā sād-
 dhukam sunoma manasikaroma yassa siyā āpatti, so āvi-
 kareyya, asantiyā āpattiyā tunhī bhavitabbam, tunhibhāvena
 kho panāyasmante parisuddhā 'ti vedissāmi. yathā kho pana
 paccekaputtṭhassa veyyākaranam hoti, evam eva evarūpāya
 parisāya yāvatatiyam anussāvitam hoti. yo pana bhikkhu
 yāvatatiyam anussāviyamāne saramāno santim āpattim nā-
 vikareyya, sampajānamusāvād' assa hoti. sampajānamusā-
 vādo kho panāyasmanto antarāyiko dhammo vutto bhagavatā.
 tasmā saramānena bhikkhunā āpānena visuddhāpekkhena
 santi āpatti āvikātābbā, āvikatā hī 'ssa phāsu hotīti. ||3||
 pātīmokkhan ti ādim etam, mukham etam, pamukham etam
 kusalanam dhammanam, tena vuccati pātīmokkhan ti āya-
 smanto 'ti piyavacanam etam, garuvacanam etam, sagārava-
 sappattissādhivacanam etam āyasmanto 'ti uddisissāmīti
 ācikkhissāmi desessāmi paññāpessāmi patṭhapessāmi viva-
 rissāmi vibhajissāmi uttānikarissāmi pakāsessāmi. tan ti
 pātīmokkham vuccati sabbeva santā 'ti yāvatikā tassā pa-
 risāya therā ca navā ca majjhimā ca, ete vuccanti sabbeva
 santā 'ti. sād dhukam sunomā 'ti atṭhikatvā manasikatvā
 sabbam cetasā samannāharāma. manasikaromā 'ti ekagga-
 cittā avikkhattacittā avisāhatacittā nissāmema. ||4|| yassa
 siyā āpattitī therassa vā navassa vā majjhimassa vā pañca-
 nnam vā āpattikkhandhānam aññīatarā āpatti sattannam vā
 āpattikkhandhānam aññīatarā āpatti. so āvikareyyā 'ti so
 deseyya, so vivareyya, so uttānikareyya, so pakāseyya sam-
 ghamajjhe vā ganamajjhe vā ekapuggale vā asanti nāma
 āpatti anajjhāpannā vā hoti āpajjitvā vā vutthitā tunhī
 bhavitabban ti adhvāsetabbam, na vyāhātābbam, parisu-
 ddhā 'ti vedissāmīti jānissāmi dhāressāmi ||5|| yathā kho
 pana paccekaputtṭhassa veyyākaranam hotīti yathā ekena eko
 puttṭho vyākareyya, evam eva tassā parisāya jānitabban man
 pucchatīti. evarūpā nāma parisā bhikkhuparisā vuccati
 yāvatatiyam anussāvitam hotīti sakim pi anussāvitam hoti
 dutiyam pi anussāvitam hoti tatiyam pi anussāvitam hoti.
 saramāno 'ti jānamāno sañjānamāno santi nāma āpatti
 ajjhāpannā vā hoti āpajjitvā vā avutthitā. nāvikareyyā 'ti
 na deseyya na vivareyya na uttānikareyya na pakāseyya

samghamajjhe vā ganamajjhe vā ekapuggale vā. ||6|| sampa-jānamusāvād' assa hotīti, sampajānamusāvādo kim hoti dukkatam hoti, antarāyiko dhammo vutto bhagavatā 'ti. kissa antarāyiko. pathamassa jhānassa adhigamāya antarāyiko, dutiyassa jhānassa adhigamāya antarāyiko, tatiyassa jhānassa adhigamāya antarāyiko, catutthassa jhānassa adhigamāya antarāyiko, jhānānam vimokkhānam samādhīnam samāpattīnam nekkhammānam nissaranānam pavivekānam kusālānam dhammānam adhigamāya antarāyiko tasmā 'ti tamkāranā saramānenā 'ti jānamānenā sañjānamānenā. visuddhāpekkhenā 'ti vutthātukāmena visujjhitukāmena. ||7|| santī nāma āpatti ajjhāpannā vā hoti āpajjitvā vā avutthitā āvikātabbā 'ti āvikātabbā samghamajjhe vā ganamajjhe vā ekapuggale vā āvikatā hī'ssa phāsu hotīti, kissa phāsu hoti. pathamassa jhānassa adhigamāya phāsu hoti, dutiyassa jhānassa adhigamāya phāsu hoti, tatiyassa jhānassa adhigamāya phāsu hoti, catutthassa jhānassa adhigamāya phāsu hoti, jhānānam vimokkhānam samādhīnam samāpattīnam nekkhammānam nissaranānam pavivekānam kusālānam dhammānam adhigamāya phāsu hotīti. ||8||3||

tena kho pana samayena bhikkhū bhagavatā pātīmokkhuddeso anuññāto 'ti devasikam pātīmokkham uddisanti. bhagavato etam attham ārocesum. na bhikkhave devasikam pātīmokkham uddisītabbam yo uddiseyya, āpatti dukkatassa. anujānāmi bhikkhave uposathe pātīmokkham uddisītun ti ||1|| tena kho pana samayena bhikkhū bhagavatā uposathe pātīmokkhuddeso anuññāto 'ti pakkhassa tikkhattum pātīmokkham uddisanti cātuddase pannarase atthamiyā ca pakkhassa bhagavato etam attham ārocesum na bhikkhave pakkhassa tikkhattum pātīmokkham uddisītabbam yo uddiseyya, āpatti dukkatassa. anujānāmi bhikkhave sakim pakkhassa cātuddase vā pannarase vā pātīmokkham uddisītun ti. ||2||4||

tena kho pana samayena chabbaggiyā bhikkhū yathāparisāya pātīmokkham uddisanti sakāya-sakāya parisāya bhagavato etam attham ārocesum na bhikkhave yathāpa-

rīsāya pātumokkham uddisitabbam sakāya-sakāya parisāya.
 yo uddiseyya, āpatti dukkatassa anujānāmi bhikkhave sam-
 aggānam uposathakamman ti. ||1|| atha kho bhi-
 kkhūnam etad ahosi bhagavatā paññattam samaggānam
 uposathakamman ti kittāvatā nu kho sāmaggī hoti, yāvatā
 ekāvāso udāhu sabbā pathavīti. bhagavato etam attham āro-
 cesum anujānāmi bhikkhave ettāvatā sāmaggī yāvatā ekā-
 vāso 'ti ||2|| tena kho pana samayena āyasmā Mahākappino
 Rājagahe viharati Maddakucchismim mīgadāye atha
 kho āyasmato Mahākappinassa rahogatassa paṭisallīnassa
 evam cetaso parivitaṅko udapādi gaccheyyam vāham upo-
 satham na vā gaccheyyam, gaccheyyam vā samghakammam
 na vā gaccheyyam, atha khv āham visuddho paramāya vi-
 suddhiyā 'ti ||3|| atha kho bhagavā āyasmato Mahākappi-
 nassa cetasā cetoparivitaṅkam aññāya seyyathāpi nāma bala-
 vā puriso sammīñjitam vā bāham pasāreyya pasāritam vā
 bāham sammīñjeyya, evam eva Gijjhakūte pabbate antarahi-
 to Maddakucchismim mīgadāye āyasmato Mahākappinassa
 pamukhe pāturahosi nisīdi bhagavā paññatte āsane, āyas-
 māpi kho Mahākappino bhagavantam abhivādetvā ekamantam
 nisīdi ||4|| ekamantam nisinnam kho āyasmantam Mahā-
 kappinam bhagavā etad avoca nanu te Kappina rahoga-
 tassa paṭisallīnassa evam cetaso parivitaṅko udapādi gacche-
 yyam vāham uposatham na vā gaccheyyam, gaccheyyam vā
 samghakammam na vā gaccheyyam, atha khv āham vi-
 suddho paramāya visuddhiyā 'ti evam bhante tumhe ce
 brāhmanā uposatham na sakkarissatha, na garukarissatha, na
 mānessatha, na pūjessatha, atha ko carahi uposatham sakka-
 rissati garukarissati mānessati pūjessati gaccha tvam brāh-
 mana uposatham, mā no agamāsi, gacch' eva samgha-
 kammam, mā no agamāsīti. evam bhante 'ti kho āyasmā
 Mahākappino bhagavato paccassosi ||5|| atha kho bhagavā
 āyasmantam Mahākappinam dhammīyā kathāya sandassetvā
 samādapetvā samuttejetvā sampahamsetvā seyyathāpi nāma
 balavā puriso sammīñjitam vā bāham pasāreyya pasāritam vā
 bāham sammīñjeyya, evam eva Maddakucchismim mīgadāye
 āyasmato Mahākappinassa pamukhe antarahito Gijjhakūte
 pabbate pāturahosi ||6||5||

atha kho bhikkhūnam etad ahoṣi bhagavatā paññattam ettāvataṁ sāmaggī yāvataṁ ekāvāso 'ti. kittāvataṁ nu kho ekāvāso hotīti bhagavato etam attham ārocesum. anujānāmi bhikkhave sīmam sammannitum evaṁ ca pana bhikkhave sammannitabbā pathamam nimittā kittetabbā, pabbatanimittam, pāsānanimittam, vananimittam, rukkhanimittam, magganimittam, vammikanimittam, nadānimittam, udakanimittam nimitte kittetvā vyattena bhikkhunā patibaleṇa saṃgho ñāpetabbo sunātu me bhante saṃgho. yāvataṁ samantā nimittā kittatā, yadi saṃghassa pattakallam, saṃgho etehi nimittehi sīmam sammanneyya samānasamvāsam ekuposatham. esā ñatti ||1|| sunātu me bhante saṃgho yāvataṁ samantā nimittā kittatā, saṃgho etehi nimittehi sīmam sammannati samānasamvāsam ekuposatham. yassāyasmato khamatī etehi nimittehi sīmāya sammutī samānasamvāsāya ekuposathāya, so tunh' assa, yassa na khamatī, so bhāseyya sammataṁ sīmā saṃghena etehi nimittehi samānasamvāsā ekuposathā. khamatī saṃghassa, tasmā tunhī, evam etam dhārayāmīti. ||2||6||

tena kho pana samayena chabbaggiyā bhikkhū bhagavatā sīmāsammutī anuññatā 'ti atimahatīyo sīmāyo sammannanti catuyojanikāpi pañcayojanikāpi chayojanikāpi. bhikkhū uposatham āgacchantā uddissamāne pi pāṭimokkhe āgacchanti udditthamatte pi āgacchanti antarāpi parivasanti bhagavato etam attham ārocesum. na bhikkhave atimahatī sīmā sammannitabbā catuyojanikā vā pañcayojanikā vā chayojanikā vā. yo sammanneyya, āpatti dukkatassa. anujānāmi bhikkhave tiyojanaparamam sīmam sammannitum ti ||1|| tena kho pana samayena chabbaggiyā bhikkhū nadīpāram sīmam sammannanti uposatham āgacchantā bhikkhū pi vuyhanti pattāpi vuyhanti cīvarāni pi vuyhanti bhagavato etam attham ārocesum na bhikkhave nadīpārā sīmā sammannitabbā yo sammanneyya, āpatti dukkatassa anujānāmi bhikkhave yatth' assa dhuvaṇāvā vā dhuvasetu vā, evarūpam nadīpāram sīmam sammannitum ti ||2||7||

tena kho pana samayena bhikkhū anupariveniyam pāti-

mokkham uddisanti asamketena. āgantukā bhikkhū na jānanti kattha vā ajj' uposatho kariyissatīti bhagavato etam attham ārocesum na bhikkhave anupariveniyam pātimokkham uddisatibbam asamketena yo uddiseyya, āpatti dukkatassa anujānāmi bhikkhave uposathāgāram sammannitvā uposatham kātum yam samgho ākaṅkhatī vihāram vā addhayogam vā pāsādam vā hammiyam vā guham vā. evañ ca pana bhikkhave sammannitabbam ||1|| vyattena bhikkhunā patibaleṇa samgho ñāpetabbo sunātu me bhante samgho yadī samghassa pattakallam, samgho itthannāmam vihāram uposathāgāram sammanneyya. esā ñatti suṇātu me bhante samgho. samgho itthannāmam vihāram uposathāgāram sammannati. yassāyasmato khamatī itthannāmassa vihārassa uposathāgārassa sammutī, so tunh' assa, yassa na kkhamatī, so bhāseyya. sammato samghena itthannāmo vihāro uposathāgāram khamatī samghassa, tasmā tunhī, evam etam dhārayāmīti ||2|| tena kho pana samayena aññatarasmim āvāse dve uposathāgārāni sammatāni honti. bhikkhū ubhayattha sannipatanti idha uposatho kariyissatīti idha uposatho kariyissatīti bhagavato etam attham ārocesum na bhikkhave ekasmim āvāse dve uposathāgārāni sammannitabbāni. yo sammanneyya, āpatti dukkatassa. anujānāmi bhikkhave ekam samūhanitvā ekattha uposatham kātum ||3|| evañ ca pana bhikkhave samūhantabbam vyattena bhikkhunā patibaleṇa samgho ñāpetabbo sunātu me bhante samgho. yadī samghassa pattakallam, samgho itthannāmam uposathāgāram samūhaneyya esā ñatti. suṇātu me bhante samgho samgho itthannāmam uposathāgāram samūhanatī. yassāyasmato khamatī itthannāmassa uposathāgārassa samugghāto, so tunh' assa, yassa na kkhamatī, so bhāseyya. samūhatam samghena itthannāmam uposathāgāram khamatī samghassa, tasmā tunhī, evam etam dhārayāmīti ||4|| 8 ||

tena kho pana samayena aññatarasmim āvāse atikhuddakam uposathāgāram sammatam hotī. tadah' uposathe mahā bhikkhusamgho sannipatito hotī bhikkhū asammatāya bhūmiyā nisinā pātimokkham assosum atha kho tesam bhikkhūnam etad ahoṣi. bhagavatā paññattam uposathāgāram

sammannitvā uposatho kâtabbo 'ti, mayaṇ ca asammatāya bhūmiyā nisinnā pāṭimokkham assosumhā kato nu kho amhākam uposatho akato nu kho 'ti bhagavato etam attham ārocesum sammātāya vā bhikkhave bhūmiyā nisinnā asammātāya vā, yato pāṭimokkham sunāti, kato 'v' ass' uposatho ||1|| tena hi bhikkhave samgho yāvamahantam uposathapamukham ākaṇkhati, tāvamahantam uposathapamukham sammannatu evaṇ ca pana bhikkhave sammannitabbam pathamam nimittā kittetabbā nimitte kittetvā vyattena bhikkhunā patibaleṇa samgho ñāpetabbo sunātu me bhante samgho yāvatā samantā nimittā kittitā, yadi samghassa pattakallam, samgho etehi nimittehi uposathapamukham sammanneyya. esā ñatti sunātu me bhante samgho yāvatā samantā nimittā kittitā, samgho etehi nimittehi uposathapamukham sammannati. yassāyasmato khamatī etehi nimittehi uposathapamukhassa sammuti, so tunh' assa, yassa na khamatī, so bhāseyya sammataṃ samghena etehi nimittehi uposathapamukham khamatī samghassa, tasmā tunhī, evaṃ etam dhārayāmitu ||2||9||

tena kho pana samayena aññatarasmim āvāse tadah' uposathe navakā bhikkhū pathamataram sannipatitvā na tāva therā āgacchantīti pakkamimsu uposatho vikāle ahosi. bhagavato etam attham ārocesum anujānāmi bhikkhave tadah' uposathe therehi bhikkhūhi paṭhamataram sannipatitun ti ||1||10||

tena kho pana samayena Rājagahe sambahulā āvāsā samānasimā honti. tattha bhikkhū vivadanti amhākam āvāse uposatho kariyatu amhākam āvāse uposatho kariyatū 'ti. bhagavato etam attham ārocesum. idha pana bhikkhave sambahulā āvāsā samānasimā honti, tattha bhikkhū vivadanti amhākam āvāse uposatho kariyatu amhākam āvāse uposatho kariyatū 'ti. tehi bhikkhave bhikkhūhi sabbe' eva ekajjham sannipatitvā uposatho kâtabbo, yattha vā pana thero bhikkhu viharati tattha sannipatitvā uposatho kâtabbo na tv eva vaggena samghena uposatho kâtabbo yo kareyya, āpatti dukkaṭassā 'ti ||1||11||

tena kho pana samayena āyasmā Mahākassapo Andhakavindā Rājagaham uposatham āgacchanto antarā magge nadim taranto manam vulho ahoṣi, cīvarāṇi 'ssa allāṇi bhikkhū āyasmāntam Mahākassapam etad avocum kissa te āvuso cīvarāṇi allāṇīti. idhāham āvuso Andhakavindā Rājagaham uposatham āgacchanto antarā magge nadim taranto man' amhi vulho, tena me cīvarāṇi allāṇīti bhagavato etam attham ārocesum yā sā bhikkhave samghena sīmā sammatā samānasamvāsā ekuposathā, samgho tam sīmam ticīvarena avippavāsam sammannatu ||1|| evaṇi ca pana bhikkhave sammannitabbā. vyattena bhikkhunā paṭibalena samgho ñāpetabbo sunātu me bhante samgho. yā sā samghena sīmā sammatā samānasamvāsā ekuposathā, yadi samghassa pattakallam, samgho tam sīmam ticīvarena avippavāsam sammanneyya esā ñatti sunātu me bhante samgho. yā sā samghena sīmā sammatā samānasamvāsā ekuposathā, samgho tam sīmam ticīvarena avippavāsam sammannati. yassāyasmato khamatī etissā sīmāya ticīvarena avippavāsāya sammutī, so tunh' assa, yassa na khamatī, so bhāseyya. sammatā sā sīmā samghena ticīvarena avippavāsā. khamatī samghassa, tasmā tunhī, evam etam dhārayāmīti ||2|| tena kho pana samayena bhikkhū bhagavatā ticīvarena avippavāsasammutī anuññātā 'ti antaraghare cīvarāṇi nikkhipanti tāni cīvarāṇi nassanti pi dayhanti pi undurehi pi khajjanti, bhikkhū duccolā honti lūkhacīvarā bhikkū evam āhamsu. kissa tumhe āvuso duccolā lūkhacīvarā 'ti idha mayam āvuso bhagavatā ticīvarena avippavāsasammutī anuññātā 'ti antaraghare cīvarāṇi nikkhipimhā, tāni cīvarāṇi natthāni pi daddhāni pi undurehi pi khāyitāni. tena mayam duccolā lūkhacīvarā 'ti bhagavato etam attham ārocesum yā sā bhikkhave samghena sīmā sammatā samānasamvāsā ekuposathā, samgho tam sīmam ticīvarena avippavāsam sammannatu thapetvā gāmaṇi ca gāmūpacāraṇi ca ||3|| evaṇi ca pana bhikkhave sammannitabbā vyattena bhikkhunā paṭibalena samgho ñāpetabbo sunātu me bhante samgho. yā sā samghena sīmā sammatā samānasamvāsā ekuposathā, yadi samghassa pattakallam, samgho tam sīmam ticīvarena avippavāsam sammanneyya thapetvā

gāmañ ca gāmūpacārañ ca. esā ñatti. sunātu me bhante samgho yā sā samghena sīmā sammata samānasamvāsā ekuposathā, samgho tam sīmam ticivarena avippavāsam sammannati thapetvā gāmañ ca gāmūpacārañ ca. yassāyasmato khamati etissā sīmāya ticivarena avippavāsāya sammuti thapetvā gāmañ ca gāmūpacārañ ca, so tunh' assa, yassa na kkhamati, so bhāseyya sammata sā sīmā samghena ticivarena avippavāsā thapetvā gāmañ ca gāmūpacārañ ca. khamati samghassa, tasmā tunhī, evam etam dhārayāmīti. ||4|| sīmam bhikkhave sammannantena pathamam samānasamvāsasīmā sammannitabbā, pacchā ticivarena avippavāso sammannitabbo sīmam bhikkhave samūhanantena pathamam ticivarena avippavāso samūhantabbo, pacchā samānasamvāsasīmā samūhantabbā evañ ca pana bhikkhave ticivarena avippavāso samūhantabbo vyattena bhikkhunā patibalena samgho ñāpetabbo sunātu me bhante samgho yo so samghena ticivarena avippavāso sammato, yadi samghassa pattakallam, samgho tam ticivarena avippavāsam samūhaneyya. esā ñatti. sunātu me bhante samgho yo so samghena ticivarena avippavāso sammato, samgho tam ticivarena avippavāsam samūhanati yassāyasmato khamati etassa ticivarena avippavāsassa samugghāto, so tunh' assa, yassa na kkhamati, so bhāseyya samūhato so samghena ticivarena avippavāso khamati samghassa, tasmā tunhī, evam etam dhārayāmīti. ||5|| evañ ca pana bhikkhave sīmā samūhantabbā. vyattena bhikkhunā patibalena samgho ñāpetabbo sunātu me bhante samgho. yā sā samghena sīmā sammata samānasamvāsā ekuposathā, yadi samghassa pattakallam, samgho tam sīmam samūhaneyya esā ñatti. sunātu me bhante samgho. yā sā samghena sīmā sammata samānasamvāsā ekuposathā, samgho tam sīmam samūhanati. yassāyasmato khamati etissā sīmāya samānasamvāsāya ekuposathāya samugghāto, so tunh' assa, yassa na kkhamati, so bhāseyya. samūhatā sā sīmā samghena samānasamvāsā ekuposathā. khamati samghassa, tasmā tunhī, evam etam dhārayāmīti. ||6|| asammata bhikkhave sīmāya aṭṭhapitāya yaṃ gāmam vā nigamam vā upanissāya viharati, yā tassa vā gāmassa gāmasīmā nigamassa vā nigamasīmā, ayam tattha

samānasamvāsā ekuposathā. agāmake ce bhikkhave aiaññe, samantā sattabbhantarā ayam tattha samānasamvāsā ekuposathā sabbā bhikkhave nadi asīmā, sabbo samuddo asīmo, sabbo jātassaro asīmo nadiyā vā bhikkhave samudde vā jātassare vā yam majjhimassa purisassa samantā udakukkhepā, ayam tattha samānasamvāsā ekuposathā 'tī || 7 || **12** ||

tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmam sambhindanti bhagavato etam attham ārocesum yesam bhikkhave sīmā pathamam sammata, tesam tam kammam dhammikam akuppam thānāraham yesam bhikkhave sīmā pacchā sammata, tesam tam kammam adhammikam kuppam atthānāraham na bhikkhave sīmāya sīmā sambhinditabbā yo sambhindeyya, āpatti dukkatassā 'tī || 1 || tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmam ajjhottharanti bhagavato etam attham arocesum yesam bhikkhave sīmā pathamam sammata, tesam tam kammam dhammikam akuppam thānāraham yesam bhikkhave sīmā pacchā sammata, tesam tam kammam adhammikam kuppam atthānāraham na bhikkhave sīmāya sīmā ajjhottharitabbā yo ajjhotthareyya, āpatti dukkatassa anujānāmi bhikkhave sīmam sammannantena sīmantarīkam thapetvā sīmam sammannitun tī || 2 || **13** ||

atha kho bhikkhūnam etad ahoṣi katī nu kho uposathā 'tī. bhagavato etam attham 'arocesum. dve 'me bhikkhave uposathā cātuddasiko ca pannarasiko ca, ime kho bhikkhave dve uposathā 'tī || 1 || atha kho bhikkhūnam etad ahoṣi katī nu kho uposathakammānīti. bhagavato etam attham ārocesum. cattār' imāni bhikkhave uposathakammāni, adhammena vaggam uposathakammam, adhammena samaggam uposathakammam, dhammena vaggam uposathakammam, dhammena samaggam uposathakammam tī. tatra bhikkhave yam idam adhammena vaggam uposathakammam, na bhikkhave evarūpam uposathakammam kātābham na ca mayā evarūpam uposathakammam anuññātam. || 2 || tatra bhikkhave yam idam adhammena samaggam uposathakammam, na bhikkhave

evarûpam . . . anuññâtam. tatra bhikkhave yam idam dhammena vaggam uposathakammam, na bhikkhave evarûpam . . . anuññâtam tatra bhikkhave yam idam dhammena samaggam uposathakammam, evarûpam bhikkhave uposathakammam kâtabbam evarûpañ ca mayâ uposathakammam anuññâtam. tasmât iha bhikkhave evarûpam uposathakammam karissâma yad idam dhammena samaggan ti, evañ hi vo bhikkhave sikkhitabban ti. || 3 || 14 ||

atha kho bhikkhûnam etad ahosi katv nu kho pâtimokkhuddesâ 'ti bhagavato etam attham ârocesum pañic' ime bhikkhave pâtimokkhuddesâ. nidânam uddisitvâ avasesam sutena sâvetabbam, ayam pathamo pâtimokkhuddeso nidânam uddisitvâ cattâri pârajikâni uddisitvâ avasesam sutena sâvetabbam, ayam dutiyo pâtimokkhuddeso nidânam uddisitvâ cattâri pârajikâni uddisitvâ terasa samghâdisese uddisitvâ avasesam sutena sâvetabbam, ayam tatiyo pâtimokkhuddeso nidânam uddisitvâ cattâri pârajikâni uddisitvâ terasa samghâdisese uddisitvâ dve anyate uddisitvâ avasesam sutena sâvetabbam, ayam catuttho pâtimokkhuddeso vitthâren' eva pañicamo. ime kho bhikkhave pañica pâtimokkhuddesâ 'ti || 1 || tena kho pana samayena bhikkhû bhagavatâ samkhittena pâtimokkhuddeso anuññâto 'ti sabbakâlam samkhittena pâtimokkham uddisanti. bhagavato etam attham ârocesum. na bhikkhave samkhittena pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkatassâ 'ti || 2 || tena kho pana samayena Kosalesu janapadesu aññatarasmim âvâse tadah' uposathe savarabhayam ahosi. bhikkhû nâsakkhimsu vitthârena pâtimokkham uddisitum bhagavato etam attham ârocesum anujânâmi bhikkhave sati antarâye samkhittena pâtimokkham uddisitun ti. || 3 || tena kho pana samayena chabbaggiyâ bhikkhû asati pi antarâye samkhittena pâtimokkham uddisanti. bhagavato etam attham ârocesum na bhikkhave asati antarâye samkhittena pâtimokkham uddisitabbam yo uddiseyya, âpatti dukkatassa. anujânâmi bhikkhave sati antarâye samkhittena pâtimokkham uddisitum. tatr' ime antarâyâ. râjantarâyo corantarâyo agyantarâyo udakantarâyo manussantarâyo

amanussantarāyo vāntarāyo sūmsapantarāyo jīvitantarāyo
brahmacariyantarāyo anujānāmi bhikkhave evarūpesu anta-
rāyesu samkhittena pāṭimokkham uddisutū, asatī antarāye
vitthārenā 'tī ||4|| tena kho pana samayena chabbaggiyā
bhikkhū samghamajjhe anajjhīṭṭhā dhammam bhāsanti.
bhagavato etam attham ārocesum na bhikkhave samgha-
majjhe anajjhīṭṭhena dhammo bhāsitaṭṭho yo bhā-
seyya, āpatti dukkaṭassa anujānāmi bhikkhave therena
bhikkhunā sāmam vā dhammam bhāsītum param vā ajjhe-
sītun ti. ||5|| tena kho pana samayena chabbaggiyā bhi-
kkhū samghamajjhe asaṃmatā vinayam pucchanti. bhaga-
vato etam attham ārocesum na bhikkhave samghamajjhe
asaṃmatena vinayo pucchitaṭṭho. yo puccheyya,
āpatti dukkaṭassa anujānāmi bhikkhave samghamajjhe saṃ-
matena vinayam pucchītum evañ ca pana bhikkhave
saṃmannitaṭṭho attanā 'va attānam saṃmannitaṭṭham
parena vā paro saṃmannitaṭṭho ||6|| kathañ ca attanā 'va
attānam saṃmannitaṭṭham vyattena bhikkhunā paṭibaleṇa
saṃgho ñāpetabbo sunātu me bhante saṃgho. yadi saṃ-
ghassa pattakallam, aham itthannāmaṃ vinayam puccheyyan
ti evam attanā 'va attānam saṃmannitaṭṭham kathañ ca
parena paro saṃmannitaṭṭho. vyattena bhikkhunā paṭiba-
leṇa saṃgho ñāpetabbo. sunātu me bhante saṃgho. yadi
saṃghassa pattakallam, itthannāmo itthannāmaṃ vinayam
puccheyyā 'tī evam parena paro saṃmannitaṭṭho 'tī ||7||
tena kho pana samayena pesalā bhikkhū samghamajjhe saṃ-
matā vinayam pucchanti. chabbaggiyā bhikkhū la-
bhanti āghātam, labhanti appaccayam, vadhena tajjenti.
bhagavato etam attham ārocesum anujānāmi bhikkhave
samghamajjhe saṃmatena pi paṇisam oloketvā puggalam tu-
layitvā vinayam pucchītun ti ||8|| tena kho pana samayena
chabbaggiyā bhikkhū samghamajjhe asaṃmatā vinayam
vissajjenti. bhagavato etam attham ārocesum na bhi-
kkhave samghamajjhe asaṃmatena vinayo vissajje-
taṭṭho. yo vissajjeyya, āpatti dukkaṭassa. anujānāmi bhi-
kkhave samghamajjhe saṃmatena vinayam vissajjetum evañ
ca pana bhikkhave saṃmannitaṭṭho attanā 'va attānam saṃ-
mannitaṭṭham parena vā paro saṃmannitaṭṭho ||9|| kathañ

ca attanā 'va attānam sammannitabbam. vyattena bhikkhunā patibalena samgho ñāpetabbo. sunātu me bhante samgho yadi samghassa pattakallam, aham itthannāmena vinayam puttho vissajjeyyan ti. evam attanā 'va attānam sammannitabbam. kathañ ca parena paro sammannitabbo vyattena bhikkhunā patibalena samgho ñāpetabbo sunātu me bhante samgho. yadi samghassa pattakallam, itthannāmo itthannāmena vinayam puttho vissajjeyyā 'ti evam parena paro sammannitabbo 'ti ||10|| tena kho pana samayena pesalā bhikkhū samghamajjhe sammatā vinayam vissajjenti. chabbaggiyā bhikkhū labhanti āghātam, labhanti appaccayam, vadhena tajjenti bhagavato etam attham ārocesum anujānāmi bhikkhave samghamajjhe sammatena pi parisam oloketvā puggalam tulayitvā vinayam vissajjetun ti ||11|| **15**||

tena kho pana samayena chabbaggiyā bhikkhū anokāsakātam bhikkhum āpattiyā codenti bhagavato etam attham ārocesum na bhikkhave anokāsakato bhikkhu āpattiyā codetabbo. yo codeyya, āpatti dukkatassa anujānāmi bhikkhave okāsam kārāpetvā āpattiyā codetum karotu āyasmā okāsam aham tam vattukāmo 'ti ||1|| tena kho pana samayena pesalā bhikkhū chabbaggiye bhikkhū okāsam kārāpetvā āpattiyā codenti chabbaggiyā bhikkhū labhanti āghātam, labhanti appaccayam, vadhena tajjenti bhagavato etam attham ārocesum. anujānāmi bhikkhave kate pi okāse puggalam tulayitvā āpattiyā codetun ti ||2|| tena kho pana samayena chabbaggiyā bhikkhū pur' amhākam pesalā bhikkhū okāsam kārāpentīti patigacce' eva suddhānam bhikkhūnam anāpattikānam avatthusmim akārane okāsam kārāpentīti. bhagavato etam attham ārocesum. na bhikkhave suddhānam bhikkhūnam anāpattikānam avatthusmim akārane okāso kārāpetabbo. yo kārāpeyya, āpatti dukkatassa. anujānāmi bhikkhave puggalam tulayitvā okāsam kārāpetun ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū samghamajjhe adhammakammam karonti bhagavato etam attham ārocesum na bhikkhave samghamajjhe adhammakammam kātabbam yo kareyya, āpatti dukkaṭassā 'ti. karonti yeva adhammakammam. bhagavato etam attham

ârocesum. anujânâmi bhikkhave adhammakamme kayirâmâne paṭikkositun ti ||4|| tena kho pana samayena pesalā bhikkhū chabbaggiyehi bhikkhūhi adhammakamme kayirâmâne paṭikkosanti chabbaggiyā bhikkhū labhanti āghātam, labhanti appaccayam, vadhena tajjenti bhagavato etam attham ârocesum anujânâmi bhikkhave dīṭṭhim pi âvīkātun ti tesam yeva santike dīṭṭhum âvīkaronti chabbaggiyā bhikkhū labhanti āghātam, labhanti appaccayam, vadhena tajjenti bhagavato etam attham ârocesum anujânâmi bhikkhave catuhi pañicahi paṭikkositum, dvīhi tīhi dīṭṭhum âvīkātum, ekena adhiṭṭhātum na me tam khamatīti. ||5|| tena kho pana samayena chabbaggiyā bhikkhū samghamajjhe pāṭimokkham uddisamānā sañcicca na sāvanti bhagavato etam attham ârocesum. na bhikkhave pāṭimokkhuddesakena sañcicca na sāvetaḥham yo na sāvēyya, āpatti dukkatassā 'ti ||6|| tena kho pana samayena āyasmā Udāyī samghassa pāṭimokkhuddesako hoti kākassarako atha kho āyasmato Udāyissa etad ahoṃ bhagavatā paññattam pāṭimokkhuddesakena sāvetaḥham ti, ahañ c' amhi kākassarako katham nu kho mayā paṭipajjitabban ti bhagavato etam attham ârocesum anujânâmi bhikkhave pāṭimokkhuddesakena vāyamitum katham sāvēyyan ti, vāyamantassa anāpattīti ||7|| tena kho pana samayena Devadatto sagahatthāya parisāya pāṭimokkham uddisati bhagavato etam attham ârocesum na bhikkhave sagahatthāya parisāya pāṭimokkham uddisitabham. yo uddiseyya, āpatti dukkatassā 'ti ||8|| tena kho pana samayena chabbaggiyā bhikkhū samghamajjhe anajjhīṭṭhā pāṭimokkham uddisanti bhagavato etam attham ârocesum na bhikkhave samghamajjhe anajjhīṭṭhena pāṭimokkham uddisitabham yo uddiseyya, āpatti dukkatassa. anujânâmi bhikkhave therādhikam pāṭimokkhan ti ||9||16||

aññatīṭṭhiyabhānavāraṃ niṭṭhitam.

atha kho bhagavā Rājagahe yathābhirantam viharitvā yena Codanāvattu tena cārikam pakkāmi. anupubbenā cārikam caramāno yena Codanāvattu tad avasari tena kho pana samayena aññatarasmim āvāse sambahulā bhikkhū

viharanti, tattha thero bhikkhu bâlo hoti avyatto, so na
 jânâti uposatham vâ uposathakammam vâ pâtimokkham vâ
 pâtimokkhuddesam vâ ||1|| atha kho tesam bhikkhûnam
 etad ahosi bhagavatâ paññattam therâdhikam pâtimokkhan
 ti, ayañ ca amhâkam thero bâlo avyatto, na jânâti uposatham
 vâ . . . pâtimokkhuddesam vâ. katham nu kho amhehi
 patipajjitabban ti bhagavato etam attham ârocesum anu-
 jânâmi bhikkhave yo tattha bhikkhu vyatto patibalo tassâ-
 dheyyam pâtimokkhan ti ||2|| tena kho pana samayena
 aññatarasmim âvâse tadah' uposathe sambahulâ bhikkhû
 viharanti bâlâ avyattâ, te na jânanti uposatham vâ uposatha-
 kammam vâ pâtimokkham vâ pâtimokkhuddesam vâ. te
 theram ajjesimsu uddisatu bhante thero pâtimokkhan ti.
 so evam âha na me âvuso vattatîti. dutiyatheram ajje-
 simsu uddisatu bhante thero pâtimokkhan ti. so pi evam
 âha na me âvuso vattatîti. tatiyatheram ajjesimsu uddi-
 satu bhante thero pâtimokkhan ti. so pi evam âha . na me
 âvuso vattatîti eten' eva upâyena yâva samghanavakam
 ajjesimsu uddisatu âyasmâ pâtimokkhan ti so pi evam
 âha na me bhante vattatîti bhagavato etam attham âro-
 cesum. ||3|| idha pana bhikkhave aññatarasmim âvâse ta-
 dah' uposathe sambahulâ bhikkhû viharanti bâlâ avyattâ, te
 na jânanti uposatham vâ . . . pâtimokkhuddesam vâ. te
 theram ajjesanti uddisatu bhante thero pâtimokkhan ti. so
 evam vadeti na me âvuso vattatîti. dutiyatheram ajjesan-
 ti uddisatu bhante thero pâtimokkhan ti. so pi evam va-
 deti . na me âvuso vattatîti ||4|| tatiyatheram ajjesanti
 uddisatu bhante thero pâtimokkhan ti so pi evam vadeti
 na me âvuso vattatîti eten' eva upâyena yâva samghana-
 vakam ajjesanti uddisatu âyasmâ pâtimokkhan ti. so pi
 evam vadeti . na me bhante vattatîti. tehi bhikkhave bhi-
 kkhûhi eko bhikkhu sâmantâ âvâsâ sajjukam pâhetabbo
 gâcchâvuso samkhittena vâ vitthârena vâ pâtimokkham pa-
 riya-pupitvâ âgacchâ 'ti ||5|| atha kho bhikkhûnam etad
 ahosi: kena nu kho pâhetabbo 'ti. bhagavato etam attham
 ârocesum. anujânâmi bhikkhave therena bhikkhunâ navam
 bhikkhum ânâpetun ti. therena ânattâ navâ bhikkhû na
 gacchanti bhagavato etam attham ârocesum. na bhikkhave

therena ânattena agilānena na gantabbam yo na gacche-
yya, âpatti dukkaṭassā 'ti ||6||17||

atha kho bhagavā Cōdanāvatthusmim yathābhirantam
viharitvā punad eva Rājagaham paccāgacchī. tena kho
pana samayena manussā bhikkhū pindāya carante pucchanti
katumī bhante pakkhassā 'ti. bhikkhū evam āhamsu: na
kho mayam āvuso jānāmā 'ti. manussā ujjhāyanti khīyanti
vipācenti. pakkhagananamattam p' ime samanā Sakyaputti-
yā na jānanti, kim pan' ime aññam kiñci kalyānam jāni-
ssantīti bhagavato etam attham ārocesum anujānāmi
bhikkhave pakkhagananam uggahetun ti ||1|| atha kho
bhikkhūnam etad ahoṣi. kena nu kho pakkhagananā ugga-
hetabbā 'ti. bhagavato etam attham ārocesum anujānāmi
bhikkhave sabbe' eva pakkhagananam uggahetun ti ||2||
tena kho pana samayena manussā bhikkhū pindāya carante
pucchanti. kivatikā bhante bhikkhū 'ti bhikkhū evam
āhamsu na kho mayam āvuso jānāmā 'ti manussā ujjhā-
yanti khīyanti vipācenti aññamaññam p' ime samanā Sa-
kyaputtiyā na jānanti, kim pan' ime aññam kiñci kalyānam
jānissantīti bhagavato etam attham ārocesum anujānāmi
bhikkhave bhikkhū ganetun ti ||3|| atha kho bhikkhū-
nam etad ahoṣi kadā nu kho bhikkhū gaṇetabbā 'ti. bha-
gavato etam attham ārocesum anujānāmi bhikkhave tadah'
uposathe ganamaggena vā gaṇetum salākam vā ga-
hetun ti ||4||18||

tena kho pana samayena bhikkhū ajānantā ajj' uposatho
'ti dūram gāmam pindāya caranti. te uddissamāne pi pāti-
mokkhe āgacchanti udditthamatte pi āgacchanti. bhagavato
etam attham ārocesum. anujānāmi bhikkhave ārocetum
ajj' uposatho 'ti atha kho bhikkhūnam etad ahoṣi. kena nu
kho ārocetabbo 'ti bhagavato etam attham ārocesum. anu-
jānāmi bhikkhave therena bhikkhunā kālavato ārocetun ti
tena kho pana samayena aññataro thero kālavato na ssarati
bhagavato etam attham ārocesum anujānāmi bhikkhave
bhattakāle pi ārocetun ti. bhattakāle pi na ssari. bhagava-
to etam attham ārocesum anujānāmi bhikkhave yam kālam
sarati, tam kālam ārocetun ti ||1||19||

tena kho pana samayena aññatarasmim āvāse uposathāgāram uklāpam hoti āgantukā bhikkhū ujjhāyanti khīyanti vipācenti katham hi nāma bhikkhū uposathāgāram na sammajjissanti. bhagavato etam attham ārocesum anujānāmi bhikkhave uposathāgāram sammajjitun ti. ||1|| atha kho bhikkhūnam etad ahosi kena nu kho uposathāgāram sammajjitabban ti bhagavato etam attham ārocesum anujānāmi bhikkhave therena bhikkhunā navam bhikkhum ānāpetun ti therena ānattā navā bhikkhū na sammajjanti. bhagavato etam attham ārocesum na bhikkhave therena ānattena agulānena na sammajjitabbam yo na sammajjeyya, āpatti dukkatassā 'ti ||2|| tena kho pana samayena uposathāgāre āsanam apaññattam hoti bhikkhū chamāyam nisīdanti. gattāni pi cīvarāni pi pamsukitāni honti. bhagavato etam attham ārocesum anujānāmi bhikkhave uposathāgāre āsanam paññāpetun ti atha kho bhikkhūnam etad ahosi kena nu kho uposathāgāre āsanam paññāpetabban ti bhagavato etam attham ārocesum anujānāmi bhikkhave therena bhikkhunā navam bhikkhum ānāpetun ti. therena ānattā navā bhikkhū na paññāpentī bhagavato etam attham ārocesum. na bhikkhave therena ānattena agulānena na paññāpetabbam. yo na paññāpeyya, āpatti dukkatassā 'ti ||3|| tena kho pana samayena uposathāgāre padīpo na hoti. bhikkhū andhakāre kāyam pi cīvaram pi akkamanti bhagavato etam attham ārocesum anujānāmi bhikkhave uposathāgāre padīpam kātun ti atha kho bhikkhūnam etad ahosi kena nu kho uposathāgāre padīpo kātabbo 'ti bhagavato etam attham ārocesum. anujānāmi bhikkhave therena bhikkhunā navam bhikkhum ānāpetun ti. therena ānattā navā bhikkhū na padīpentī. bhagavato etam attham ārocesum. na bhikkhave therena ānattena agulānena na padīpetabbo yo na padīpeyya, āpatti dukkatassā 'ti. ||4|| tena kho pana samayena aññatarasmim āvāse āvāsikā bhikkhū n' eva pāṇiyam upatthāpentī na paribhojanīyam upatthāpentī āgantukā bhikkhū ujjhāyanti khīyanti vipācenti katham hi nāma āvāsikā bhikkhū n' eva pāṇiyam upatthāpessanti na paribhojanīyam upatthāpessanti. bhagavato etam attham ārocesum. anujānāmi bhikkha-

ve pāṇiyam paribhojaniyam upatthāpetun ti. ||5||
 atha kho bhikkhūnam etad ahoṣi kena nu kho pāṇiyam
 paribhojaniyam upatthāpetabban ti. bhagavato etam attham
 ārocesum anujānāmi bhikkhave therena bhikkhunā navam
 bhikkhum ānāpetun ti. therena ānattā navā bhikkhū na
 upatthāpentī bhagavato etam attham ārocesum na bhī-
 kkhave therena ānattena agilānena na upatthāpetabbam. yo
 na upatthāpeyya, āpatti dukkaṭassā 'ti ||6||20||

tena kho pana samayena sambahulā bhikkhū bālā avyattā
 disamgamikā ācariyupajjhāye na āpucchimsu bhagavato
 etam attham ārocesum idha pana bhikkhave sambahulā
 bhikkhū bālā avyattā disamgamikā ācariyupajjhāye na āpu-
 cchantī tehi bhikkhave ācariyupajjhāyehi pucchitabbā
 kaham gamissatha, kena saddhim gamissathā 'ti. te ce bhī-
 kkhave bālā avyattā aññe bāle avyatte apadiseyyum, na
 bhikkhave ācariyupajjhāyehi anujānitabbā anujāneyyum
 ce, āpatti dukkatassa te ce bhikkhave bālā avyattā an-
 anuññātā ācariyupajjhāyehi gaccheyyum, āpatti dukkaṭassa.
 ||1|| idha pana bhikkhave aññatarasmim āvāse sambahulā
 bhikkhū viharanti bālā avyattā te na jānanti uposatham
 vā uposathakammam vā pāṭimokkham vā pāṭimokkhuddesaṃ
 vā tattha añño bhikkhu āgacchatī bahussuto āgatāgamo
 dhammadharo vinayadharo mātikādharo paṇḍito vyatto me-
 dhāvī lajjī kukkuccako sikkhākāmo tehi bhikkhave bhī-
 kkhūhi so bhikkhu samgahetabbo anuggahetabbo upalāpe-
 tabbo upatthāpetabbo cunnena mattikāya dantakatthena mu-
 khodakena no ce samganheyyum anuganheyyum upalā-
 peyyum upatthāpeyyum cunnena mattikāya dantakatthena
 mukhodakena, āpatti dukkatassa. ||2|| idha pana bhikkhave
 aññatarasmim āvāse tadah' uposathe sambahulā bhikkhū
 viharanti bālā avyattā te na jānanti uposatham vā . .
 pāṭimokkhuddesaṃ vā. tehi bhikkhave bhikkhūhi eko bhī-
 kkhū sāmantā āvāsā sajjukam pāhetabbo gacchāvuso
 samkhittena vā vitthārena vā pāṭimokkham pariyaṇunitvā
 āgacchā 'ti evam ce tam labhetha, icc etam kusalam no ce
 labhetha, tehi bhikkhave bhikkhūhi sabbe' eva yattha jā-
 nanti uposatham vā . pāṭimokkhuddesaṃ vā, so āvāso

gantabbo no ce gaccheyyum, âpatti dukkatassa. ||3|| idha pana bhikkhave aññatarasmim âvāse sambahulā bhikkhū vassam vasanti bālā avyattā te na jānanti uposatham vā . . . pātimokkhuddesam vā. tehi bhikkhave bhikkhūhi eko bhikkhu sāmanta āvāsā sajjukam pāhetabbo gacchāvuso samkhittena vā vitthārena vā pātimokkham pariyāpunitvā āgacchā 'ti. evam ce tam labhetha, icc etam kusalam no ce labhetha, eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso samkhittena vā vitthārena vā pātimokkham pariyāpunitvā āgacchā 'ti. evam ce tam labhetha, icc etam kusalam no ce labhetha, na bhikkhave tehi bhikkhūhi tasmim āvāse vassam vasitabbam vaseyyum ce, âpatti dukkatassā 'ti ||4|| **21**||

atha kho bhagavā bhikkhū āmantesi · sannipatatha bhikkhave, samgho uposatham karissatīti. evam vutte aññataro bhikkhu bhagavantam etad avoca atthi bhante bhikkhu gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena bhikkhunā pārisuddhim dātum evaṇi ca pana bhikkhave dātabbā · tena gilānena bhikkhunā ekam bhikkhum upasamkamitvā ekamsam uttarāsaṅgam karitvā ukkukkam nisiditvā añjalim paggabhetvā evam assa vacanīyo pārisuddhim dammi, pārisuddhim me hara, pārisuddhim me ārocehitū kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pārisuddhi, na kāyena viññāpeti, na vācāyā viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pārisuddhi ||1|| evam ce tam labhetha, icc etam kusalam no ce labhetha, so bhikkhave gilāno bhikkhu mañcena vā piñhena vā samghamajjhe ānetvā uposatho kātabbo sace bhikkhave gilānupatthākānam bhikkhūnam evam hoti sace kho mayam gilānam thānā cāvessāma, ābādho vā abhivaddhissati kalamkiriyā vā bhavissatīti, na bhikkhave gilāno thānā cāvetabbo, samghena tattha gantvā uposatho kātabbo, na tv eva vaggena samghena uposatho kātabbo. kareyya ce, âpatti dukkatassa ||2|| pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva pakkamati, aññassa dātabbā pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva vibbhamati, kalam karoti, sāmaṇero



patijānāti, sikkham paccakkhātako patijānāti, antimavattthum
 ajjhāpannako patijānāti, ummattako p, khittacitto p, veda-
 natto p, āpattiya adassane ukkhittako p, āpattiya appa-
 tikamme ukkhittako p, pāpikāya dīthiya appaṭimissagge
 ukkhittako p, pandako p, theyyasamvāsako p, tithiya-
 pakkantako p, tiracchānagato p, mātughātako p, pitughā-
 tako p, arahantaghātako p, bhikkhunīdūsako p, samgha-
 bhedako p, lohīsuppādako p, ubhatovyañjanako patijānāti,
 aññassa dātābbā pārisuddhi ||3|| pārisuddhihārako ce bhi-
 kkhave dinnāya pārisuddhiya antarā magge pakkamati,
 anāhatā hoti pārisuddhi pārisuddhihārako ce bhikkhave
 dinnāya pārisuddhiya antarā magge vibbhamati, kalam
 karoti — pa — ubhatovyañjanako patijānāti, anāhatā hoti
 pārisuddhi pārisuddhihārako ce bhikkhave dinnāya pāri-
 suddhiya samghappatto pakkamati, āhatā hoti pārisuddhi
 pārisuddhihārako ce bhikkhave dinnāya pārisuddhiya sam-
 ghappatto vibbhamati, kalam karoti — la — ubhatovyañja-
 nako patijānāti, āhatā hoti pārisuddhi pārisuddhihārako ce
 bhikkhave dinnāya pārisuddhiya samghappatto sutto na āro-
 ceti, pamatto na āroceti, samāpanno na āroceti, āhatā hoti
 pārisuddhi, pārisuddhihārakassa anāpatti. pārisuddhihārako
 ce bhikkhave dinnāya pārisuddhiya samghappatto sañcicca
 na āroceti, āhatā hoti pārisuddhi, pārisuddhihārakassa āpatti
 dukkatassā 'ti ||4|| **22** ||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhi-
 kkhave, samgho kammam karissatīti. evam vutte aññataro
 bhikkhu bhagavantam etad avoca atthi bhante bhikkhu
 gilāno, so anāgato 'ti anujānāmi bhikkhave gilānena
 bhikkhunā chandam dātum evañ ca pana bhikkhave
 dātābbo: tena gilānena bhikkhunā ekam bhikkhum upa-
 samkamitvā ekamsam uttarāsaṅgam karitvā ukkutikam nīsi-
 ditvā añjalim paggahevā evam assa vacanīyo. chandam
 dammi, chandam me hara, chandam me ārocehīti kāyena
 viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinno
 hoti chando, na kāyena viññāpeti, na vācāya viññāpeti, na
 kāyena vācāya viññāpeti, na dinno hoti chando. ||1|| evam
 ce tam labhetha, icc etam kusalam. no ce labhetha, so bhi-

kkhave gilāno bhikkhu mañcena vā pīthena vā samgha-
majjhe ānetvā kammam kātābbam sace bhikkhave gilānu-
patṭhākānam bhikkhūnam evam hoti sace kho mayam
gilānam thānā cāvessāma, ābādho vā abhivaddhissatī kālam-
kiriya vā bhavissatīti, na bhikkhave gilāno thānā cāvetabbo,
samghena tattha gantvā kammam kātābbam, na tv eva
vaggena samghena kammam kātābbam. kareyya ce, āpatti
dukkatassa ||2|| chandahārako ce bhikkhave dinne chande
tattḥ' eva pakkamati, aññassa dātabbo chando chandahārako
ce bhikkhave dinne chande tattḥ' eva vibbhamati, kālam ka-
roti. ubhatovyaññanako patijānāti, aññassa dātabbo chando
chandahārako ce bhikkhave dinne chande antarā magge
pakkamati, anāhaṭo hoti chando chandahārako ce . . .
(comp II 22 4) chandahārakassa āpatti dukkaṭassa
anujānāmi bhikkhave tadah' uposathe pārisuddhim dentena
chandam pi dātum santi samghassa karāṇīyan ti ||3||23||

tena kho pana samayena aññataram bhikkhum tadah' upo-
sathe ñātakā ganhimsu bhagavato etam attham ārocesum
idha pana bhikkhave bhikkhum tadah' uposathe ñātakā
ganhanti. te ñātakā bhikkhūhi evam assu vacanīyā iñgha
tumhe āyasmanto imam bhikkhum muhuttam muñcatha yā-
vāyam bhikkhu uposatham karotīti ||1|| evam ce tam
labhetha, icc etam kusalam, no ce labhetha, te ñātakā bhi-
kkhūhi evam assu vacanīyā iñgha tumhe āyasmanto mu-
huttam ekamantam hotha yāvāyam bhikkhu pārisuddhim
detīti. evam ce tam labhetha, icc etam kusalam. no ce
labhetha, te ñātakā bhikkhūhi evam assu vacanīyā iñgha
tumhe āyasmanto imam bhikkhum muhuttam nissīmam ne-
tha yāva samgho uposatham karotīti. evam ce tam labhetha,
icc etam kusalam, no ce labhetha, na tv eva vaggena sam-
ghena uposatho kātābbo. kareyya ce, āpatti dukkaṭassa. ||2||
idha pana bhikkhave bhikkhum tadah' uposathe rājāno
ganhanti — la — corā ganhanti, dhuttā ganhanti, bhikkhū
paccatthikā ganhanti. te bhikkhū paccatthikā bhikkhūhi
evam assu vacanīyā iñgha . . . (comp § 1 2) . . na
tv eva vaggena samghena uposatho kātābbo kareyya ce,
āpatti dukkaṭassā 'ti. ||3||24||

atha kho bhagavā bhikkhū āmantesi · sannipatatha bhikkhave, atthi samghassa karaniyan ti evam vutte aññataro bhikkhu bhagavantam etad avoca atthi bhante Gaggo nāma bhikkhu ummattako, so anāgato 'ti. dve 'me bhikkhave ummatakā · atthi bhikkhu ummattako saratī pi uposatham na pi saratī, saratī pi samghakammam na pi saratī, atthi n' eva saratī, āgacchatī pi uposatham na pi āgacchatī, āgacchatī pi samghakammam na pi āgacchatī, atthi n' eva āgacchatī ||1|| tatra bhikkhave yv āyam ummattako saratī pi uposatham na pi saratī, saratī pi samghakammam na pi saratī, āgacchatī pi uposatham na pi āgacchatī, āgacchatī pi samghakammam na pi āgacchatī, anujānāmi bhikkhave evarūpassa ummattakassa ummattakasammutim dātum. ||2|| evañ ca pana bhikkhave dātabbā vyattena bhikkhunā paṭibaleṇa samgho ñāpetabbo sunātu me bhante samgho. Gaggo bhikkhu ummattako saratī pi uposatham na pi saratī, saratī pi samghakammam na pi saratī, āgacchatī pi uposatham na pi āgacchatī, āgacchatī pi samghakammam na pi āgacchatī yadī samghassa pattakallam, samgho Gaggassa bhikkhuno ummattakassa ummattakasammutim dadeyya sareyya vā Gaggo bhikkhu uposatham na vā sareyya, sareyya vā samghakammam na vā sareyya, āgaccheyya vā uposatham na vā āgaccheyya, āgaccheyya vā samghakammam na vā āgaccheyya, samgho saha vā Gaggena vinā vā Gaggena uposatham kareyya samghakammam kareyya esā ñatti ||3|| sunātu me bhante samgho Gaggo bhikkhu ummattako saratī pi uposatham . . na pi āgacchatī. samgho Gaggassa bhikkhuno ummattakassa ummattakasammutim deti sareyya vā Gaggo . . . na vā āgaccheyya, samgho saha vā Gaggena vinā vā Gaggena uposatham karissatī samghakammam karissatī yassāyasmato khamatī Gaggassa bhikkhuno ummattakassa ummattakasammutiyā dānaṃ sareyya vā . samghakammam karissatī, so tunh' assa, yassa na khamatī, so bhāseyya. dinnā samghena Gaggassa bhikkhuno ummattakassa ummattakasammuti sareyya vā . samghakammam karissatī. khamatī samghassa, tasmā tunhī, evaṃ etaṃ dhārayāmiti. ||4|| **25** ||

tena kho pana samayena aññatarasmim āvāse tadah' uposathe cattāro bhikkhū viharanti atha kho tesam bhikkhūnam etad ahoṣi bhagavatā paññattam uposatho kâtabbo 'ti, mayaṃ c' amhā cattāro janā katham nu kho amhehi uposatho kâtabbo 'ti bhagavato etam attham arocesum. anujānāmi bhikkhave catunnam pātimokkham uddisitun ti ||1|| tena kho pana samayena aññatarasmim āvāse tadah' uposathe tayo bhikkhū viharanti atha kho tesam bhikkhūnam etad ahoṣi. bhagavatā anuññātam catunnam pātimokkham uddisitum, mayaṃ c' amhā tayo janā katham nu kho amhehi uposatho kâtabbo 'ti bhagavato etam attham ārocesum anujānāmi bhikkhave tinnam pārisuddhiuposatham kâtum ||2|| evaṃ ca pana bhikkhave kâtabbo. vyattena bhikkhunā paṭibalena te bhikkhū nāpetabbā. sunantu me āyasmanto. ayy' uposatho pannaraso yad' āyasmantānam pattakallam, mayam aññamaññam pārisuddhiuposatham kareyyāmā 'ti therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkutikam nisīditvā añjalim paggahetvā te bhikkhū evam assu vacanīyā parisuddho aham āvuso, parisuddho 'ti mam dhāretha, parisuddho aham āvuso, parisuddho 'ti mam dhāretha, parisuddho aham āvuso, parisuddho 'ti mam dhārethā 'ti ||3|| navakena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkutikam nisīditvā añjalim paggahetvā te bhikkhū evam assu vacanīyā. parisuddho aham bhante, parisuddho 'ti mam dhāretha, parisuddho aham bhante, parisuddho 'ti mam dhāretha, parisuddho aham bhante, parisuddho 'ti mam dhārethā 'ti. ||4|| tena kho pana samayena aññatarasmim āvāse tadah' uposathe dve bhikkhū viharanti atha kho tesam bhikkhūnam etad ahoṣi. bhagavatā anuññātam catunnam pātimokkham uddisitum, tinnannam pārisuddhiuposatham kâtum, mayaṃ c' amhā dve janā katham nu kho amhehi uposatho kâtabbo 'ti bhagavato etam attham ārocesum anujānāmi bhikkhave dvinnam pārisuddhiuposatham kâtum. ||5|| evaṃ ca pana bhikkhave kâtabbo therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkutikam nisīditvā añjalim paggahetvā navo bhikkhu evam assa vacanīyo parisuddho aham āvuso, parisuddho 'ti mam dhārehi, parisuddho aham āvuso, parisuddho

'ti mam dhārehi, parisuddho aham āvuso, parisuddho 'ti mam dhārehīti ||6|| navakena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkutikam nisīditvā añjalim paggahevā therō bhikkhu evam assa vacanīyo: parisuddho aham bhante, parisuddho 'ti mam dhāretha, parisuddho aham bhante, parisuddho 'ti mam dhāretha, parisuddho aham bhante, parisuddho 'ti mam dhārethā 'ti ||7|| tena kho pana samayena aññatarasmim āvāse tadah' uposathe eko bhikkhu viharatī atha kho tassa bhikkhuno etad ahosi · bhagavatā anuññātā catunnam pātīmokkham uddisitum, tinnannam pārisuddhi-uposatham kātum, dvinnam pārisuddhi-uposatham kātum, ahañ c' amhi ekako katham nu kho mayā uposatho kātabbo 'ti. bhagavato etam attham ārocesum ||8|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe eko bhikkhu viharatī. tena bhikkhave bhikkhunā yattha bhikkhū patikkamanti upatthānasālāya vā mandape vā rukkhāmūle vā, so deso sammajjitvā pāṇiyam paribhojanīyam upatthāpetvā āsanam paññāpetvā padīpam katvā nisīditabbam sace aññe bhikkhū āgacchantī, tehi saddhim uposatho kātabbo, no ce āgacchantī, ajja me uposatho 'ti adhiṭṭhātābbam no ce adhiṭṭhaheyya, āpatti dukkaṭassa ||9|| tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pārisuddhim āharitvā tīhi pātīmokkham uddisitabbam uddiseyyum ce, āpatti dukkaṭassa tatra bhikkhave yattha tayo bhikkhū viharanti, na ekassa pārisuddhim āharitvā dvīhi pārisuddhi-uposatho kātabbo kareyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pārisuddhim āharitvā ekena adhiṭṭhātābbam adhiṭṭhaheyya ce, āpatti dukkaṭassā 'ti ||10|| **26**||

tena kho pana samayena aññataro bhikkhu tadah' uposathe āpattim āpanno hotī. atha kho tassa bhikkhuno etad ahosi bhagavatā paññattam na sāpattikena uposatho kātabbo 'ti, ahañ c' amhi āpattim āpanno. katham nu kho mayā patipajjitabbam ti bhagavato etam attham ārocesum idha pana bhikkhave bhikkhu tadah' uposathe āpattim āpanno hotī. tena bhikkhave bhikkhunā ekam bhikkhum upasamkamitvā ekamsam uttarāsaṅgam karitvā ukkutikam

nisīditvā añjalim paggahe tvā evam assa vacanīyo aham
 āvuso itthannāmam āpattim āpanno, tam paṭidesemīti tena
 vattabbo passasīti āma passāmīti āyatim samvareyyāsī-
 ti. ||1|| idha pana bhikkhave bhikkhu tadah' uposathe
 āpattiyā vematiko hoti tena bhikkhave bhikkhunā
 ekam bhikkhum upasamkamitvā ekamsam . evam assa
 vacanīyo aham āvuso itthannāmāya āpattiyā vematiko, yadā
 nibbematiko bhavissāmi, tadā tam āpattim paṭikarissāmīti
 vatvā uposatho kâtabbo pātumokkham sotabbam, na tv eva
 tappaccayā uposathassa antarāyo kâtabbo 'ti ||2|| tena kho
 pana samayena chabbaggīyā bhikkhū sabhāgam āpattim
 desenti. bhagavato etam attham ārocesum na bhikkhave
 sabhāgā āpatti desetabbā yo deseyya, āpatti dukkaṭassā
 'ti tena kho pana samayena chabbaggīyā bhikkhū sa-
 bhāgam āpattim patiganhanti bhagavato etam attham
 ārocesum na bhikkhave sabhāgā āpatti paṭiggahe tabbā
 yo patiganheyya, āpatti dukkaṭassā 'ti. ||3|| tena kho
 pana samayena aññataro bhikkhu pātumokkhe uddissamāne
 āpattim sarati atha kho tassa bhikkhuno etad aho si
 bhagavatā paññattam na sâpattikena uposatho kâtabbo 'ti,
 ahañi c' amhi āpattim āpanno katham nu kho mayā paṭi-
 pajjitabban ti bhagavato etam attham ārocesum idha
 pana bhikkhave bhikkhu pātumokkhe uddissamāne āpattim
 sarati tena bhikkhave bhikkhunā sâmantā bhikkhu evam
 assa vacanīyo: aham āvuso itthannāmam āpattim āpanno,
 ito vutthahitvā tam āpattim paṭikarissāmīti vatvā uposatho
 kâtabbo pātumokkham sotabbam, na tv eva tappaccayā
 uposathassa antarāyo kâtabbo ||4|| idha pana bhikkhave
 bhikkhu pātumokkhe uddissamāne āpattiyā vemati-
 ko hoti tena bhikkhave bhikkhunā sâmantā bhikkhu
 evam assa vacanīyo aham āvuso itthannāmāya āpattiyā
 vematiko, yadā nibbematiko bhavissāmi, tadā tam āpattim
 paṭikarissāmīti vatvā uposatho kâtabbo pātumokkham so-
 tabbam, na tv eva tappaccayā uposathassa antarāyo kâtabbo
 'ti. ||5|| tena kho pana samayena aññatarasmim āvāse tadah'
 uposathe sabbo samgho sabhāgam āpattim āpanno hoti
 atha kho tesam bhikkhūnam etad aho si bhagavatā pañña-
 ttam na sabhāgā āpatti desetabbā, na sabhāgā āpatti paṭigga-

hetabbā 'ti, ayañ ca sabbo samgho sabhāgam āpattim āpanno. katham nu kho amhehi paṭipajjitabban ti bhagavato etam attham ārocesum. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sabbo samgho sabhāgam āpattim āpanno hoti tehi bhikkhave bhikkhūhi eko bhikkhu sāmanta āvāsā sajjukam pāhetabbo gacchāvuso tam āpattim patikarivā āgaccha, mayam te santike āpattim paṭikarissāmā 'ti ||6|| evañ ce tam labhetha, icc etam kusalam, no ce labhetha, vyattena bhikkhunā patibalena samgho ñāpetabbo. sunātu me bhante samgho ayam sabbo samgho sabhāgam āpattim āpanno yadā aññam bhikkhum suddham anāpattikam passissati, tadā tassa santike tam āpattim paṭikarissatīti vatvā uposatho kātabbo pātimokkham uddisittabbam, na tv eva tappaccayā uposathassa antarāyo kātabbo ||7|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sabbo samgho sabhāgāya āpattiyā vematiko hoti. vyattena bhikkhunā patibalena samgho ñāpetabbo sunātu me bhante samgho ayam sabbo samgho sabhāgāya āpattiyā vematiko yadā nibbematiko bhavissati, tadā tam āpattim paṭikarissatīti vatvā uposatho kātabbo pātimokkham uddisittabbam, na tv eva tappaccayā uposathassa antarāyo kātabbo ||8|| idha pana bhikkhave aññatarasmim āvāse vassupagato samgho sabhāgam āpattim āpanno hoti tehi bhikkhave bhikkhūhi eko bhikkhu . . (=§ 6 7) . . no ce labhetha, eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso tam āpattim patikarivā āgaccha, mayam te santike tam āpattim paṭikarissāmā 'ti ||9|| tena kho pana samayena aññatarasmim āvāse sabbo samgho sabhāgam āpattim āpanno hoti, so na jānāti tassā āpattiyā nāmam gottam tatth' añño bhikkhu āgacchatī bahussuto āgatāgamo dhammadharo vīnāyadharo mātīkādharo pandito vyatto medhāvī lajjī kukkucako sikkhākāmo, tam enam aññataro bhikkhu yena so bhikkhu ten' upasamkamī, upasamkamitvā tam bhikkhum etad avoca yo nu kho āvuso evañ c' evañ ca karoti, kim nāma so āpattim āpajjatīti. ||10|| so evam āha . yo kho āvuso evañ c' evañ ca karoti, imam nāma so āpattim āpajjati imam nāma tvaṃ āvuso āpattim āpanno patikarohi tam āpattin ti. so evam āha na kho aham āvuso eko 'va imam āpattim āpanno, ayam

sabbo samgho imam āpattim āpanno 'ti so evam āha . kin te āvuso karissati paro āpanno vā anāpanno vā. iṅgha tvam āvuso sakāya āpattiyā vutthahā 'ti ||11|| atha kho so bhikkhu tassa bhikkhuno vacanena tam āpattim patikaritvā yena te bhikkhū ten' upasamkamī, upasamkamitvā te bhikkhū etad avoca yo kira āvuso evañ c' evañ ca karotī, imam nāma so āpattim āpajjati imam nāma tumhe āvuso āpattim āpannā patikarotha tam āpattin ti. atha kho te bhikkhū na icchimsu tassa bhikkhuno vacanena tam āpattim patikātum bhagavato etam attham ārocesum ||12|| idha pana bhikkhave aññatarasmim āvāse sabbo samgho sabhāgam āpattim āpanno hoti, so na jānāti tassā āpattiyā nāmam gottam tatth' añño bhikkhu āgacchati bahussuto . sikkhā-kāmo, tam enam aññataro bhikkhu yena so bhikkhu ten' upasamkamī, upasamkamitvā tam bhikkhum evam vadeti yo nu kho āvuso evañ c' evañ ca karotī kim nāma so āpattim āpajjatīti ||13|| so evam vadeti yo kho āvuso evañ c' evañ ca karotī, imam nāma so āpattim āpajjati imam nāma tvam āvuso āpattim āpanno patikarohi tam āpattin ti so evam vadeti na kho aham āvuso eko 'va imam āpattim āpanno, ayam sabbo samgho imam āpattim āpanno 'ti. so evam vadeti . kin te āvuso karissati paro āpanno vā anāpanno vā. iṅgha tvam āvuso sakāya āpattiyā vutthahā 'ti. ||14|| so ce bhikkhave bhikkhu tassa bhikkhuno vacanena tam āpattim patikaritvā yena te bhikkhū ten' upasamkamī, upasamkamitvā te bhikkhū evam vadeti . yo kira āvuso evañ c' evañ ca karotī, imam nāma so āpattim āpajjati, imam nāma tumhe āvuso āpattim āpannā patikarotha tam āpattin ti, te ce bhikkhave bhikkhū tassa bhikkhuno vacanena tam āpattim patikareyyum, icc etam kusalam, no ce patikareyyum, na te bhikkhave bhikkhū tena bhikkhunā akāmā vacanīyā 'ti. ||15|| **27**

Codanāvattthubhāpavāram niṭṭhitam.

tena kho pana समयena aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatimsu cattāro vā atirekā vā, te na jānimsu atth' aññe āvāsikā bhikkhū anāgatā

'ti te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham akamsu pātimokkham uddisimsu. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchimsu bahutarā bhagavato etam attham ārocesum ||1|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te na jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā tehi bhikkhave bhikkhūhi puna pātimokkham uddisittabbam, uddesakānam anāpatti ||2|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . (=§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddittam suddittam, avasesam sotabbam, uddesakānam anāpatti idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . (§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā uddittam suddittam, avasesam sotabbam, uddesakānam anāpatti. ||3|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddittamamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisittabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddittamamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā uddittam suddittam, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddittamamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddittam suddittam, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti ||4|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddittamamatte pātimokkhe avutthitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā tehi bhikkhave bhikkhūhi puna pātimokkham uddisittabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddittamamatte pātimokkhe avutthi-

tāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddittham suddittham, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . tehi udditthamatte pātumokkhe avutthitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddittham suddittham, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti ||5|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . tehi udditthamatte pātumokkhe ekaccāya vutthitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā tehi bhikkhave . . (§ 5) . . . ekaccāya vutthitāya parisāya . . . samasamā . . . ekaccāya vutthitāya parisāya . . thokatarā . . . ||6|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . tehi udditthamatte pātumokkhe sabbāya vutthitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā . . samasamā . . . thokatarā . . (§ 6) . . ||7||

anāpattipannarasakam nitthitam. ||28||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti ath' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā vaggasaññino uposatham karonti pātumokkham uddisanti. tehi uddissamāne pātumokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhī puna pātumokkham uddisatabbam, uddesakānam āpatti dukkaṭassa. ||1|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (§ 1) . . . tehi uddissamāne pātumokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā uddittham suddittham, avasesam sotabbam, uddesakānam āpatti dukkaṭassa. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (§ 1) . . . tehi uddissamāne pātumokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā uddittham suddittham, avasesam sotabbam, uddesakānam āpatti dukkaṭassa. ||2|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi udditthamatte pātumokkhe — gha — avutthitāya parisāya — la — ekaccāya vutthitāya parisāya — la — sabbāya

vutthitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā — la — samasamā — la — thokatarā. uddittham suddittham, tesam santike pārisuddhi ārocetabbā, uddesakānam āpatti dukkatassa ||3||
vaggāvaggasaññinopannarasakam niṭṭhitam ||29||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti te kappatī nu kho amhākam uposatho kātum na nu kho kappatīti vematikā uposatham karonti pātumokkham uddisanti. tehi uddissamāne pātumokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātumokkham uddisitabbam, uddesakānam āpatti dukkatassa ||1|| idha pana . . (comp II. 29 2. 3) . . uddesakānam āpatti dukkatassa ||2||

vematikāpannarakam niṭṭhitam ||30||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappat' eva amhākam uposatho kātum, n' amhākam na kappatīti kukkucapakatā uposatham karonti pātumokkham uddisanti tehi uddissamāne pātumokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā tehi bhikkhave bhikkhūhi puna pātumokkham uddisitabbam, uddesakānam āpatti dukkatassa ||1|| idha pana . . . (comp. II 29 2 3) . . uddesakānam āpatti dukkatassa ||2||

kukkucapakatāpannarakam niṭṭhitam. ||31||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te nassante te vinassante te ko tehi attho 'ti bhedapurekkhārā uposatham karonti pātumokkham uddisanti. tehi uddissamāne pātumokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā tehi bhikkhave bhikkhūhi puna pātumokkham uddisitabbam, uddesakānam āpatti thullacca-

yassa. ||1|| idha pana . (comp. II 29. 2, 3; instead of
 āpatti dukkaṭassa read āpatti thullaccayassa) . . āpatti thu-
 llaccayassa. ||2||
 bheda purekkhārāpannarasakam nitthitam. ||32||
 pañcasattatikam niṭṭhitam.

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe
 sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā
 vā, te jānanti aññe āvāsikā bhikkhū antosīmam okka-
 mantīti te jānanti aññe āvāsikā bhikkhū antosīmam
 okkantā'ti. te passanti aññe āvāsike bhikkhū antosī-
 mam okkamante. te passanti aññe āvāsike bhikkhū
 antosīmam okkante. te sunanti aññe āvāsikā bhikkhū
 antosīmam okkamantīti. te suṇanti aññe āvāsikā bhi-
 kkhū antosīmam okkantā'ti āvāsikena āvāsikā ekasa-
 tapañcasattati tikanayato, āvāsikena āgantukā, āgantukena
 āvāsikā, āgantukena āgantukā, peyyālamukhena satta tikasa-
 tāni honti ||1|| 33 ||

idha pana bhikkhave āvāsikānam bhikkhūnam cātuddaso
 hoti, āgantukānam pannaraso sace āvāsikā bahutarā honti,
 āgantukehi āvāsikānam anuvattitabbam sace samasamā
 honti, āgantukehi āvāsikānam anuvattitabbam. sace āgantu-
 kā bahutarā honti, āvāsikehi āgantukānam anuvattitabbam.
 ||1|| idha pana bhikkhave āvāsikānam bhikkhūnam panna-
 raso hoti, āgantukānam cātuddaso sace āvāsikā bahu-
 tarā honti, āgantukehi āvāsikānam anuvattitabbam sace
 samasamā honti, āgantukehi āvāsikānam anuvattitabbam.
 sace āgantukā bahutarā honti, āvāsikehi āgantukānam anu-
 vattitabbam ||2|| idha pana bhikkhave āvāsikānam bhi-
 kkhūnam pāṭipado hoti, āgantukānam pannaraso. sace
 āvāsikā bahutarā honti, āvāsikehi āgantukānam nākamā dā-
 tabbā sāmaggī, āgantukehi nissīmam gantvā uposatho kā-
 tabbo. sace samasamā honti, āvāsikehi āgantukānam nākamā
 dātabbā sāmaggī, āgantukehi nissīmam gantvā uposatho kā-
 tabbo. sace āgantukā bahutarā honti, āvāsikehi āgantukā-
 nam sāmaggī vā dātabbā nissīmam vā gantabbam ||3|| idha
 pana bhikkhave āvāsikānam bhikkhūnam pannaraso hoti,

thullaccayassa. ||9|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū nānāsamvāsake te samānasamvāsakadit̐ṭhim patilabhanti, samānasamvāsakadit̐ṭhim patilabhitvā na pucchanti, apucchitvā ekato uposatham karonti, anāpatti te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā ekato uposatham karonti, āpatti dukkatassa te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā pātekkam uposatham karonti, anāpatti. ||10|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū samānasamvāsake. te nānāsamvāsakadit̐ṭhim patilabhanti, nānāsamvāsakadit̐ṭhim patilabhitvā na pucchanti, apucchitvā ekato uposatham karonti, āpatti dukkatassa te pucchanti, pucchitvā abhivitaranti, abhivitaritvā pātekkam uposatham karonti, āpatti dukkatassa te pucchanti, pucchitvā abhivitaranti, abhivitaritvā ekato uposatham karonti, anāpatti ||11|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū nānāsamvāsake. te samānasamvāsakadit̐ṭhim patilabhanti . . (= § 10) . . anāpatti. ||12|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū samānasamvāsake. te nānāsamvāsakadit̐ṭhim patilabhanti . . . (= § 11) . . anāpatti. ||13|| **34**||

no bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko āvāso gantabbo aññatra samghena aññatra antarāyā na bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko anāvāso gantabbo aññatra samghena aññatra antarāyā na bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra samghena aññatra antarāyā ||1|| na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso gantabbo aññatra samghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko anāvāso gantabbo aññatra samghena aññatra antarāyā na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra samghena aññatra antarāyā ||2|| na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso gantabbo aññatra samghena aññatra antarāyā. na bhi-

kkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko anāvāso gantabbo aññatra samghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra samghena aññatra antarāyā ||3|| na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso gantabbo yatth' assu bhikkhū nānāsamvāsakā aññatra samghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko anāvāso gantabbo yatth' assu bhikkhū nānāsamvāsakā aññatra samghena annatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso vā anāvāso vā . . (comp § 1, 2, 3) . . na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā gantabbo yatth' assu bhikkhū nānāsamvāsakā aññatra samghena aññatra antarāyā ||4|| gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso yatth' assu bhikkhū samānasamvāsakā, yam jaññā sakkomī ajj' eva gantun ti gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko anāvāso yatth' assu bhikkhū samānasamvāsakā, yam jaññā sakkomī ajj' eva gantun ti . . . gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā yatth' assu bhikkhū samānasamvāsakā, yam jaññā sakkomī ajj' eva gantun ti ||5|| **35**||

na bhikkhave bhikkhuniyā nisinnaparisāya pātimo-kkham uddisītabbam. yo uddiseyya, āpatti dukkaṭassa. — la — na bhikkhave sikkhamānāya, na sāmānerassa, na sāmāneriyā, na sikkham paccakkhātakassa, na antimavatthum ajjhāpannakassa nisinnaparisāya pātimo-kkham uddisītabbam yo uddiseyya, āpatti dukkaṭassa. ||1|| na āpattiyā adassane ukkhittakassa nisinnaparisāya pātimo-kkham uddisītabbam. yo uddiseyya, yathādhhammo kāretabbo. na āpattiyā appatīkamme ukkhittakassa nisinnaparisāya, na pāpikāya dīṭhiyā appatinissagge ukkhittakassa nisinnaparisāya pātimo-kkham uddisītabbam yo uddiseyya, yathādhhammo kāretabbo. ||2|| na paṇḍakassa nisinnaparisāya pātimo-kkham uddisītabbam yo uddiseyya, āpatti dukkaṭassa na theyyasamvāsakassa

— la — na tittthiyapakkantakassa, na tiracchānagatassa, na mātughātakassa, na pitughātakassa, na arahantaghātakassa, na bhikkhunīdūsakassa, na samghabhedakassa, na lohītoppādakassa, na ubhatovyaññanakassa nissinnaparīsāya pātīmokkham uddisitabbam yo uddiseyya, āpatti dukkaṭassa. || 3 || na bhikkhave pārīvāsikassa pārīsuddhidānena uposatho kâtabbo aññatra avutthitāya parīsāya na ca bhikkhave anuposathe uposatho kâtabbo aññatra samghasāmaggiyā 'ti. || 4 || **36** ||
uposathakkhandhake tatīyam bhānavāram

imasmim khandhake vatthu chaasīti. tassa uddānam
tittthiyā Bimbisāro ca, sannipatanti tunhikā,
dhammam, raho, pātīmokkham, devasikam, tadā sakim,
yathāparīsāya, samaggam, sāmaggī, Maddakucchi ca,
sīmā, mahatī, nadiyā, anu, dve, khuddakāni ca,
navā, Rājagahe c' eva, sīmā avippavāsana,
sammanne pathamam sīmam pacchā sīmam samūhane,
āsammatā gāmasīmā, nadiyā samudde sare
udakukkhepo, bhundanti, tath' ev' ajjhottharanti ca,
katī, kammāni, uddeso, savarā, asatī pi ca,
5 dhammam, vinayam, tajjenti, puna vinaya-tajjanā,
codanā, kate okāse, adhamma-patikkosana,
catupāṇicaparā, āvi, sañcicca, ce pi vāyame,
sagahatthā, anajjhittā, Codanamhi, na jānati,
sambahulā na jānanti, sajjukam, na ca gacchare,
katimī, kīvatikā, dūre ārocetuñ ca, na ssari,
uklāpam, āsanam, padīpo, disā, añño bahussuto,
sajjukam, vassuposatho, suddhikammañ ca, ñātakā,
Gaggo, catu-tayo, dve-'ko, āpatti, sabhāgā, sari,
sabbo samgho, vematiko, na jānanti, bahussuto,
10 bahū, samasamā, thokā, parīsāya avutthitāya ca,
ekaccā vutthitā, sabbā, jānanti ca, vematikā,
kappat' evā 'ti kukkucā, jānam, passam, sunanti ca,
āvāsikena āgantū, cātupannaraso puna,
pātipado pannaraso, līngasamvāsakā ubho,
pārīvāsānuposatho, aññatra samghasāmaggiyā.
ete vibhattā uddānā vatthuvibhūtakāraṇā ti.

MAHĀVAGGA.

III.

Tena samayena buddho bhagavā Rājagahe viharati Veluvane Kalandakanivāpe tena kho pana samayena bhagavatā bhikkhūnam vassāvāso apaññatto hoti. te 'dha bhikkhū hemantam pi gimham pi vassam pi cārikam caranti. ||1|| manussā ujjhāyanti khiyanti vipācenti katham hi nāma samanā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikam carissanti haritāni tināni sammaddantā ekindriyam jīvam viheṭhentā bahū khuddake pāne samghātam āpādentā ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsam allyissanti samkāpayissanti, ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsam allyissanti samkāpayissanti, ime pana samanā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikam caranti haritāni tināni sammaddantā ekindriyam jīvam viheṭhentā bahū khuddake pāne samghātam āpādentā 'ti. ||2|| assosum kho bhikkhū tesam manussānam ujjhāyantānam khiyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. atha kho bhagavā etasmim nīdāne etasmim pakarane dhammikaṭham katvā bhikkhū āmantesi · anujānāmi bhikkhave vassam upagantun ti. ||3||1||

atha kho bhikkhūnam etad ahosi kadā nu kho vassam upagantabban ti. bhagavato etam attham ārocesum anujānāmi bhikkhave vassāne vassam upagantun ti. ||1|| atha kho bhikkhūnam etad ahosi · kati nu kho vassupanāyikā 'ti. bhagavato etam attham ārocesum. dve 'mā bhikkhave vassupanāyikā purimikā pacchimikā 'ti. aparajjugatāya āsālhiyā purimikā upagantabbā, māsagatāya āsālhiyā pacchimikā upagantabbā. imā kho bhikkhave dve vassupanāyikā 'ti ||2||2||

tena kho pana samayena chabbaggiyā bhikkhū vassam upagantvā antarā vassam cārikam caranti. manussā ujjhāyanti khīyanti vipācenti katham hi nāma samanā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikam carissanti haritāni tināni sammaddantā ekindriyam jīvam vihetthentā bahū khuddake pāne samghātam āpādentā ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsam alliyissanti samkāpayissanti, ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsam alliyissanti samkāpayissanti, ime pana samanā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikam caranti haritāni tināni sammaddantā ekindriyam jīvam vihetthentā bahū khuddake pāne samghātam āpādentā 'ti ||1|| assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam ye te bhikkhū appiucchā te ujjhāyanti khīyanti vipācenti katham hi nāma chabbaggiyā bhikkhū vassam upagantvā antarā vassam cārikam carissanti. atha kho te bhikkhū bhagavato etam attham ārocesum. atha kho bhagavā etasmim nidāne etasmim pakarane dhammikatham katvā bhikkhū āmantesi na bhikkhave vassam upagantvā purimam vā temāsam pacchimam vā temāsam avasitvā cārikā pakkamitabbā. yo pakkameyya, āpatti dukkaṭassā 'ti ||2||3||

tena kho pana samayena chabbaggiyā bhikkhū na icchanti vassam upagantum bhagavato etam attham ārocesum nā bhikkhave vassam na upagantabbam yo na upagaccheyya, āpatti dukkaṭassā 'ti ||1|| tena kho pana samayena chabbaggiyā bhikkhū tadahu vassupanāyikāya vassam anupagantukāmā sañcicca āvāsam atikkamanti bhagavato etam attham ārocesum na bhikkhave tadahu vassupanāyikāya vassam anupagantukāmena sañcicca āvāso atikkamitabbo. yo atikkameyya, āpatti dukkaṭassā 'ti ||2|| tena kho pana samayena rājā Māgadho Senīyo Bimbisāro vassam ukkaḍḍhitukāmo bhikkhūnam santike dūtam pāhesi, yadi pan' ayyā āgame jūṇhe vassam upagaccheyyun ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave rājūnam anuvattitun ti ||3||4||

atha kho bhagavā Rājagahe yathābhirantam viharitvā yena Sāvattṭhi tena cārikam pakkāmi anupubbena cārikam caramāno yena Sāvattṭhi tad avasari. tatra sudam bhagavā Sāvattṭhiyam viharati Jetavane Anāthapindikassa ārāme tena kho pana samayena Kosalesu janapadesu Udenena upāsakena saṅgham uddissa viharo kārāpito hoti so bhikkhūnam santike dūtam pāhesi, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti ||1|| bhikkhū evam āhamsu bhagavatā āvuso paññattam na vassam upagantvā purimam vā temāsam pacchimam vā temāsam avasitvā cārikā pakkamitabbā 'ti. āgametu Udeno upāsako yāva bhikkhū vassam vasanti, vassam vutthā gamissantī sace pan' assa accāyikam karaniyam, tatth' eva āvāsikānam bhikkhūnam santike vihāram patitthāpetū 'ti ||2|| Udeno upāsako ujjhāyati khīyati vipāceti katham hi nāma bhaddantā mayā pahite na āgacchissantī, aham hi dāyako kārako saṅghupaṭṭhāko 'ti asso sum kho bhikkhū Udenassa upāsakassa ujjhāyantassa khīyantassa vipācentassa atha kho te bhikkhū bhagavato etam attham ārocesum. ||3|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi. anujānāmi bhikkhave sattannam sattāhakaranīyena pahite gantum, na tv eva appahite, bhikkhussa bhikkhunīyā sikkhamānāya sāmanerassa sāmaneriyā upāsakassa upāsikāya anujānāmi bhikkhave imesam sattannam sattāhakaranīyena pahite gantum, na tv eva appahite sattāham sannivaṭṭo kātabbo ||4|| idha pana bhikkhave upāsakena saṅgham uddissa viharo kārāpito hoti. so ce bhikkhūnam santike dūtam pahineyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaranīyena pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo ||5|| idha pana bhikkhave upāsakena saṅgham uddissa addhayogo kārāpito hoti, pāsādo kārāpito hoti, hammiyam kārāpitam h, guhā kārāpitā h, parivenam kārāpitam h, kotthako kārāpito h, upatthānasālā kārāpitā h, aggsālā kārāpitā h, kappiyakuṭi kārāpitā h, vaccakuṭi kārāpitā h, caṅkamo kārāpito h, caṅkamanasālā kārāpitā h, udapāno kārāpito h, udapānasālā kārāpitā h, jantāgharam kārāpi-

tam h., jantāgharasālā kārāpitā h., pokkharanī kārāpitā h., mandapo kārāpito h., ārāmo kārāpito h., ārāmavattum kārāpitam hoti. so ce bhikkhūnam santike dūtam pahineyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaranīyena pahite, na tv eva appahite. sattāham sannivatto kātabbo. ||6|| idha pana bhikkhave upāsakena sambahule bhikkhū uddissa — la — ekam bhikkhum uddissa vihāro kārāpito h., addhayogo k h., pāsādo k. h., . . . (= § 6) . . . sattāham sannivatto kātabbo ||7|| idha pana bhikkhave upāsakena bhikkhunīsamgham uddissa — la — sambahulā bhikkhuniyo uddissa — la — ekam bhikkhunim uddissa — la — sambahulā sikkhamānāyo uddissa — la — ekam sikkhamānam uddissa — la — sambahule sāmanere uddissa — la — ekam sāmāneram uddissa — la — sambahulā sāmāneriyo uddissa — la — ekam sāmānerim uddissa vihāro kārāpito hoti, addhayogo k h., pāsādo k h., hammiyam k h., guhā k. h., parivenam k h., koṭṭhako k. h., upatthānasālā k. h., aggisālā k. h., kappiyakuṭi k h., caṅkamo k h., caṅkamanasālā k. h., udapāno k h., udapānasālā k h., pokkharanī k. h., mandapo k h., ārāmo k. h., ārāmavattum k. hoti. so ce bhikkhūnam santike dūtam pahineyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaranīyena pahite, na tv eva appahite. sattāham sannivatto kātabbo. ||8|| idha pana bhikkhave upāsakena attano atthāya nivesanam kārāpitam hoti — la — sayanigharam k. h., uddosito k h., aṭṭo k h., mālō k. h., āpano k. h., āpanasālā k. h., pāsādo k. h., hammiyam k. h., guhā k h., parivenam k. h., koṭṭhako k. h., upatthānasālā k h., aggisālā k h., rasavatī k h., vaccekūṭi k. h., caṅkamo k h., caṅkamanasālā k h., udapāno k. h., udapānasālā k. h., jantāgharam k h., jantāgharasālā k. h., pokkharanī k. h., mandapo k. h., ārāmo k. h., ārāmavattum k. h., puttassa vā vāreyyam hoti, dhītuyā vā vāreyyam hoti, gilāno vā hoti, abhiññātam vā suttantam bhānati. so ce bhikkhūnam santike dūtam pahineyya, āgacchantu bhaddantā imam suttantam pariyāpunissanti pur' āyam su-

ttanto palujjatīti. aññataram vā pan' assa kiccam hoti karaniyam vā so ce bhikkhūnam santike dūtam pahineyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraniyena pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo ||9|| idha pana bhikkhave upāsikāya samgham uddissa vihāro kārāpito hoti. sā ce bhikkhūnam santike dūtam pahineyya, āgacchantu ayyā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraniyena pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo ||10|| idha pana bhikkhave upāsikāya samgham uddissa addhayogo kārāpito . . . (= § 6) . . . āramavatthum kārāpitam hoti sā ce bhikkhūnam . . . (= § 10) . . . sattāham sannivaṭṭo kātabbo. ||11|| idha pana bhikkhave upāsikāya sambahule bhikkhū uddissa — la — ekam bhikkhum uddissa — la — bhikkhunīsamgham uddissa — la — sambahulā bhikkhunīyo uddissa — la — ekam bhikkhunim uddissa — la — sambahulā sikkhamānāyo uddissa, ekam sikkhamānam uddissa, sambahule sāmānere uddissa, ekam sāmāneram uddissa, sambahulā sāmānerīyo uddissa, ekam sāmānerim uddissa — la — attano atthāya nīvesanam kārāpitam hoti — la — sayanigharam kārāpitam hoti . . . (= § 9) . . . gūlānā vā hoti, abhivṛṇātā vā suttantam bhāṇati. sā ce bhikkhūnam santike dūtam pahineyya, āgacchantu ayyā imam suttantam pariyāpunissanti pur' āyaṃ suttanto palujjatīti. aññataram vā pan' assā kiccam hoti karaniyam vā. sā ce bhikkhūnam santike dūtam pahineyya, āgacchantu ayyā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraniyena pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo. ||12|| idha pana bhikkhave bhikkhunā samgham uddissa, bhikkhunīyā samgham uddissa, sikkhamānāya samgham uddissa, sāmānerena samgham uddissa, sāmānerīyā samgham uddissa, sambahule bhikkhū uddissa, ekam bhikkhum uddissa, bhikkhunīsamgham uddissa, sambahulā bhikkhunīyo uddissa, ekam bhikkhunim uddissa, sambahulā sikkhamānāyo uddissa, ekam sikkhamānam uddissa, sambahule sāmānere uddissa, ekam sāmāneram uddissa,

sambahulā sâmaneriyo uddissa, ekam sâmanerim uddissa, attano atthâya vihâro kârâpito hoti . . (= § 8) . . ârâ-mâvatthum kârâpitam hoti. sâ ce bhikkhûnam santike dûtam pahineyya, âgacchantu ayyâ, icchâmi dânañ ca dâ-tum dhammañ ca sotum bhikkhû ca passitun ti, gantabbam bhikkhave sattâhakaranîyena pahite, na tv eva appahite. sattâham sannivatto kâtabbo 'ti. ||13|| 5||

tena kho pana samayena aññataro bhikkhu gilâno hoti. so bhikkhûnam santike dûtam pâhesi, aham hi gilâno, âgacchantu bhikkhû, icchâmi bhikkhûnam âgatan ti bhagava-to etam attham ârocesum anujânâmi bhikkhave pañcannam sattâhakaranîyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyâ sikkhamânâya sâmanerassa sâmaneri-yâ anujânâmi bhikkhave imesam pañcannam sattâhakaranîyena appahite pi gantum, pag eva pahite sattâham sannivatto kâtabbo. ||1|| idha pana bhikkhave bhikkhu gilâno hoti. so ce bhikkhûnam santike dûtam pahineyya, aham hi gilâno, âgacchantu bhikkhû, icchâmi bhikkhûnam âgatan ti, gantabbam bhikkhave sattâhakaranîyena appahite pi, pag eva pahite, gilânabhattam vâ pariyessâmi, gilânupatthâkabhattam vâ pariyessâmi, gilânabhesajjam vâ pariyessâmi, pucchissâmi vâ, upatthahissâmi vâ 'ti sattâham sannivatto kâtabbo. ||2|| idha pana bhikkhave bhikkhussa anabhīratī uppannā hoti. so ce bhikkhûnam santike dûtam pahineyya, anabhīratī me uppannā, âgacchantu bhikkhû, icchâmi bhikkhûnam âgatan ti, gantabbam bhikkhave sattâhakaranîyena appahite pi, pag eva pahite, anabhīratim vūpakāsessâmi vâ vūpakāśāpessâmi vâ dhammakatham vāssa karissāmīti sattâham sannivatto kâtabbo. ||3|| idha pana bhikkhave bhikkhussa kukkucam uppannam hoti. so ce bhikkhûnam santike dûtam pahineyya, kukkucam me uppannam, âgacchantu bhikkhû, icchâmi bhikkhûnam âgatan ti, gantabbam bhikkhave sattâhakaranîyena appahite pi, pag eva pahite, kukkucam vinodessâmi vâ vinodāpessâmi vâ dhammakatham vāssa karissāmīti. sattâham sannivatto kâtabbo. ||4|| idha pana bhikkhave bhikkhussa diṭṭhigatam uppannam hoti. so ce

bhikkhūnam santike dūtam pahineyya, ditthigatam me uppannam, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan tī, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, ditthigatam vivecessāmi vā vivecāpessāmi vā dhammakatham vāssa karissāmīti sattāham sannivatto kātabbo ||5|| idha pana bhikkhave bhikkhu garudhammam ajjhāpanno hoti parivāsāraho so ce bhikkhūnam santike dūtam pahineyya, aham hi garudhammam ajjhāpanno parivāsāraho, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan tī, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, parivāsadānam ussukkam karissāmi vā, anussāveṣṣāmi vā, ganapūraho vā bhavissāmīti. sattāham sannivatto kātabbo ||6|| idha pana bhikkhave bhikkhu mūlāya patikassanāraho hoti. so ce bhikkhūnam santike dūtam pahineyya, aham hi mūlāya patikassanāraho, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan tī, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, mūlāya patikassanam ussukkam karissāmi vā, anussāveṣṣāmi vā, ganapūraho vā bhavissāmīti. sattāham sannivatto kātabbo ||7|| idha pana bhikkhave bhikkhu mānattāraho hoti so ce bhikkhūnam santike dūtam pahineyya, aham hi mānattāraho, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan tī, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, mānattadānam ussukkam karissāmi vā, anussāveṣṣāmi vā, ganapūraho vā bhavissāmīti. sattāham sannivatto kātabbo. ||8|| idha pana bhikkhave bhikkhu abbhānāraho hoti. so ce bhikkhūnam santike dūtam pahineyya, aham hi abbhānāraho, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan tī, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, abbhānam ussukkam karissāmi vā, anussāveṣṣāmi vā, ganapūraho vā bhavissāmīti. sattāham sannivatto kātabbo ||9|| idha pana bhikkhave bhikkhussa samgho kammam kattukāmo hoti tajanīyam vā nissayam vā pabbājanīyam vā paṭisāranīyam vā ukkhepanīyam vā. so ce bhikkhūnam santike dūtam pahineyya, samgho me kammam kattukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan tī, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, kin ta

nu kho samgho kammam na kareyya lahukāya vā parinā-
 meyyā 'ti sattāham sannivatto kâtabbo. ||10|| katam vā
 pan' assa hoti samghena kammam tajjanīyam vā . . .
 ukkhepanīyam vā so ce bhikkhūnam santike dūtam pahi-
 neyya, samgho me kammam akāsi, āgacchantu bhikkhū,
 icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattā-
 hakaranīyena appahite pi, pag eva pahite, kin ti nu kho sa-
 mmāvatteyya lomam pāteyya netthāram vatteyya, samgho
 tam kammam paṭippassambheyyā 'ti sattāham sannivatto
 kâtabbo. ||11|| idha pana bhikkhave bhikkhunī gilā-
 nā hoti. sâ ce bhikkhūnam santike dūtam pahineyya,
 aham hi gilānā, āgacchantu ayyā, icchāmi ayyānam āga-
 tan ti, gantabbam bhikkhave sattāhakaranīyena appahite
 pi, pag eva pahite, gilānabhattam vā pariyesissāmi, gilā-
 nupaṭṭhākabhattam vā pariyesissāmi, gilānabhesajjam vā
 pariyesissāmi, pucchissāmi vā, upatthahissāmi vā 'ti. sattā-
 ham sannivatto kâtabbo. ||12|| idha pana bhikkhave bhi-
 kkhuniyā anabhirati uppannā hoti. sâ ce bhikkhūnam
 santike dūtam pahineyya, anabhirati me uppannā, āga-
 cchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam
 bhikkhave sattāhakaranīyena appahite pi, pag eva pahite,
 anabhiratim vūpakāsessāmi vā vūpakāśāpessāmi vā dhamma-
 katham vāssā karissāmīti sattāham sannivatto kâtabbo ||13||
 idha pana bhikkhave bhikkhuniyā kukkuccam uppannam
 hoti sâ ce bhikkhūnam santike dūtam pahineyya, kukku-
 ccam me uppannam, āgacchantu ayyā, icchāmi ayyānam
 āgatan ti, gantabbam bhikkhave sattāhakaranīyena appahite
 pi, pag eva pahite, kukkuccam vinodessāmi vā vinodāpessāmi
 vā dhammakatham vāssā karissāmīti. sattāham sannivatto
 kâtabbo ||14|| idha pana bhikkhave bhikkhuniyā ditṭhi-
 gatam uppannam hoti. sâ ce bhikkhūnam santike dūtam
 pahineyya, ditṭhigatam me uppannam, āgacchantu ayyā,
 icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhaka-
 ranīyena appahite pi, pag eva pahite, ditṭhigatam vivecessā-
 mi vā vivecāpessāmi vā dhammakatham vāssā karissāmīti.
 sattāham sannivatto kâtabbo ||15|| idha pana bhikkhave
 bhikkhunī garudhāmmam ajjhāpannā hoti mānattā-
 rahā. sâ ce bhikkhūnam santike dūtam pahineyya, aham hi

garudhammam ajjhāpannā mānattārahā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, mānattadānam ussukkam karissāmīti sattāham sannivatto kâtabbo ||16|| idha pana bhikkhave bhikkhunī mûlāya patikassanārahā hoti. sâ ce bhikkhūnam santike dûtam pahineyya, aham hi mûlāya patikassanārahā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, mûlāya patikassanam ussukkam karissāmīti sattāham sannivatto kâtabbo ||17|| idha pana bhikkhave bhikkhunī abbhānārahā hoti sâ ce bhikkhūnam santike dûtam pahineyya, aham hi abbhānārahā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, abbhānam ussukkam karissāmīti sattāham sannivatto kâtabbo ||18|| idha pana bhikkhave bhikkhuniyā samgho kammam kattukāmo hoti tājjanīyam vā nissayam vā pabbājanīyam vā patisāranīyam vā ukkhepanīyam vā sâ ce bhikkhūnam santike dûtam pahineyya, samgho me kammam kattukāmo, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, kin ti nu kho samgho kammam na kareyya lahukāya vā parināmeyyā 'ti. sattāham sannivatto kâtabbo ||19|| katam vā pan' assā hoti samghena kammam tājjanīyam vā . . ukkhepanīyam vā sâ ce bhikkhūnam santike dûtam pahineyya, samgho me kammam akāsi, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, kin ti nu kho sammāvatteyya lomam pāteyya netthāram vatteyya, samgho tam kammam patippassambheyyā 'ti sattāham sannivatto kâtabbo ||20|| idha pana bhikkhave sikkhamānā gilānā hoti. sâ ce bhikkhūnam santike dûtam pahineyya, aham hi gilānā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, gilānabhaddam vā pariyessāmi, gilānapatthākabhaddam vā pariyessāmi, gilānabhesajjam vā pariyessāmi, pucchissāmi vā, upatthahissāmi vā 'ti. sattāham sannivatto kâtabbo ||21|| idha pana bhikkhave sikkha-

mānāya anabhiratī uppannā hoti — la — sikkhamānāya kukkuccam uppannam hoti, sikkhamānāya ditthigatam uppannam hoti, sikkhamānāya sikkhā kupitā hoti sâ ce bhikkhūnam santike dūtam pahineyya, sikkhā me kupitā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, sikkhāsamādānam ussukkam karissāmīti sattāham sannivatto kâtabbo ||22|| idha pana bhikkhave sikkhamānā upasampajjitukāmā hoti sâ ce bhikkhūnam santike dūtam pahineyya, aham hi upasampajjitukāmā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, upasampadam ussukkam karissāmi vā, anussāveṣṣāmi vā, ganapûrako vā bhavissāmīti. sattāham sannivatto kâtabbo ||23|| idha pana bhikkhave sâmanero gilāno hoti. so ce bhikkhūnam santike dūtam pahineyya, aham hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, gilānabhaddam vā pariyessāmi, gilānapatthākabhaddam vā pariyessāmi, gilānabhesajjam vā pariyessāmi, pucchissāmi vā, upatthahissāmi vā 'ti sattāham sannivatto kâtabbo ||24|| idha pana bhikkhave sâmanerassa anabhiratī uppannā hoti — la — sâmanerassa kukkuccam uppannam hoti, sâmanerassa ditthigatam uppannam hoti, sâmanero vassam pucchitukāmo hoti, so ce bhikkhūnam santike dūtam pahineyya, aham hi vassam pucchitukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, pucchissāmi vā ācikkhissāmi vā 'ti sattāham sannivatto kâtabbo ||25|| idha pana bhikkhave sâmanero upasampajjitukāmo hoti so ce bhikkhūnam santike dūtam pahineyya, aham hi upasampajjitukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, upasampadam ussukkam karissāmi vā, anussāveṣṣāmi vā, ganapûrako vā bhavissāmīti. sattāham sannivatto kâtabbo ||26|| idha pana bhikkhave sâmanerī gilānā hoti. sâ ce bhikkhūnam santike dūtam pahineyya, aham hi gilānā, āgacchantu ayyā, icchāmi ayyānam āgatan

tī, gantabbam bhikkhave sattāhakaranīyena appahite pi, pag eva pahite, gilānabhaddam vā pariyessāmi, gilānupatthāka-bhaddam vā pariyessāmi, gilānabhesajjam vā pariyessāmi, pucchissāmi vā, upatthahissāmi vā 'tī sattāham sannivatto kātabbo ||27|| idha pana bhikkhave sāmāneryā anabhī-ratī uppannā hoti — la — sāmāneryā kukkuccam uppa-
nnam hoti, sāmāneryā ditthigatam uppannam hoti, sāmāneryā vassam pucchitukāmā hoti sā ce bhikkhūnam santike dūtam pahineyya, aham hi vassam pucchitukāmā, āgacchantu ayyā, icchāmi ayyānam āgatan tī, gantabbam bhikkhave sattāhakaranīyena appahite pi, pag eva pahite, pucchissāmi vā ācikkhissāmi vā 'tī sattāham sannivatto kātabbo ||28|| idha pana bhikkhave sāmāneryā sikkham samādiyitukāmā hoti sā ce bhikkhūnam santike dūtam pahineyya, aham hi sikkham samādiyitukāmā, āgacchantu ayyā, icchāmi ayyānam āgatan tī, gantabbam bhikkhave sattāhakaranīyena appahite pi, pag eva pahite, sikkhāsama-dānam ussukkam karissāmīti sattāham sannivatto kātabbo 'tī ||29|| 6 ||

tena kho pana samayena aññatarassa bhikkhuno mātā gilānā hoti. sā puttassa santike dūtam pāhesi, aham hi gilānā, āgacchatu me putto, icchāmi puttassa āgatan tī. atha kho tassa bhikkhuno etad aho si bhagavatā paññattam sattannam sattāhakaranīyena pahite gantum, na tv eva appahite, pañcannam sattāhakaranīyena appahite pi gantum, pag eva pahite, ayañ ca me mātā gilānā sā ca anupāsikā. katham nu kho mayā patipajjitabban tī bhagavato etam attham ārocesum ||1|| anujānāmi bhikkhave sattannam sattāhakaranīyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmānerassa sāmāneryā mātuyā ca pitussa ca. anujānāmi bhikkhave imesam sattan-nam sattāhakaranīyena appahite pi gantum, pag eva pahite sattāham sannivatto kātabbo ||2|| idha pana bhikkhave bhikkhussa mātā gilānā hoti sā ce puttassa santike dūtam pahineyya, aham hi gilānā, āgacchatu me putto, icchāmi puttassa āgatan tī, gantabbam . (=III 6 2) sattāham sannivatto kātabbo ||3|| idha pana bhikkhave bhī-

kkhussa pitā gilāno hoti so ce puttassa santi ke dūtam pahineyya, aham hi gilāno, āgacchatu me putto, icchāmi puttassa āgatan ti, gantabbam . . . (=III 6 2) . . . sattāham sannivatto kâtabbo ||4|| idha pana bhikkhave bhikkhussa bhâtā gilāno hoti so ce bhâtuno santi ke dūtam pahineyya, aham hi gilāno, āgacchatu me bhâtā, icchāmi bhâtuno āgatan ti, gantabbam bhikkhave sattāhakaranīyena pahite, na tv eva appahite sattāham sannivatto kâtabbo. ||5|| idha pana bhikkhave bhikkhussa bhaginī gilānā hoti sâ ce bhâtuno santi ke dūtam pahineyya, aham hi gilānā, āgacchatu . . . (=§ 5) . . . sattāham sannivatto kâtabbo ||6|| idha pana bhikkhave bhikkhussa nītakō gilāno hoti. so ce bhikkhussa santi ke dūtam pahineyya, aham hi gilāno, āgacchatu bhaddanto, icchāmi bhaddantassa āgatan ti, gantabbam bhikkhave sattāhakaranīyena pahite, na tv eva appahite sattāham sannivatto kâtabbo ||7|| idha pana bhikkhave bhikkhugatikō gilāno hoti. so ce bhikkhūnam santi ke dūtam pahineyya, aham hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaranīyena pahite, na tv eva appahite sattāham sannivatto kâtabbo 'ti. ||8||7||

tena kho pana samayena samghassa vihāro udriyati aññātarena upāsakena araññe bhandam chedāpītam hoti so bhikkhūnam santi ke dūtam pāhesi, sace bhaddantā tam bhandam avahareyyum, dajjāham tam bhandan ti bhagavato etam attham ārocesum anujānāmi bhikkhave samghakaranīyena gantum. sattāham sannivatto kâtabbo 'ti ||1||8||

vassāvāsabhānavāram nīṭṭhitam.

tena kho pana samayena Kosalesu janapadesu aññātarasmim āvāse vassupagatā bhikkhū vālehi ubbālā honti, ganhimsu pi paripātimsu pi. bhagavato etam attham ārocesum idha pana bhikkhave vassupagatā bhikkhū vālehi ubbālā honti, ganhanti pi paripātenti pi es' eva antarāyo 'ti pakkamītabbam. anāpatti vassacchedassa idha pana bhikkhave vassupagatā bhikkhū sirimsapehi ubbālā honti, dasanti pi paripātenti pi. es' eva . . . vassacche-

dassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū corehi ubbālha honti, vilumpanti pi ākoṭenti pi es' eva . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū pisācehi ubbālha honti, āvisanti pi ojam pi haranti. es' eva . vassacchedassa ||2|| idha pana bhikkhave vassupagatānam bhikkhūnam gāmo agginā daddho hoti, bhikkhū pindakena kilamanti es' eva . . vassacchedassa. idha pana bhikkhave vassupagatānam bhikkhūnam senāsanam agginā daddham hoti, bhikkhū senāsanena kilamanti es' eva . vassacchedassa. ||3|| idha pana bhikkhave vassupagatānam bhikkhūnam gāmo udakena vulho hoti, bhikkhū pindakena kilamanti. es' eva . . vassacchedassa idha pana bhikkhave vassupagatānam bhikkhūnam senāsanam udakena vulham hoti, bhikkhū senāsanena kilamanti. es' eva . . . vassacchedassā 'ti ||4|| 9 ||

tena kho pana samayena aññatarasmim āvāse vassupagatānam bhikkhūnam gāmo corehi vuṭṭhāsi bhagavato etam attham ārocesum. anujānāmi bhikkhave yena gāmo tena gantun ti. gāmo dvedhā bhijjitttha. bhagavato etam attham ārocesum. anujānāmi bhikkhave yena bahutarā tena gantun ti bahutarā assaddhā honti appasannā. bhagavato etam attham ārocesum anujānāmi bhikkhave yena saddhā pasannā tena gantun ti ||1|| 10 ||

tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse vassupagatā bhikkhū na labhimsu lūkhassa vā panītassa vā bhojanassa yāvadattham pāripūrim bhagavato etam attham ārocesum idha pana bhikkhave vassupagatā bhikkhū na labhanti lūkhassa vā panītassa vā bhojanassa yāvadattham pāripūrim. es' eva antarāyo 'ti pakkamitabbam anāpatti vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā panītassa vā bhojanassa yāvadattham pāripūrim, na labhanti sappāyāni bhojanāni es' eva . . . vassacchedassa ||1|| idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā panītassa vā bhojanassa yāvadattham pāripūrim, labhanti sappāyāni

bhojanāni, na labhanti sappāyāni bhesajjāni es' eva . .
vassacchedassa idha pana bhikkhave vassupagatā bhikkhū
labhanti lūkhassa vā panītassa vā bhojanassa yāvadattham pā-
ripūrim, labhanti sappāyāni bhojanāni, labhanti sappāyāni
bhesajjāni, na labhanti patirūpam upatthākam es' eva
. vassacchedassa ||2|| idha pana bhikkhave vassupaga-
tam bhikkhum itthi nimanteti ehi bhante hiraññam vā te
demi, suvannam vā te demi, khettham vā t d, vatthum vā
t d, gāvum vā t d, gāvim vā t d, dāsam vā t d, dāsim vā
t d, dhītaram vā t d bhariyathāya, aham vā te bhariyā
homi, aññam vā te bhariyam ānemīti tatra ce bhikkhuno
evam hoti lahuparivattam kho cittam vuttam bhagavatā,
siyāpi me brahmacariyassa antarāyo 'ti, pakkamitabbam.
anāpatti vassacchedassa ||3|| idha pana bhikkhave vassupa-
gatam bhikkhum vesī nimanteti — la — thullakumārī ni-
manteti, pandako nimanteti, ñātakā nimantenti, rājāno ni-
mantenti, corā nimantenti, dhuttā nimantenti ehi bhante
hiraññam vā te dema . dhītaram vā te dema bhariyathā-
ya, aññam vā te bhariyam ānessāmā 'ti. tatra ce bhikkhuno
evam hoti lahuparivattam vassacchedassa idha pana
bhikkhave vassupagato bhikkhu asāmikam niddhim passa-
ti tatra ce bhikkhuno evam hoti lahuparivattam vassa-
chedassa ||4|| idha pana bhikkhave vassupagato bhikkhu
passati sambahule bhikkhū samghabhedāya parakka-
mante tatra ce bhikkhuno evam hoti garuko kho samgha-
bhedo vutto bhagavatā, mā mayi sammukhībhūte samgho
bhijjīti, pakkamitabbam anāpatti vassacchedassa idha pa-
na bhikkhave vassupagato bhikkhu sunāti sambahulā kira
bhikkhū samghabhedāya parakkamantīti. tatra ce . . .
vassacchedassa ||5|| idha pana bhikkhave vassupagato bhi-
kkhu sunāti: amukasmim kira āvāse sambahulā bhikkhū
samghabhedāya parakkamantīti tatra ce bhikkhuno evam
hoti te kho me bhikkhū mittā, ty āham vakkhami garuko
kho āvuso samghabhedo vutto bhagavatā, māyasmantānam
samghabhedo ruccitthā 'ti, karissanti me vacanam sussūsi-
ssanti sotam odahissantīti, pakkamitabbam anāpatti vassa-
chedassa ||6|| idha pana bhikkhave vassupagato bhikkhu
sunāti amukasmim kira āvāse sambahulā bhikkhū samgha-

bhedāya parakkamantīti tatra ce bhikkhuno evaṃ hoti te
kho me bhikkhū na mittā, api ca ye tesam mittā te me mittā,
ty āham vakkhāmi, te vuttā te vakkhanti garuko .
(=§ 6) . vassacchedassa ||7|| idha pana bhikkhave va-
ssupagato bhikkhu sunāti amukasmim kira āvāse sambahu-
lehi bhikkhūhi samgho bhinno 'ti. tatra ce bhikkhuno evaṃ
hoti te kho me bhikkhū mittā, ty āham vakkhāmi garuko
. (=§ 6) . vassacchedassa ||8|| idha pana bhi-
kkhave vassupagato bhikkhu sunāti amukasmim kira āvāse
sambahulehi bhikkhūhi samgho bhinno 'ti tatra ce bhi-
kkhuno evaṃ hoti te kho me bhikkhū na mittā, api ca ye
tesam mittā te me mittā, ty āham vakkhāmi, te vuttā te va-
kkhanti garuko (=§ 6) . vassacchedassa ||9||
idha pana bhikkhave vassupagato bhikkhu sunāti amukas-
mim kira āvāse sambahulā bhikkhuniyo samghabhedāya pa-
rakkamantīti tatra ce bhikkhuno evaṃ hoti tā kho me
bhikkhuniyo mittā, tāham vakkhāmi . garuko kho bhaginīyo
samghabhedo vutto bhagavatā, mā bhaginīnam samghabhedo
ruccitthā 'ti, karissanti me vacanam sussūsissanti sotam oda-
hissantīti, pakkamitabbam anāpatti vassacchedassa ||10||
idha pana bhikkhave vassupagato bhikkhu sunāti amu-
kasmim kira āvāse sambahulā bhikkhuniyo samghabhedāya
parakkamantīti tatra ce bhikkhuno evaṃ hoti tā kho me
bhikkhuniyo na mittā, api ca yā tāsam mittā tā me mittā,
tāham vakkhāmi, tā vuttā tā vakkhanti garuko . . .
(=§ 10) . vassacchedassa. ||11|| idha pana bhikkhave
vassupagato bhikkhu sunāti amukasmim kira āvāse samba-
hulāhi bhikkhunīhi samgho bhinno 'ti tatra ce bhikkhuno
evaṃ hoti tā kho me bhikkhuniyo mittā, tāham vakkhāmi
garuko . . . (=§ 10) . vassacchedassa. ||12|| idha pana
bhikkhave vassupagato bhikkhu sunāti amukasmim kira
āvāse sambahulāhi bhikkhunīhi samgho bhinno 'ti. tatra ce
bhikkhuno evaṃ hoti tā kho me bhikkhuniyo na mittā, api
ca yā tāsam mittā tā me mittā, tāham vakkhāmi, tā vuttā tā
vakkhanti . garuko . (=§ 10) . vassacchedassa.
||13||11||

tena kho pana samayena aññataro bhikkhu vaje vassam

upagantukāmo hoti. bhagavato etam attham ārocesum anujānāmi bhikkhave vaje vassam upagantun ti vajo vutthāsi bhagavato etam attham ārocesum anujānāmi bhikkhave yena vajo tena gantum ti ||1|| tena kho pana samayena aññataro bhikkhu upakattāya vassupanāyikāya satthena gantukāmo hoti bhagavato etam attham ārocesum anujānāmi bhikkhave satthe vassam upagantun ti tena kho pana samayena aññataro bhikkhu upakattāya vassupanāyikāya nāvāya gantukāmo hoti. bhagavato etam attham ārocesum anujānāmi bhikkhave nāvāya vassam upagantun ti. ||2|| tena kho pana samayena bhikkhū rukkhasusire vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi pisācillikā 'ti bhagavato etam attham ārocesum na bhikkhave rukkhasusire vassam upagantabbam yo upagaccheyya, āpatti dukkatassā 'ti ||3|| tena kho pana samayena bhikkhū rukkhavītabhiyā vassam upagacchanti manussā ujjhāyanti khīyanti vipācenti, seyyathāpi migaluddakā 'ti bhagavato etam attham ārocesum na bhikkhave rukkhavītabhiyā vassam upagantabbam yo upagaccheyya, āpatti dukkatassā 'ti ||4|| tena kho pana samayena bhikkhū ajjhokāse vassam upagacchanti, deve vassante rukkhamūlam pi nimbakosam pi upadhāvanti. bhagavato etam attham ārocesum. na bhikkhave ajjhokāse vassam upagantabbam yo upagaccheyya, āpatti dukkatassā 'ti. ||5|| tena kho pana samayena bhikkhū asenāsanakā vassam upagacchanti, sītena pi kilamanti unkena pi kilamanti. bhagavato etam attham ārocesum na bhikkhave asenāsanakena vassam upagantabbam. yo upagaccheyya, āpatti dukkatassā 'ti ||6|| tena kho pana samayena bhikkhū chavakutikāya vassam upagacchanti manussā ujjhāyanti khīyanti vipācenti, seyyathāpi chavadāhakā 'ti bhagavato etam attham ārocesum na bhikkhave chavakutikāya vassam upagantabbam. yo upagaccheyya, āpatti dukkatassā 'ti ||7|| tena kho pana samayena bhikkhū chatte vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi gopālakā 'ti bhagavato etam attham ārocesum. na bhikkhave chatte vassam upagantabbam yo upagaccheyya, āpatti dukkatassā 'ti

||8|| tena kho pana samayena bhikkhū cāṭiyā vassam upagacchanti manussā ujjhāyanti khīyanti vipācenti, seyyathāpi tittihīyā 'ti. bhagavato etam attham ārocesum. na bhikkhave cāṭiyā vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||9||12||

tena kho pana samayena Sāvatthīyā samghena katikā katā hoti antarā vassam na pabbājetabban ti Visākhāya Migāramātuyā nattā bhikkhū upasamkamitvā pabbajjam yāci bhikkhū evam āhamsu samghena kho āvuso katikā katā antarā vassam na pabbājetabban ti, āgamehi āvuso yāva bhikkhū vassam vasanti, vassam vutthā pabbājessantīti atha kho te bhikkhū vassam vutthā Visākhāya Migāramātuyā nattāram etad avocum ehi dāni āvuso pabbājāhīti so evam āha sac' āham bhante pabbajito assam, abhirameyyāmi' āham, na dāni' āham bhante pabbajissāmi ||1|| Visākhā Migāramātā ujjhāyati khīyati vipāceti kathaṃ hi nāma ayyā evarūpam katikam karissanti na antarā vassam pabbājetabban ti, kam kalam dhammo na caritabbo 'ti. assosum kho bhikkhū Visākhāya Migāramātuyā ujjhāyantiyā khīyantiyā vipācentiyā atha kho te bhikkhū bhagavato etam attham ārocesum na bhikkhave evarūpā katikā kattabbā antarā vassam na pabbājetabban ti yo kareyya, āpatti dukkaṭassā 'ti ||2||13||

tena kho pana samayena āyasmatā Upanandena Sakya-puttena rañño Pasenadissa Kosalassa vassāvāso paṭissuto hoti purimikāya so tam āvāsam gacchanto addasa antarā magge dve āvāse bahucivarake, tassa etad aho si yam nūnāham imesu dvīsu āvāsesu vassam vaseyyam, evaṃ me bahu cīvaram uppajjissatīti so tesu dvīsu āvāsesu vassam vasi. rājā Pasenadi Kosalo ujjhāyati khīyati vipāceti kathaṃ hi nāma ayyo Upanando Sakyaputto amhākaṃ vassāvāsam paṭisunitvā vīsamvādessati. nanu bhagavatā anekapariyāyena musāvādo garahito, musāvādā veramanī pasatthā 'ti. ||1|| assosum kho bhikkhū rañño Pasenadissa Kosalassa ujjhāyantassa khīyantassa vipācentassa. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti kathaṃ hi nāma

âyasmâ Upanando Sakyaputto rañño Pasenadissa Kosalassa
 vassâvâsam patisunitvâ visamvâdessati nanu bhagavatâ ane-
 kapariyâyena musâvâdo garahito, musâvâdâ veramanî pasa-
 tthâ 'ti ||2|| atha kho te bhikkhû bhagavato etam attham
 ârocesum. atha kho bhagavâ etasmim nidâne bhikkhusam-
 gham sannipâtâpetvâ âyasmantam Upanandam Sakyaputtam
 patipucchi saccam kira tvam Upananda rañño Pasenadissa
 Kosalassa vassâvâsam patisunitvâ visamvâdesîti. saccam
 bhagavâ vîgarahî buddho bhagavâ katham hi nâma tvam
 moghapurisa rañño Pasenadissa Kosalassa vassâvâsam pati-
 sunitvâ visamvâdessasi nanu mayâ moghapurisa anekapari-
 yâyena musâvâdo garahito musâvâdâ veramanî pasatthâ n'
 etam moghapurisa appasannânam vâ pasâdâya — la — vîga-
 rahitvâ dhammikatham katvâ bhikkhû âmantesi ||3|| idha
 pana bhikkhave bhikkhunâ vassâvâso patissuto hoti
 purimikâyâ. so tam âvâsam gacchanto passati antarâ
 magge dve âvâse bahucîvarake, tassa evam hoti yam nûnâ-
 ham imesu dvîsu âvâsesu vassam vaseyyam, evam me bahum
 cîvaram uppajjissatîti so tesu dvîsu âvâsesu vassam vasati
 tassa bhikkhave bhikkhuno purimikâ ca na paññâyati pati-
 ssave ca âpatti dukkatassa. ||4|| idha pana bhikkhave bhi-
 kkhunâ vassâvâso patissuto hoti purimikâyâ so tam âvâsam
 gacchanto bahiddhâ uposatham karoti, pâtipadena vîhâram
 upeti senâsanam paññâpeti pâniyam paribhojanîyam upatthâ-
 peti parivenam sammajjati, so tadah' eva akaranîyo pakkamatî
 tassa bhikkhave bhikkhuno purimikâ ca na paññâyati patissa-
 ve ca âpatti dukkatassa idha pana (=§ 5) . . . so tadah' eva
 sakaranîyo pakkamatî tassa bhikkhave bhikkhuno purimi-
 kâ ca na paññâyati patissave ca âpatti dukkatassa ||5|| idha
 pana . . . so dvîhatîham vasitvâ akaranîyo pakkamatî tassa
 bhikkhave bhikkhuno purimikâ ca na paññâyati patissave ca
 âpatti dukkatassa. idha pana so dvîhatîham vasitvâ sakara-
 nîyo pakkamatî tassa bhikkhave bhikkhuno purimikâ ca na
 paññâyati patissave ca âpatti dukkatassa idha pana so dvî-
 hatîham vasitvâ sattâhakaranîyena pakkamatî so tam sattâ-
 ham bahiddhâ vîtinâmeti tassa bhikkhave bhikkhuno puri-
 mikâ ca na paññâyati patissave ca âpatti dukkatassa idha
 pana . . . so dvîhatîham vasitvâ sattâhakaranîyena pakka-

matī so tam sattāham anto sannivattam karotī. tassa bhikkhave bhikkhuno purimikā ca paññāyati patissave ca anāpatti ||6|| idha pana . so sattāham anāgatāya pavāranāya sakaranīyo pakkamatī āgaccheyya vā so bhikkhave bhikkhu tam āvāsam na vā āgaccheyya, tassa bhikkhave bhikkhuno purimikā ca paññāyati patissave ca anāpatti ||7|| idha pana bhikkhave bhikkhunā vassāvāso patissuto hoti purimikāya so tam āvāsam gantvā uposatham karotī, pātipadena vihāram upeti senāsanam paññāpeti pānīyam paribhojanīyam upatthāpeti parivenam sammajjati so tadah' eva akaraniyo pakkamatī. tassa bhikkhave bhikkhuno purimikā ca na paññāyati patissave ca āpatti dukkatassa ||8|| idha pana . (= § 8) so tadah' eva sakaranīyo pakkamatī — la — so dvīhatīham vasitvā akaraniyo pakkamatī — la — so dvīhatīham vasitvā sakaranīyo pakkamatī — la — so dvīhatīham vasitvā sattāhakaranīyena pakkamatī so tam sattāham bahiddhā vitināmeti. tassa bhikkhave bhikkhuno purimikā ca na paññāyati patissave ca āpatti dukkatassa ||9|| so dvīhatīham vasitvā sattāhakaranīyena pakkamatī so tam sattāham anto sannivattam karotī. tassa bhikkhave bhikkhuno purimikā ca paññāyati patissave ca anāpatti so sattāham anāgatāya . (= § 7) . anāpatti ||10|| idha pana bhikkhave bhikkhunā vassāvāso patissuto hoti pacchimikāya so tam āvāsam gacchanto bahiddhā uposatham karotī, pātipadena vihāram upeti senāsanam paññāpeti pānīyam paribhojanīyam upatthāpeti parivenam sammajjati so tadah' eva akaraniyo pakkamatī. tassa bhikkhave bhikkhuno pacchimikā ca na paññāyati patissave ca āpatti dukkatassa. idha pana *(the whole passage is identical with § 5-10, read instead of purimikā and purimikāya · pacchimikā and pacchimikāya, instead of anāgatāya pavāranāya anāgatāya komudiyā cātumāsiniyā) . . . patissave ca anāpattīti. ||11||14||*

vassupanāyīkakkhandhako tatīyo

tassa uddānam

upagantum, kadā c' eva, kati, antarā vassa ca,
na icchanti ca, sañcicca, ukkaddhutum, upāsako,

gilāno, mâtâ ca, pitâ, bhâtâ ca, atha ñâtako,
 bhikkhugatiko, vihâro, vâlâ câpi, sirimsapâ, |
 corâ c' eva, pisâcâ ca, daddho, tadubhayena ca,
 vulho dakena, vutthâsi, bahutarâ ca, dâyakâ, |
 lûkhapanîtasappâya-bhesajj'-upaṭṭhakena ca,
 itthi, vesî, kumârî ca, pandako, ñâtakena ca, |
 râjâ, corâ, dhuttâ, nîdhi, bhedâ, atthavîdhena ca,
 5 vajâ, satthâ ca, nâvâ ca, susire, viṭabhâya ca, |
 ajjhokâse vassâvâso, asenâsanakena ca,
 chavakutikâ, chatte ca, câtiyâ ca upentî te, |
 katikâ, patisunitvâ, bahiddhâ ca uposathâ,
 purimikâ, pacchimikâ, yathânayena yojaye, |
 akaranîyo pakkamatî, sakaranîyo tath' eva ca,
 dvîhatîhâ ca puna, sattâhakaranîyena ca, |
 sattâhanâgatâ c' eva, âgaccheyya na eyya vâ,
 vatthuddâne antarîkâ tantumaggam nisâmaye 'ti |
 imamhi khandhake vatthu dvepañña.

M A H Â V A G G A .

IV.

Tena samayena buddho bhagavâ Sâvatthiyam viharati Jetavane Anâthapīṇḍikassa ârâme. tena kho pana samayena sambahulâ sanditthâ sambhattâ bhikkhû Kosalesu janapadesu aññatarasmim âvâse vassam upagacchimsu. atha kho tesam bhikkhûnam etad ahoṣi kena nu kho mayam upâyena samaggâ sammodamânâ avivadamânâ phâsukam vassam vaseyyâma na ca pindakena kilameyyâmâ 'ti ||1|| atha kho tesam bhikkhûnam etad ahoṣi sace kho mayam aññamaññam n' eva âlapeyyâma na sallapeyyâma, yo pathamam gâmato pindâya patikkameyya, so âsanam paññâpeyya, pâdodakam pâdapīṭham pâdakathalikam upanikkhippeyya, avakkârapâtum dhovitvâ upatthâpeyya, pâniyam paribhojanīyam upatthâpeyya, ||2|| yo pacchâ gâmato pindâya patikkameyya, sac' assa bhuttâvaseso, sace âkañkheyya, bhuñjeyya, no ce âkañkheyya, appaharite vâ chaddeyya appânake vâ udake opilâpeyya, so âsanam uddhareyya, pâdodakam pâdapīṭham pâdakathalikam paṭisâmeyya, avakkârapâtum dhovitvâ paṭisâmeyya, pâniyam paribhojanīyam paṭisâmeyya, bhattaggam sammajjeyya, ||3|| yo passeyya pâniyaghatam vâ paribhojanīyaghatam vâ vaccaghatam vâ rittam tuccham, so upatthâpeyya, sac' assa avisayham hatthavikârena, dutiyam âmantetvâ hatthavilāṅghakena upatthâpeyya, na tv eva tappaccayâ vâcam bhindeyya, evam kho mayam samaggâ sammodamânâ avivadamânâ phâsukam vassam vaseyyâma na ca pindakena kilameyyâmâ 'ti. ||4|| atha kho te bhikkhû aññamaññam n' eva âlapimsu na sallapimsu yo pathamam gâmato pindâya patikkamati, so âsanam paññâpeti, pâdodakam pâdapīṭham pâdakathalikam upanikkhipati, avakkârapâtum dhovitvâ upatthâpeti, pâniyam paribhojanīyam upa-

tthâpeti. ||5|| yo paccêhâ gâmato pindâya patikkamati, sace
 hoti bhuttâvaseso, sace âkañkhati, bhuñjati, no ce âkañkhati,
 appaharite vâ chaddeti appânake vâ udae opilâpeti, so âsa-
 nam uddharati pâdodakam pâdapitham pâdakathalikam pati-
 sâmeti, avakkârapâtum dhovivâ patisâmeti, pâniyam pañ-
 bhojaniam patisâmeti, bhattachagam sammajjati ||6|| yo
 passati pâniyaghatam vâ paribhojaniyaghatam vâ vaccagha-
 tam vâ rittam tuccham, so upatthâpeti sac' assa hoti avi-
 sayham hatthavikârena, dutiyam âmantetvâ hatthavilâñgha-
 kena upatthâpeti, na tv eva tappaccayâ vâcam bhindati ||7||
 âcinnam kho pan' etam vassam vutthânam bhikkhûnam bha-
 gavantam dassanâya upasamkamitum atha kho te bhikkhû
 vassam vutthâ temâsaccayena senâsanam samsâmetvâ pattaci-
 varam âdâya yena Sâvatthî tena pakkamimsu. anupubbena
 yena Sâvatthî Jetavanam Anâthapindikassa ârâmo, yena
 bhagavâ ten' upasamkamimsu, upasamkamitvâ bhagavantam
 abhivâdetvâ ekamantam nisidimsu. âcinnam kho pan'
 etam buddhânam bhagavantânam âgantukehi bhikkhûhi
 saddhim patisammoditum ||8|| atha kho bhagavâ te bhi-
 kkhû etad avoca kacci bhikkhave khamaniyam, kacci yâ-
 paniyam, kacci samaggâ sammodamânâ avivadamânâ phâsu-
 kam vassam vasittha na ca pindakena kilamitthâ 'ti kha-
 maniyam bhagavâ, yâpaniyam bhagavâ, samaggâ ca mayam
 bhante sammodamânâ avivadamânâ phâsukam vassam va-
 simhâ na ca pindakena kilamimhâ 'ti ||9|| jânantâpi tathâ-
 gatâ pucchanti, jânantâpi na pucchanti, kâlam viditvâ pu-
 cchanti, kalam viditvâ nâ pucchanti, atthasamhitam tathâgatâ
 pucchanti no anatthasamhitam, anatthasamhite setughâto
 tathâgatânam dvîhi âkârehi buddhâ bhagavanto bhikkhû
 patipucchanti, dhammam vâ desessâma, sâvâkânam vâ si-
 kkhâpadam paññâpessâmâ 'ti atha kho bhagavâ te bhikkhû
 etad avoca yathâkatham pana tumhe bhikkhave samaggâ
 sammodamânâ avivadamânâ phâsukam vassam vasittha na ca
 pindakena kilamitthâ 'ti. ||10|| idha mayam bhante samba-
 hulâ sanditthâ sambhattâ bhikkhû Kosalesu janapadesu añña-
 tarasmim âvâse vassam upagacchimhâ, tesam no bhante
 amhâkam etad ahosi : kena nu kho mayam upâyena samaggâ
 sammodamânâ avivadamânâ phâsukam vassam vaseyyâma na

ca pindakena kilameyyâmâ 'ti. tesam no bhante amhâkam
 etad ahoṣi sace kho mayam evam kho mayam sam-
 aggâ sammodamânâ avivadamânâ phâsukam vassam va-
 seyyâma na ca pindakena kilameyyâmâ 'ti atha kho mayam
 bhante aññamaññam n' eva âlapimhâ na sallapimhâ yo
 pathamam gâmato pindâya patikkamati, so âsanam paññâ-
 peti, pādodakam . vâcam bhindati evam kho mayam
 bhante samaggâ sammodamânâ avivadamânâ phâsukam vas-
 sam vasimhâ na ca pindakena kilamimhâ 'ti || 11 || atha kho
 bhagavâ bhikkhû âmantesi . aphâsuñ ñeva kira 'me bhi-
 kkhave moghapurisâ vutthâ samânâ phâsu 'mha vutthâ 'ti
 patijânanti, pasusamvâsañ ñeva kira 'me bhikkhave mogha-
 purisâ vutthâ samânâ phâsu 'mha vutthâ 'ti patijânanti, ela-
 kasamvâsañ ñeva kira 'me bhikkhave moghapurisâ vutthâ
 samânâ phâsu 'mha vutthâ 'ti patijânanti, pamattasamvâsañ
 ñeva kira 'me bhikkhave moghapurisâ vutthâ samânâ phâsu
 'mha vutthâ 'ti patijânanti. katham hi nâma ime bhikkhave
 moghapurisâ mûgabbatam tittiyasamâdânam samâdiyissan-
 ti. || 12 || n' etam bhikkhave appasannânam vâ pasâdâya.
 vîgarahitvâ dhammikatham katvâ bhikkhû âmantesi na
 bhikkhave mûgabbatam tittiyasamâdânam samâdiyitabbam
 yo samâdiyeyya, âpatti dukkatassa anujânâmi bhikkhave
 vassam vutthânam bhikkhûnam tîhi thânehi pavâretum
 ditthena vâ sutena vâ parisāṅkāya vâ sâ vo bhavissati aññam-
 aññānulomatâ âpattivutthānatâ vinayapurekkhāratâ || 13 ||
 evaṇi ca pana bhikkhave pavâretabbam vyattena bhi-
 kkhunâ patibalena samgho ñâpetabbo sunātu me bhante
 samgho ajja pavāranā yadi samghassa pattakallam sam-
 ghō pavāreyyā 'ti therena bhikkhunâ ekamsam uttarā-
 sāṅgam karitvâ ukkutikam nisīditvâ añjalim paggahetvâ
 evam assa vacanīyo samgham âvuso pavāremi ditthena vâ
 sutena vâ parisāṅkāya vâ, vadantu mam âyasanto anu-
 kampam upādāya, passanto patikarissāmi dutiyam pi . .
 tatiyam pi âvuso samgham pavāremi ditthena vâ sutena vâ
 parisāṅkāya vâ, vadantu mam âyasanto anukampam upā-
 dāya, passanto patikarissāmīti. navakena bhikkhunâ ekam-
 sam uttarāsāṅgam karitvâ ukkutikam nisīditvâ añjalim pa-
 ggahetvâ evam assa vacanīyo samgham bhante pavāremi

ditthena vā . . dutiyam pi . . tatiyam pi . . . passanto
paṭikarissāmīti ||14||1||

tena kho pana samayena chabbaggiyā bhikkhū there-
su bhikkhūsu ukkuṭṭikam nissinnesu pavārayamānesu āsanesu
acchanti ye te bhikkhū appicchā te ujjhāyanti khīyanti
vipācenti katham hi nāma chabbaggiyā bhikkhū thesesu
bhikkhūsu ukkuṭṭikam nissinnesu pavārayamānesu āsanesu
acchissantīti atha kho te bhikkhū bhagavato etam attham
ārocesum saccam kira bhikkhave chabbaggiyā bhikkhū
theresu . . . acchantīti saccam bhagavā vīgarahī bu-
ddho bhagavā katham hi nāma te bhikkhave moghapurisā
theresu . . . acchissanti n' etam bhikkhave appasannānam
vā pasādaya vīgarahitvā dhammikatham katvā bhikkhū
āmantesi na bhikkhave thesesu bhikkhūsu ukkuṭṭikam ni-
ssinnesu pavārayamānesu āsanesu acchitabbam. yo accheyya,
āpatti dukkatassa anujānāmi bhikkhave sabbeheva
ukkuṭṭikam nissinnehi pavāretu ti ||1|| tena kho
pana samayena aññātaro therō jarādubbalo yāva sabbe pavā-
rentīti ukkuṭṭikam nissinno āgamayamāno mucchito papati.
bhagavato etam attham ārocesum anujānāmi bhikkhave
tadantarā ukkuṭṭikam nissiditum yāva pavāreti, pavāretvā
āsane nissiditum ti ||2||2||

atha kho bhikkhūnam etad ahoṣi kati nu kho pavāranā
'ti bhagavato etam attham ārocesum dve 'mā bhikkhave
pavāranā cātuddasikā pannarasikā ca imā kho bhikkhave
dve pavāranā 'ti ||1|| atha kho bhikkhūnam etad ahoṣi
kati nu kho pavāranakammānīti. bhagavato etam
attham ārocesum. cattār' imāni bhikkhave pavāranakammā-
ni, adhammena vaggam pavāranakammam . . . (= II. 14
2, 3. *Read pavāranakammam instead of uposathakammam*)
. . . sikkhitabbā ti ||2|| atha kho bhagavā bhikkhū
āmantesi. sannipatatha bhikkhave, samgho pavāressatīti
evam vutte aññātaro bhikkhu bhagavantam etad avoca.
atthi bhante bhikkhu gilāno, so anāgato 'ti anujānāmi
bhikkhave gilānena bhikkhunā pavāranam dātum. evañ
ca pana bhikkhave dātābā. tena gilānena bhikkhunā ekam

bhikkhum upasamkamitvā ekamsam uttarāsaṅgam karitvā ukkutikam nisīditvā añjalim paggaḥetvā evam assa vacanīyo pavāranam dammi, pavāranam me hara, mam' atthāya pavārehīti. kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pavāranā. na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pavāranā ||3|| evam ce tam labhetha, icc etam kusalam. no ce labhetha, so bhikkhave gulāno bhikkhu mañcena vā piṭṭhena vā samghamaṃjhe ānetvā pavāretabbam sace bhikkhave gulānupatthākānam bhikkhūnam evam hoti. sace kho mayam gulānam ṭhānā cāvessāma, ābādho vā abhivaddhissati kalamkiriya vā bhavissatīti, na bhikkhave gulāno ṭhānā cāvetabbo, samghena tattha gantvā pavāretabbam, na tv eva vaggena samghena pavāretabbam pavāreyya ce, āpatti dukkatassa ||4|| pavāranāhārako ce bhikkhave dinnāya pavāranāya . . (= II 22 3, 4 *Read* pavāranā, pavāranāya, pavāranāhārako *instead of* pārissuddhi, pārissuddhiyā, pārissuddhihārako) . . pavāranāhārakassa āpatti dukkatassa. anujānāmi bhikkhave tadahu pavāranāya pavāranam dentena chandam pi dātum santi samghassa karanīyan ti ||5|| 3 ||

tena kho pana samayena aññataram bhikkhum tadahu pavāranāya ñātakā gaṇhimsu. bhagavato etam attham arocesum idha pana bhikkhave bhikkhum tadahu pavāranāya ñātakā gaṇhanti te ñātakā bhikkhūhi evam assu vacanīyā: iṅgha tumhe āyasmanto imam bhikkhum muhuttam muñcatha yāvāyam bhikkhu pavāretīti ||1|| evam ce tam labhetha, icc etam kusalam, no ce labhetha, te ñātakā bhikkhūhi evam assu vacanīyā iṅgha tumhe āyasmanto muhuttam ekamantam hotha yāvāyam bhikkhu pavāranam detīti. evam ce tam labhetha, icc etam kusalam, no ce labhetha, te ñātakā bhikkhūhi evam assu vacanīyā iṅgha tumhe āyasmanto imam bhikkhum muhuttam nissīmam netha yāva samgho pavāretīti evam ce tam labhetha, icc etam kusalam, no ce labhetha, na tv eva vaggena samghena pavāretabbam pavāreyya ce, āpatti dukkatassa. ||2|| idha pana bhikkhave bhikkhum tadahu pavāranāya rājāno gaṇhanti, corā gaṇ-

hanti, dhuttā ganhanti, bhikkhū paccatthikā ganhanti te bhikkhū paccatthikā bhikkhūhi evam assu vacanīyā iṅgha . . (comp § 1 2) . na tv eva vaggena samghena pavāretabbam pavāreyya ce, āpatti dukkatassā 'ti. ||3||4||

tena kho pana samayena aññatarasmim āvāse tadahu pavāranāya pañca bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahoṣi bhagavatā paññattam samghena pavāretabbam ti, mayaṃ c' amhā pañca janā katham nu kho amhehi pavāretabbam ti bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcannam samghe pavāretum ti ||1|| tena kho pana samayena aññatarasmim āvāse tadahu pavāranāya cattāro bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahoṣi bhagavatā anuññātā pañcannam samghe pavāretum, mayaṃ c' amhā cattāro janā katham nu kho amhehi pavāretabbam ti bhagavato etam attham ārocesum anujānāmi bhikkhave catunnam aññamaññam pavāretum. ||2|| evaṃ ca pana bhikkhave pavāretabbam vyattena bhikkhunā patibaleṇa te bhikkhū nāpetabbā sunantu me āyasmanto ajja pavāranā. yad' āyasmantānam pattakallam mayam aññamaññam pavāreyyāma' ti. therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkutikam nisīditvā añjalim paggahe tvā te bhikkhū evam assu vacanīyā aham āvuso āyasmante pavāremi ditthena vā sutena vā parisaṅkāya vā, vadantu mam āyasmanto anukampam upādāya, passanto patikarissāmi. dutiyam pi . . tatiyam pi āvuso . . . patikarissāmīti navakena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkutikam nisīditvā añjalim paggahe tvā te bhikkhū evam assu vacanīyā aham bhante āyasmante pavāremi ditthena vā . . dutiyam pi . . tatiyam pi . . . patikarissāmīti. ||3|| tena kho pana samayena aññatarasmim āvāse tadahu pavāranāya tayo bhikkhū viharanti atha kho tesam bhikkhūnam etad ahoṣi bhagavatā anuññātā pañcannam samghe pavāretum, catunnam aññamaññam pavāretum, mayaṃ c' amhā tayo janā katham nu kho amhehi pavāretabbam ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave tinnannam aññamaññam pavāretum evaṃ ca pana bhikkhave pavāretabbam. vyattena . . . (= § 3)

. . patikarissāmīti ||4|| tena kho pana samayena aññatarasmim āvāse tadahu pavāranāya dve bhikkhū viharanti. atha kho tesaṃ bhikkhūnaṃ etad ahosi bhagavatā anuññātā pañcannam samghe pavāretum, catunnam aññamaññam pavāretum, tinnannam aññamaññam pavāretum, mayaṃ c' amhā dve janā katham nu kho amhehi pavāretabban ti bhagavato etam attham ārocesum anujānāmi bhikkhave dvinnam aññamaññam pavāretum ||5|| evaṃ ca pana bhikkhave pavāretabban therena bhikkhuna ekamsam uttarāsaṅgam karitvā ukkuṭṭikam nisiditvā añjalim paggahetvā navo bhikkhu evam assa vacanīyo aham āvuso āyasmantam pavāremi ditthena vā sutena vā parisaṅkāya vā, vadatu mam āyasmā anukampam upādāya, passanto patikarissāmi dutiyam pi . tatiyam pi āvuso . patikarissāmīti. navakena bhikkhuna ekamsam . . paggahetvā thero bhikkhu evam assa vacanīyo aham bhante āyasmantam pavāremi ditthena vā . . dutiyam pi . tatiyam pi . . patikarissāmīti ||6|| tena kho pana samayena aññatarasmim āvāse tadahu pavāranāya eko bhikkhu viharati. atha kho tassa bhikkhuno etad ahosi bhagavatā anuññātā pañcannam samghe pavāretum, catunnam aññamaññam pavāretum, tinnannam aññamaññam pavāretum, dvinnam aññamaññam pavāretum, ahaṃ c' amhi ekako katham nu kho mayā pavāretabban ti. bhagavato etam attham ārocesum ||7|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāranāya eko bhikkhu viharati tena bhikkhave bhikkhuna yattha bhikkhū patikkamanti upatthānasālāya vā mandape vā rukkhamaṭṭhe vā, sa deso sammajjivā pāṇiyam paribhojanīyam upatthāpetvā āsanam paññāpetvā padīpam katvā nisiditabbam. sace aññe bhikkhū āgacchanti, tehi saddhim pavāretabban, no ce āgacchanti, ajja me pavāranā 'ti adhiṭṭhātabbam no ce adhiṭṭhaheyya, āpatti dukkatassa ||8|| tatra bhikkhave yattha pañca bhikkhū viharanti, na ekassa pavāranam āharitvā catūhi samghe pavāretabban pavāreyyum ce, āpatti dukkatassa. tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pavāranam āharitvā tīhi aññamaññam pavāretabban pavāreyyum ce, āpatti dukkatassa tatra bhikkhave yattha tayo bhikkhū viharanti,

na ekassa pavāranam āharitvā dvīhi aññamaññam pavāretabbam. pavāreyyū ce, āpatti dukkatassa tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pavāranam āharitvā ekena adhiṭṭhātābbam. adhiṭṭhaheyya ce, āpatti dukkatassā 'ti ||9||5||

tena kho pana samayena aññātaro bhikkhu tadahu pavāranāya āpattim āpanno hoti atha kho tassa bhikkhuno etad ahoṣi bhagavatā paññattam na sâpattikena pavāretabban ti, ahañi c' amhi āpattim āpanno katham nu kho mayā patipajjītabban ti bhagavato etam attham ārocesum idha pana . (comp II 27 1, 2 Read tadahu pavāranāya instead of tadah' uposathe) . patikarissāmīti vatvā pavāretabbam, na tv eva tappaccayā pavāranāya antarāyo kâtabbo 'ti ||1|| tena kho pana samayena aññātaro bhikkhu pavārayamāno āpattim sarati atha kho tassa bhikkhuno etad ahoṣi bhagavatā paññattam na sâpattikena pavāretabban ti, ahañi c' amhi āpattim āpanno katham nu kho mayā patipajjītabban ti bhagavato etam attham ārocesum. idha pana bhikkhave bhikkhu pavārayamāno āpattim sarati tena bhikkhave bhikkhunā sâmantā bhikkhu evam assa vacanīyo aham āvuso itthannāmam āpattim āpanno, ito vutthahitvā tam āpattim patikarissāmīti vatvā pavāretabbam, na tv eva tappaccayā pavāranāya antarāyo kâtabbo ||2|| idha pana bhikkhave bhikkhu pavārayamāno āpattiyā vematiko hoti tena bhikkhave bhikkhunā . . (comp II 27 4-8) . . . patikarissatīti vatvā pavāretabbam, na tv eva tappaccayā pavāranāya antarāyo kâtabbo 'ti ||3||6||

pathamabbhānavāram nitthitam.

tena kho pana samayena aññātaramsū āvāse tadahu pavāranāya sambahulā āvāsikā bhikkhū sannipatimsu pañca vā atirekā vā, te na jānimsu atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasāññino vaggā samagga-saññino pavāresum. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchumsu bahutarā bhagavato etam attham ārocesum ||1|| idha pana bhikkhave aññātaramsū āvāse tadahu pavāranāya sambahulā āvāsikā bhikkhū sannipatanti

pañca vā atirekā vā, te na jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti te dhammasaññino vinayasaññino vaggā samaggasaññino pavārenti tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti ||2|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāranāya . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti samasamā pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam anāpatti idha pana bhikkhave aññatarasmim āvāse tadahu pavāranāya . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam anāpatti ||3|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāranāya tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti bahutarā tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti idha pana . . tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti samasamā pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam anāpatti idha pana . tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam anāpatti. ||4|| idha pana tehi pavāritamatte avutthitāya parisāya ath' aññe . . (= § 4) . . . pavāritānam anāpatti idha pana . . tehi pavāritamatte ekaccāya vutthitāya parisāya . (= § 4) pavāritānam anāpatti idha pana . tehi pavāritamatte sabbāya vutthitāya parisāya . . (= § 4) . pavāritānam anāpatti ||5|| anāpattipannarasakam nitthitam ||7||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāranāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā vaggasaññino pavārenti tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkatassa ||1|| idha pana . . tehi pavāriyamāne ath' aññe āvāsikā

bhikkhū āgacchanti samasamā pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam āpatti dukkatassa idha pana tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam āpatti dukkatassa ||2|| idha pana . . . tehi pavāritāmatte — la — avutthitāya parisāya — la — ekaccāya vutthitāya parisāya — la — sabbāya vutthitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā — la — samasamā — la — thokatarā pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam āpatti dukkatassa ||3||
vaggāvaggasaññinopannarasakam niṭṭhitam ||8||

idha pana bhikkhave aññītarasmim āvāse tadahu pavāranāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti te kappati nu kho amhākam pavāretum na nu kho kappatīti vematikā pavārenti tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkatassa ||1|| idha pana . (comp IV. 8. 2, 3) . . . tesam santike pavāretabbam, pavāritānam āpatti dukkatassa ||2||

vematikāpannarasakam niṭṭhitam. ||9||

idha pana bhikkhave aññītarasmim āvāse tadahu pavāranāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappat' eva amhākam pavāretum, n' amhākam na kappatīti kukkuccapakatā pavārenti tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkatassa ||1|| idha pana . . . (comp IV. 8 2, 3) . . . tesam santike pavāretabbam, pavāritānam āpatti dukkatassa. ||2||

kukkuccapakatāpannarasakam nitṭhitam ||10||

idha pana bhikkhave aññītarasmim āvāse tadahu pavā-

ranāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti te nassante te vinassante te ko tehi attho 'ti bheda-purekkhārā pavārenti tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti thullaccayassa ||1|| idha pana . (comp IV 8 2, 3 Read āpatti thullaccayassa instead of āpatti dukkatassa, in the case of āgacchanti samasamā read pavāritā supavāritā, avasesehi pavāretabbam) . . tesam santike pavāretabbam, pavāritānam āpatti thullaccayassa. ||2||

bhedapurekkhārāpannarasakam niṭṭhitam ||11||
pañcasattatikam nitthitam

idha pana bhikkhave aññatarasmim āvāse tadahu pavāranāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti aññe āvāsikā bhikkhū antosimam okkamantīti. te jānanti aññe āvāsikā bhikkhū antosimam okkantā 'ti te passanti aññe āvāsike bhikkhū antosimam okkamante. te passanti aññe āvāsike bhikkhū antosimam okkante. te sunanti aññe āvāsikā bhikkhū antosimam okkamantīti te sunanti aññe āvāsikā bhikkhū antosimam okkantā 'ti āvāsikena āvāsikā ekasatapañcasattati tikanayato, āvāsikena āgantukā, āgantukena āvāsikā, āgantukena āgantukā, peyyālamukhena satta tikasatāni honti ||1||12||

idha pana bhikkhave āvāsikānam bhikkhūnam cātuddaso hoti, āgantukānam pannaraso . . (= II 32 1-33, 5. Read pavāretabbam, pavārenti, tadahu pavāranāya instead of uposatho kātabbo, uposatham karonti, tadah' uposathe) . . ajj' eva gantun ti ||1||13||

na bhikkhave bhikkhunīyā nissinnaparīsāya pavāretabbam. yo pavāreyya, āpatti dukkatassa. na bhikkhave sikkhamānāya, na sāmanerassa, na sāmaneriyā, na sikkham paccakkhātākassa, na antimavatthum ajjhāpannakassa nissinnaparīsāya pavāretabbam. yo pavāreyya, āpatti dukka-

tassa. ||1|| na âpattiyâ adassane ukkhittakassa nisinnaparisâya pavâretabbam. yo pavâreyya, yathâdhammo kâretabbo na âpattiyâ appatikamme ukkhittakassa, na pâpikâya ditthiyâ appatinissagge ukkhittakassa nisinnaparisâya pavâretabbam. yo pavâreyya, yathâdhammo kâretabbo ||2|| na pandakassa nisinnaparisâya pavâretabbam. yo pavâreyya, âpatti dukkatassa. na theyyasamvâsakassa, na tittiyapakantakassa, na tiracchânagatassa, na mâtughâtakassa, na pitughâtakassa, na arahantaghâtakassa, na bhikkhunîdûsakassa, na samghabhedakassa, na lohittuppâdakassa, na ubhatovyañjanakassa nisinnaparisâya pavâretabbam. yo pavâreyya, âpatti dukkatassa ||3|| na bhikkhave pârivâsîkassa pavâranâdânena pavâretabbam aññatra avutthitâya parisâya. na ca bhikkhave apavâranâya pavâretabbam aññatra samghasâmaggiyâ 'ti. ||4||14||

tena kho pana samayena Kosalesu janapadesu aññatarasmim âvâse tadahu pavâranâya savarabhayakam ahosi. bhikkhû nâsakkhimsu tevâcîkam pavâretum. bhagavato etam attham ârocesum anujânâmi bhikkhave dvevâcîkam pavâretun ti. bâlhataram savarabhayakam ahosi. bhikkhû nâsakkhimsu dvevâcîkam pavâretum bhagavato etam attham ârocesum anujânâmi bhikkhave ekavâcîkam pavâretun ti bâlhataram savarabhayakam ahosi. bhikkhû nâsakkhimsu ekavâcîkam pavâretum bhagavato etam attham ârocesum anujânâmi bhikkhave samânavassîkam pavâretun ti ||1|| tena kho pana samayena aññatarasmim âvâse tadahu pavâranâya manussehi dânam dentehi yebhuyyena ratti khepitâ hoti atha kho tesam bhikkhûnam etad ahosi manussehi dânam dentehi yebhuyyena ratti khepitâ sace samgho tevâcîkam pavâressati, apavârîto 'va samgho bhavissati, athâyam ratti vibhâyissati. katham nu kho amhehi patipajjitabban ti bhagavato etam attham ârocesum. ||2|| idha pana bhikkhave aññatarasmim âvâse tadahu pavâranâya manussehi dânam dentehi yebhuyyena ratti khepitâ hoti tatra ce bhikkhûnam evam hoti. manussehi . . . vibhâyissatîti, vyattena bhikkhunâ patibalena samgho ñâpetabbo supâtu me bhante samgho. manussehi

dānam dentehi yebhuyyena ratti khepitā. sace samgho tevācīkam pavāressatī, apavārito 'va samgho bhavissatī, athāyam ratti vibhāyissatī yadī samghassa pattakallam, samgho dhevācīkam ekavācīkam samānavassīkam pavāreyyā 'tī ||3|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāranāya bhikkhūhi dhammam bhanantehi suttantikehi suttantam samgāyantehi vīṇādharehi vīṇāyam vīṇicchīnantehi dhammakathikehi dhammam sākacchantehi bhikkhūhi kalaham karontehi yebhuyyena ratti khepitā hotī tatra ce bhikkhūnam evam hotī bhikkhūhi kalaham karontehi yebhuyyena ratti khepitā sace samgho tevācīkam pavāressatī, apavārito 'va samgho bhavissatī, athāyam ratti vibhāyissatī, vyattena bhikkhunā paṭibālana samgho ñāpetabbo . sunātu me bhante samgho bhikkhūhi kalaham khepitā. sace samgho tevācīkam pavāressatī, apavārito 'va samgho bhavissatī, athāyam ratti vibhāyissatī yadī samghassa pattakallam, samgho dhevācīkam ekavācīkam samānavassīkam pavāreyyā 'tī ||4|| tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse tadahu pavāranāya mahā bhikkhusamgho sannipatito hotī parittaṇi ca anovassīkam hotī mahā ca meggho uggato hotī atha kho tesam bhikkhūnam etad ahoṣī ayam kho mahā bhikkhusamgho sannipatito parittaṇi ca anovassīkam mahā ca meggho uggato sace samgho tevācīkam pavāressatī, apavārito 'va samgho bhavissatī, athāyam meggho pavassissatī katham nu kho amhehi paṭipajjitabban tī bhagavato etam attham ārocesum ||5|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāranāya mahā bhikkhusamgho sannipatito hotī parittaṇi ca anovassīkam hotī mahā ca meggho uggato hotī tatra ce bhikkhūnam evam hotī ayam kho mahā . (= § 5) pavassissatī, vyattena bhikkhunā paṭibālana samgho ñāpetabbo sunātu me bhante samgho. ayam mahā pavassissatī yadī samghassa pattakallam, samgho dhevācīkam ekavācīkam samānavassīkam pavāreyyā 'tī ||6|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāranāya rājantarāyo hotī — la — corantarāyo h , agyantarāyo h , udakant h , manussant h , amanussant h , vālant h , sīmsapant h , jīvītant h , brahmacariyantarāyo hotī. tatīa ce bhikkhūnam evam hotī ayam kho brah-

macariyantarāyo sace samgho tevācīkam pavāressati, apavārito 'va samgho bhavissati, athāyam brahmacariyantarāyo bhavissatīti, vyattena bhikkhūnā patibaleṇa samgho ñāpetabbo sunātu me bhante samgho ayam brahmacariyantarāyo sace samgho tevācīkam pavāressati, apavārito 'va samgho bhavissati, athāyam brahmacariyantarāyo bhavissati. yadī samghassa pattakallam, samgho dhevācīkam ekavācīkam samānavassīkam pavāreyyā 'ti ||7||15||

tena kho pana samayena chabbaggiyā bhikkhū sâpattikā pavārenti bhagavato etam attham ārocesum na bhikkhave sâpattikena pavāretabbam yo pavāreyya, âpatti dukkatassa. anujānāmi bhikkhave yo sâpattiko pavāreti, tassa okāsam kârâpetvâ âpattiyā codetuntī ||1|| tena kho pana samayena chabbaggiyā bhikkhū okāsam kârâpiyamānā na icchanti okāsam kâtum. bhagavato etam attham ārocesum. anujānāmi bhikkhave okāsam akarontassa pavāranam thapetum. evañ ca pana bhikkhave thapetabbā tadahu pavāranāya cātuddase vâ pannarase vâ tasmim puggale sammukhībhūte samghamajjhe udāharitabbam: sunātu me bhante samgho itthanāmo puggalo sâpattiko, tassa pavāranam thapemi, na tasmim sammukhībhūte pavāretabban ti thāpitā hoti pavāranā 'ti ||2|| tena kho pana samayena chabbaggiyā bhikkhū pur' amhākam pesalā bhikkhū pavāranam thapenti ti patigacc' eva suddhānam bhikkhūnam anâpattikānam avatthussim akārane pavāranam thapenti pavāritānam pi pavāranam thapenti. bhagavato etam attham ārocesum. na bhikkhave suddhānam bhikkhūnam anâpattikānam avatthussim akārane pavāranā thapetabbā yo thāpeyya, âpatti dukkatassa. na bhikkhave pavāritānam pi pavāranā thapetabbā yo thāpeyya, âpatti dukkatassa ||3|| evam kho bhikkhave thāpitā hoti pavāranā, evam atthāpitā kathañ ca bhikkhave atthāpitā hoti pavāranā tevācīkāya ce bhikkhave pavāranāya bhāsītāya lapītāya pariyosītāya pavāranam thāpeti, atthāpitā hoti pavāranā dhevācīkāya ce bhikkhave, ekavācīkāya ce bhikkhave, samānavassīkāya ce bhikkhave pavāranāya bhāsītāya lapītāya pariyosītāya pavāranam thāpeti,

ditthivipattiyā thapesīti ||10|| so ce evam vadeyya sīlavipattiyā ṭhapemi, ācāravip th, ditthivip ṭhapemīti, so evam assa vacanīyo jānāti panāyasmā sīlavipattim, jānāti ācāravipattim, jānāti ditthivipattin ti so ce evam vadeyya jānāmi kho aham āvuso sīlavipattim, jānāmi ācāravipattim, jānāmi ditthivipattin ti, so evam assa vacanīyo katamā panāvuso sīlavipatti, katamā ācāravipatti, katamā ditthivipattīti. ||11|| so ce evam vadeyya cattāri ca pārājikāni terasa samghādisesā ayam sīlavipatti, thullaccayam pācittiyam pātidesanīyam dukkaṭam dubbhāsitam ayam ācāravipatti, micchāditti antaggāhikā ditti ayam ditthivipattīti, so evam assa vacanīyo yam kho tvam āvuso imassa bhikkhuno pavāranam thapesi, ditthena thapesi, sutena thapesi, parisaṅkāya ṭhapesīti ||12|| so ce evam vadeyya ditthena vā thapemi, sutena vā thapemi, parisaṅkāya vā ṭhapemīti, so evam assa vacanīyo yam kho tvam āvuso imassa bhikkhuno ditthena pavāranam thapesi, kim te dittham, kinti te dittham, kadā te dittham, kattha te dittham, pārājikam ajjhāpajjanto dittho, samghādisesam ajjhāpajjanto dittho, thullaccayam pācittiyam pātidesanīyam dukkatam dubbhāsitam ajjhāpajjanto dittho, kattha ca tvam ahosi, kattha cāyam bhikkhu ahosi, kim ca tvam karosi, kim cāyam bhikkhu karotīti ||13|| so ce evam vadeyya na kho aham āvuso imassa bhikkhuno ditthena pavāranam thapemi, api ca sutena pavāranam thapemīti, so evam assa vacanīyo yam kho tvam āvuso imassa bhikkhuno sutena pavāranam ṭhapesi, kim te sutam, kinti te sutam, kadā te sutam, kattha te sutam, pārājikam ajjhāpanno 'ti sutam, samghādisesam ajjhāpanno 'ti sutam, thullaccayam pācittiyam pātidesanīyam dukkatam dubbhāsitam ajjhāpanno 'ti sutam, bhikkhussa sutam, bhikkhuniyā s, sikkhamānāya s, sāmanerassa s, sāmaneriyā s, upāsakassa s, upāsikāya s, rājūnam s, rājamahāmattānam s, tittiyānam s, tittiyasāvakaṇam sutan ti ||14|| so ce evam vadeyya : na kho aham āvuso imassa bhikkhuno sutena pavāranam ṭhapemi, api ca parisaṅkāya pavāranam ṭhapemīti, so evam assa vacanīyo : yam kho tvam āvuso imassa bhikkhuno parisaṅkāya pavāranam thapesi, kim parisaṅkasi, kinti parisaṅkasi, kadā parisaṅkasi, kattha parisaṅkasi, pārā-

jīkam ajjhāpanno 'tī parisaṅkasi, samghādisesam ajjhāpanno 'tī parisaṅkasi, thullaccayam pācittiyam pātidesanīyam dukkatam dubbhāsitam ajjhāpanno 'tī parisaṅkasi, bhikkhussa sutvā parisaṅkasi tīthiyasāvakaṇam sutvā parisaṅkasi ||15|| so ce evam vadeyya na kho aham āvuso imassa bhikkhuno parisaṅkāya pavāranam thapemi, api ca aham na jānāmi kena aham imassa bhikkhuno pavāranam thapemīti, so ce bhikkhave codako bhikkhu anuyogena viññūnam sabrahmacārinam cīttam na ārādheti ananuvādo cudito bhikkhū 'tī alam vacanāya so ce bhikkhave codako bhikkhu anuyogena viññūnam sabrahmacārinam cīttam ārādheti sānuvādo cudito bhikkhū 'tī alam vacanāya ||16|| so ce bhikkhave codako bhikkhu amūlakena pārājikenā anuddhamsitam patijānāti, samghādisesam ropetvā samghena pavāretabbam so ce bhikkhave codako bhikkhu amūlakena samghādisesena anuddhamsitam patijānāti, yathādhammam kārāpetvā samghena pavāretabbam. so ce bhikkhave codako bhikkhu amūlakena thullaccayena pācittiyena pātidesanīyena dukkatena dubbhāsitenā anuddhamsitam patijānāti, yathādhammam kārāpetvā samghena pavāretabbam ||17|| so ce bhikkhave cudito bhikkhu pārājīkam ajjhāpanno 'tī patijānāti, nāsetvā samghena pavāretabbam so ce bhikkhave cudito bhikkhu samghādisesam ajjhāpanno 'tī patijānāti, samghādisesam ropetvā samghena pavāretabbam so ce bhikkhave cudito bhikkhu thullaccayam pācittiyam pātidesanīyam dukkatam dubbhāsitam ajjhāpanno 'tī patijānāti, yathādhammam kārāpetvā samghena pavāretabbam ||18|| idha pana bhikkhave bhikkhu tadahu pavāranāya thullaccayam ajjhāpanno hoti ekacce bhikkhū thullaccayaditthino honti, ekacce bhikkhū samghādisesaditthino honti ye te bhikkhave bhikkhū thullaccayaditthino, tehi so bhikkhave bhikkhu ekamantam apānetvā yathādhammam kārāpetvā samgham upasamkamitvā evam assa vacanīyo. yam kho so āvuso bhikkhu āpattim āpanno, sāssa yathādhammam patikattā yadī samghassa pattakallam, samgho pavāreyyā 'tī ||19|| idha pana bhikkhave bhikkhu tadahu pavāranāya thullaccayam ajjhāpanno hoti ekacce bhikkhū thullaccayaditthino honti, ekacce bhikkhū pācittiyaditthino honti ekacce bhikkhū

kkhū thullaccayaditthino honti, ekacce bhikkhū pātidesanīyaditthino honti. ek. bh. thullaccayad h, ek. bh. dukkatad h, ek. bh. thullaccayad h, ek. bh. dubbhāsītad h. ye te bhikkhave bhikkhū thullaccayaditthino, tehi . . . (= § 19) . . samgho pavāreyyā 'ti. ||20|| idha pana bhikkhave bhikkhu tadahu pavāranāya pācittiyam ajjhāpanno hoti, pātidesanīyam ajjhāp hoti, dukkatam ajjhāp hoti, dubbhāsītam ajjhāp hoti. ekacce bhikkhū dubbhāsītaditthino honti, ekacce bhikkhū samghādisesaditthino honti ye te bhikkhave bhikkhū dubbhāsītaditthino, tehi . . . (= § 19) . . samgho pavāreyyā 'ti. ||21|| idha pana bhikkhave bhikkhu tadahu pavāranāya dubbhāsītam ajjhāpanno hoti. ekacce bhikkhū dubbhāsītaditthino honti, ek. bh. thullaccayad h, ek. bh. dubbhāsītad h, ek. bh. pācittiyad h, ek. bh. dubbhāsītad h, ek. bh. pātidesanīyad. h, ek. bh. dubbhāsītad h, ek. bh. dukkatad honti. ye te bhikkhave bhikkhū dubbhāsītaditthino, tehi . . samgho pavāreyyā 'ti ||22|| idha pana bhikkhave bhikkhu tadahu pavāranāya samghamajjhe udāhareyya sunātu me bhante samgho. idam vatthum paññāyati na puggalo yadi samghassa pattakallam, vatthum thapetvā samgho pavāreyyā 'ti so evam assa vacanīyo bhagavatā kho āvuso visuddhānam pavāranā paññattā sace vatthum paññāyati na puggalo, idān' eva nam vadehīti ||23|| idha pana bhikkhave bhikkhu tadahu pavāranāya samghamajjhe udāhareyya sunātu me bhante samgho ayam puggalo paññāyati na vatthum yadi samghassa pattakallam, puggalam thapetvā samgho pavāreyyā 'ti. so evam assa vacanīyo bhagavatā kho āvuso samaggānam pavāranā paññattā sace puggalo paññāyati na vatthum, idān' eva nam vadehīti ||24|| idha pana bhikkhave bhikkhu tadahu pavāranāya samghamajjhe udāhareyya sunātu me bhante samgho idam vatthuñ ca puggalo ca paññāyati yadi samghassa pattakallam, vatthuñ ca puggalañ ca thapetvā samgho pavāreyyā 'ti so evam assa vacanīyo bhagavatā kho āvuso visuddhānañ ca samaggānañ ca pavāranā paññattā. sace vatthuñ ca puggalo ca paññāyati, idān' eva nam vadehīti ||25|| pubbe ce bhikkhave pavāranāya vatthum paññāyati, pacchā puggalo, kallam vacanāya. pubbe ce bhikkhave

pavāranāya puggalo paññāyati, pacchā vatthum, kallaṃ vacanāya pubbe ce bhikkhave pavāranāya vatthuñ ca puggalo ca paññāyati, tam ce katāya pavāranāya ukkoteti, ukkoṭanakaṃ pācittiyaṃ tī ||26||16||

tena kho pana samayena sambahulā sanditthā sambhattā bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassam upagacchimsu. tesam sāmantā aññe bhikkhū bhandanakārakā kalahakārakā vivādakārakā bhassakārakā samghe adhikaranakārakā vassam upagacchimsu mayam tesam bhikkhūnam vassam vutthānam pavāranāya pavāranam thapessāmā 'tī assosum kho te bhikkhū amhākam kira sāmantā aññe bhikkhū bhandanakārakā . . . adhikaranakārakā vassam upagatā mayam . . thapessāmā 'tī. katham nu kho amhehi patipajjitabban tī. bhagavato etam attham ārocesum ||1|| idha pana bhikkhave sambahulā sanditthā sambhattā bhikkhū aññatarasmim āvāse vassam upagacchantī tesam sāmantā aññe bhikkhū bhandanakārakā . . adhikaranakārakā vassam upagacchantī mayam . thapessāmā 'tī anujānāmi bhikkhave tehi bhikkhūhi dve tayo uposathe cātuddasike kātum kathaṃ mayam tehi bhikkhūhi pathamataram pavāreyyāmā 'tī. te ce bhikkhave bhikkhū bhandanakārakā . . adhikaranakārakā āvāsam āgacchantī, tehi bhikkhave āvāsikehi bhikkhūhi lahum-lahum sannipatitvā pavāretabbam, pavāretvā vattabbā. pavāritā kho mayam āvuso, yathāyasmantā maññanti tathā karontū 'tī ||2|| te ce bhikkhave bhikkhū bhandanakārakā . . . adhikaranakārakā asamvīhitā tam āvāsam āgacchantī, tehi bhikkhave āvāsikehi bhikkhūhi āsanam paññāpetabbam, pādodakam pādapītham pādakathalikam upanikkhūpitabbam, paccuggantvā pattacīvaram paṭiggahetabbam, pānyena pucchitabbā, tesam vikkhītvā nissīmaṃ gantvā pavāretabbam, pavāretvā vattabbā. pavāritā kho mayam āvuso, yathāyasmantā maññanti tathā karontū 'tī. ||3|| evañ ce tam labhetha, icc etam kusalam, no ce labhetha, āvāsikena bhikkhunā vyattena paṭibalena āvāsikā bhikkhū ñāpetabbā sunantu me āyasmantā āvāsikā yad' āyasmantānam patta-kallam, idāni uposatham kareyyāma pātimokkhaṃ uddiseyyā-

ma, āgame kāle pavāreyyāma 'ti. te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . . adhikarānakāraḥ te bhikkhū evaṃ vadeyyum sādhi' āvuso idān' eva no pavārethā 'ti, te evaṃ assu vacanīyā anissarā kho tumhe āvuso amhākaṃ pavāranāya, na tāva mayam pavāressāma 'ti ||4|| te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . adhikarānakāraḥ tam kalam anuvaseyyum, āvāsika bhikkhū nāpetabbā sunantu me āyasmantā . uddiseyyāma, āgame junhe pavāreyyāma 'ti te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . adhikarānakāraḥ te bhikkhū evaṃ vadeyyum sādhi' āvuso idān' eva no pavārethā 'ti, te evaṃ assu vacanīyā anissarā kho tumhe āvuso amhākaṃ pavāranāya, na tāva mayam pavāressāma 'ti ||5|| te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . adhikarānakāraḥ tam pi junham anuvaseyyum, tehi bhikkhave bhikkhūhi sabbehi' eva āgame junhe komudiyā cātumāsiniyā akāma pavāretabbam ||6|| tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno agilānassa pavāranam thapeti, so evaṃ assa vacanīyo āyasma kho gilāno, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāva ārogo hosi, ārogo ākaṇkhamāno codessasīti evaṃ ce vuccamāno codeti, anādariye pācittiyam. ||7|| tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno gilānassa pavāranam thapeti, so evaṃ assa vacanīyo . ayam kho āvuso bhikkhu gilāno, gilāno ca ananuyogakkhamo vutto bhagavatā āgamehi āvuso yāvāyam bhikkhu ārogo hoti, āroga ākaṇkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pācittiyam ||8|| tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno gilānassa pavāranam thapeti, so evaṃ assa vacanīyo āyasmantā kho gilānā, gilāno ca ananuyogakkhamo vutto bhagavatā āgamehi āvuso yāva ārogā hotha, āroga ākaṇkhamāno codessasīti evaṃ ce vuccamāno codeti, anādariye pācittiyam ||9|| tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno agilānassa pavāranam thapeti, ubho saṃghena samanuyuñjitvā samanuggāhivā yathādharmam kāraṇetvā saṃghena pavāretabbanti. ||10||17||

tena kho pana samayena sambahulā sandiṭṭhā sambhattā

bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassam upagacchimsu tesam samaggānam sammodamānānam avivadamānānam viharatam aññataro phāsuvihāro adhigato hoti. atha kho tesam bhikkhūnam etad ahoṣi. amhākam kho samaggānam . . adhigato. sace mayam idāni pavāressāma, siyāpi bhikkhū pavāretvā cārikam pakkameyyum, evam mayam imamhā phāsuvihārā paribāhirā bhavissāma. katham nu kho amhehi patipajjitabban ti. bhagavato etam attham ārocesum ||1|| idha pana bhikkhave sambahulā sandittā sambhattā bhikkhū aññatarasmim āvāse vassam upagacchanti. tesam samaggānam . . adhigato hoti. tatra ce bhikkhūnam evam hoti. amhākam kho samaggānam . . . paribāhirā bhavissāmā 'ti anujānāmi bhikkhave tehi bhikkhūhi pavāranāsamgaham kātum ||2|| evaṃ ca pana bhikkhave kātabbo. sabbe' eva ekajjham sannipatitabbam, sannipatitvā vyattena bhikkhunā patibalena samgho ñāpetabbo sunātu me bhante samgho amhākam samaggānam sammodamānānam avivadamānānam viharatam aññataro phāsuvihāro adhigato. sace mayam idāni pavāressāma, siyāpi bhikkhū pavāretvā cārikam pakkameyyum, evam mayam imamhā phāsuvihārā paribāhirā bhavissāma. yadi samghassa pattakallam, samgho pavāranāsamgaham kareyya, idāni uposatham kareyya pātimokkham uddiseyya, āgame komudiyā cātumāsiniyā samgho pavāreyya. esā ñatti ||3|| sunātu me bhante samgho amhākam samaggānam. paribāhirā bhavissāma. samgho pavāranāsamgaham karoti, idāni uposatham karissati pātimokkham uddisissati, āgame komudiyā cātumāsiniyā pavāressati. yassāyasmato khamati pavāranāsamghassa karanam idāni uposatham karissati pātimokkham uddisissati, āgame komudiyā cātumāsiniyā pavāressati, so tunh' assa. yassa na khamati, so bhāseyya. kato samghena pavāranāsamgaho idāni uposatham karissati pātimokkham uddisissati, āgame komudiyā cātumāsiniyā pavāressati khamati samghassa, tasmā tunhī, evam etam dhārayāmīti ||4|| tehi ce bhikkhave bhikkhūhi kate pavāranāsamgahe aññataro bhikkhu evam vadeyya icchām' aham āvuso janapadacārikam pakkamitum, atthi me janapade karāṇīyan ti, so evam assa vacaṇīyo sād'h' āvuso pavāretvā gacchāhīti. so

ce bhikkhave bhikkhu pavārayamāno aññatarassa bhikkhuno pavāranam thapeti, so evam assa vacanīyo anissaro kho me tvam āvuso pavāranāya, na tāvāham pavāressāmīti. tassa ce bhikkhave bhikkhuno pavārayamānassa aññataro bhikkhu tassa bhikkhuno pavāranam thapeti, ubho samghena samanuyūjītvā samanuggāhītvā yathādhammam kārāpetabbā || 5 || so ce bhikkhave bhikkhu janapade tam karaniyam tīretvā punad eva anto komudiyā cātumāsiniyā tam āvāsam āgacchati, tehi ce bhikkhave bhikkhūhi pavāriyamāne aññataro bhikkhu tassa bhikkhuno pavāranam thapeti, so evam assa vacanīyo anissaro kho me tvam āvuso pavāranāya, pavārīto ahan ti tehi ce bhikkhave bhikkhūhi pavāriyamāne so bhikkhu aññatarassa bhikkhuno pavāranam thapeti, ubho samghena samanuyūjītvā samanuggāhītvā yathādhammam kārāpetvā samghena pavāretabban ti || 6 || 18 ||

pavāranakkhandhakam catuttham.

imamhi khandhake vatthu chacattārisā. tassa uddānam.
vassam vutthā Kosalesu agamum satthu dassanam
aphāsūpasusamvāsam aññamaññānulomatā,
pavārentāpanā, dve ca, kammam, gilāna-ñātakā,
rājā, corā ca, dhuttā ca, bhikkhū paccatthikā tathā,
pañca, catu, tayo, dve, 'ko, āpanno, vemati, sari,
sabbo samgho, vematiko, bahū samā ca thokikā,
āvāsikā, cātuddasā, līṅga-samvāsakā ubho,
gantabbam, na nisinnāya, chandadān', apavāranā,
savarehi, khepitā, meggho, antarā ca, pavāranā,
5 na karonti, pur' amhākam, aṭṭhapitā ca, bhikkhuno,
kimhi vā 'ti katamañ ca diṭṭhena sutasaṅkāya,
codako cuditako ca, thullaccaya-vatthu-bhandanam,
pavāranāsamgaho ca, anissaro, pavāraye 'ti.

M A H Â V A G G A .

V.

Tena samayena buddho bhagavâ Râjagahe viharati Gijjhakûte pabbate. tena kho pana samayena râjâ Mâgadho Seniyo Bimbisâro asîtiyâ gâmasahassesu issarâdhipaccam rajjam kâreti. tena kho pana samayena Campâyam Sono nâma Koliviso setthiputto sukhumâlo hoti, tassa pâdatalesu lomânî jâtânî hontî atha kho râjâ Mâgadho Seniyo Bimbisâro tâni asîtim gâmikasahassânî sannipâtâpetvâ kenacîd eva karaniyena Sonassa Kolivissassa santike dûtam pâhesi, âgacchatu Sono icchâmî Sonassa âgatan ti ||1|| atha kho Sonassa Kolivissassa mâtâpîtaro Sonam Kolivissam etad avocum · râjâ te tâta Sona pâde dakkhîtukâmo. mâ kho tvam tâta Sona yena râjâ tena pâde abhippasâreyyâsi, rañño purato pallânkena nisîda, nisinnassa te râjâ pâde dakkhissatîti atha kho Sonam Kolivissam sîvîkâya ânesum atha kho Sono Koliviso yena râjâ Mâgadho Seniyo Bimbisâro ten' upasamkamî, upasamkamîtvâ râjânâM Mâgadham Seniyam Bimbisâram abhivâdetvâ rañño purato pallânkena nisîdi. addasa kho râjâ Mâgadho Seniyo Bimbisâro Sonassa Kolivissassa pâdatalesu lomânî jâtânî ||2|| atha kho râjâ Mâgadho Seniyo Bimbisâro tâni asîtim gâmikasahassânî ditthadhammike atthe anusâsîtvâ uyyojesi tumhe khv attha bhane mayâ ditthadhammike atthe anusâsîtâ, gacchatha tam bhagavantam payirupâsatha, so no bhagavâ samparâyike atthe anusâsissatîti. atha kho tâni asîti gâmikasahassânî yena Gijjhakûto pabbato ten' upasamkamimsu. ||3|| tena kho pana samayena âyasmâ Sâgato bhagavato upatthâko hoti atha kho tâni asîti gâmikasahassânî yenâyasmâ Sâgato ten' upasamkamimsu, upasamkamîtvâ âyasmantam SâgataM

etad avocum imāni bhante asīti gāmikasahassāni idh' upasamkantāni bhagavantam dassanāya. sādhu mayam bhante labheyyāma bhagavantam dassanāyā 'tī tena hi tumhe āyasmanto muhuttam idh' eva tāva hotha yāvāham bhagavantam pativedemīti ||4|| atha kho āyasmā Sāgato tesam asītiyā gāmikasahassānam purato pekkhamānānam pāṭikāya nimujjivā bhagavato purato ummujjivā bhagavantam etad avoca imāni bhante asīti gāmikasahassāni idh' upasamkantāni bhagavantam dassanāya, yassa dāni bhante bhagavā kalam maññatīti. tena hi tvam Sāgata vihārapacchāyāyam āsanam paññāpehīti ||5|| evam bhante 'tī kho āyasmā Sāgato bhagavato patisunitvā pītham gahetvā bhagavato purato nimujjivā tesam asītiyā gāmikasahassānam purato pekkhamānānam pāṭikāya ummujjivā vihārapacchāyāyam āsanam paññāpesi. atha kho bhagavā vihārā nikkhamitvā vihārapacchāyāyam paññatte āsane nisīdi ||6|| atha kho tāni asīti gāmikasahassāni yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdīmsu atha kho tāni asīti gāmikasahassāni āyasmantam yeva Sāgatam samannāharanti, no tathā bhagavantam atha kho bhagavā tesam asītiyā gāmikasahassānam cetasā cetoparivattakam aññāya āyasmantam Sāgatam āmantesi tena hi tvam Sāgata bhīyosomattāya uttarimanussadhammam iddhipātihāriyam dassēhīti. evam bhante 'tī kho āyasmā Sāgato bhagavato patisunitvā vehāsam abbhuggantvā ākāse antalikkhe caṅkamati pi tittḥati pi nisīdati pi seyyam pi kappeti dhūpāyati pi pajjalati pi antaradhāyati pi ||7|| atha kho āyasmā Sāgato ākāse antalikkhe anekavihītam uttarimanussadhammam iddhipātihāriyam dassetvā bhagavato pādesu sīrasā nipatitvā bhagavantam etad avoca satthā me bhante bhagavā, sāvako 'ham asmi, satthā me bhante bhagavā, sāvako 'ham asmīti. atha kho tāni asīti gāmikasahassāni acchariyam vata bho, abbhutam vata bho, sāvako pi nāma evam mahiddhiko bhavissati evam mahānubhāvo, aho nūna satthā 'tī bhagavantam yeva samannāharanti, no tathā āyasmantam Sāgatam. ||8|| atha kho bhagavā tesam asītiyā gāmikasahassānam cetasā cetoparivattakam aññāya anupubbakatham kathesi seyyath' idaṃ dānakatham sīlakatham

saggakatham kāmānam ādīnavam okāram samkilesam nekkhamme ānīsam pakāsesi yadā te bhagavā aññāsi kallacitte muducitte vinīvaranacitte udaggacitte pasannacitte, atha yā buddhānam sāmukkamsikā dhammadesanā tam pakāsesi, dukkham samudayam nirodham maggam seyyathāpi nāma suddham vattham apagatakālakam sammā eva rajanam patiganheyya, evam eva tesam asītiyā gāmikasahassānam tasmim yeva āsane virajam vītamalam dhammacakkhum udapādi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti ||9|| te diṭṭhadhammā patta-dhammā viditadhammā pariyogāhadhammā tīṇavacīkicchā vīgatakathamkathā vesārajappattā aparappaccayā satthu āsane bhagavantam etad avocum abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante nikkujjītam vā ukkujjīya, paticchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya cakkhumanto rūpāni dakkhīntīti, evam eva bhagavatā anekapariyāyena dhammo pakāsito ete mayam bhante bhagavantam saranam gacchāma dhammā ca bhikkhusamghāni ca, upāsake no bhagavā dhāretu ajjatagge pānupete saranam gate 'ti ||10|| atha kho Sonassa Kolivīsassa etad ahosi yathā-yathā kho aham bhagavatā dhammam desitam ājānāmi, na yidam sukaram agāram ajjhāvasatā ekantaparipunnam ekantaparisuddham saṅkhalikkhitam brahmacariyam caritum yam nūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyan ti. atha kho tāni asīti gāmikasahassāni bhagavato bhāsitam abhinanditvā anumoditvā utthāyāsānā bhagavantam abhivādetvā padakkhīnam katvā pakkamimsu ||11|| atha kho Sono Koliviso acirappakkantesu tesu asītiyā gāmikasahassesu yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ekamantam nisinnō kho Sono Koliviso bhagavantam etad avoca yathā-yathāham bhante bhagavatā dhammam desitam . . brahmacariyam caritum icchāmi' aham bhante kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajitum, pabbājetu mam bhante bhagavā 'ti. alatta kho Sono Koliviso bhagavato santike pabbajam, alatta upasampadam. acirūpasampanno

ca panāyasmā Sono Sītavane viharatī ||12|| tassa accāradhaviṇiyassa caṅkamato pādā bhujjimsu, caṅkamo lohiteṇa phuto hoti seyyathāpi gavāghātanam. atha kho āyasmato Sonassa rahogatassa patisallīnassa evam cetaso parivātakko udapādi ye kho keci bhagavato sāvaka āraddhaviṇiyā viharanti, aham tesam aññātaro, atha ca pana me nānupādāya āsavehi cittam vimuccati, samvijjanti kho pana me kule bhoga sakkā bhoge ca bhuñjitum puññāni ca kātum. yam nūnāham hīnāyāvattitvā bhoge ca bhuñjeyyam puññāni ca kareyyam ti ||13|| atha kho bhagavā āyasmato Sonassa cetasa cetoparivātakka aññāya seyyathāpi nāma balavā puriso sammāññitā vā bhāma pasāreyya pasāritā vā bhāma sammāññeyya, evam eva Gijjhakūte pabbate antarahito Sītavane pāturahosi. atha kho bhagavā sambahulehi bhikkhūhi saddhim senāsanacārikam āhindanto yenāyasmato Sonassa caṅkamo ten' upasamkami. addasa kho bhagavā āyasmato Sonassa caṅkamam lohiteṇa phutam, disvāna bhikkhū āmantesi : kassa nū āyama bhikkhave caṅkamo lohiteṇa phuto seyyathāpi gavāghātanam ti. āyasmato bhante Sonassa accāradhaviṇiyassa caṅkamato pādā bhujjimsu, tassāya caṅkamam lohiteṇa phuto seyyathāpi gavāghātanam ti. ||14|| atha kho bhagavā yenāyasmato Sonassa vihāro ten' upasamkami, upasamkamitvā paññatte āsane nisīdi āyasmāpi kho Sono bhagavantam abhivādetvā ekamantam nisīdi. ekamantam nisinnam kho āyasmantam Sonam bhagavā etad avoca . nanu te Sona rahogatassa patisallīnassa evam cetaso parivātakko udapādi ye kho keci . . . puññāni ca kareyyam ti. evam bhante 'ti. tam kim maññasi Sona, kusalo tvam pubbe agārīkabhūto vīnāya tantissare 'ti. evam bhante tam kim maññasi Sona, yadā te vīnāya tantīyo accāyatā honti, api nu te vīnā tasmim samaye saravatī vā hoti kammaññā vā 'ti no h' etam bhante ||15|| tam kim maññasi Sona, yadā te vīnāya tantīyo atisithilā honti, api nu te vīnā tasmim samaye saravatī vā hoti kammaññā vā 'ti. no h' etam bhante. tam kim maññasi Sona, yadā te vīnāya tantīyo n' eva accāyatā honti nātisithilā same guṇe patitthitā, api nu te vīnā tasmim samaye saravatī vā hoti kammaññā vā 'ti. evam bhante evam eva kho Sona accāradhaviṇiyam uddhaccāya samvattā-

ti, atilīnaviriyam kosajjāya samvattati. ||16|| tasmāt iha tvam Sona viriyasamatam adhiṭṭhaha indriyānam ca samatam paṭivijjha tattha ca nimittam ganhāhīti evam bhante 'ti kho āyasmā Sono bhagavato paccassosi atha kho bhagavā āyasmantam Sonam iminā ovādena ovaditvā seyya-thāpi nāma balavā puriso sammīṇjītam vā bāham pasāreyya pasāritam vā bāham sammīṇjeyya, evam eva Sītavane āyasmato Sonassa sammukhe antarahito Gijjhakūṭe pabbate pāturahosi. ||17|| atha kho āyasmā Sono aparena samayena viriyasamatam adhiṭṭhāsi indriyānam ca samatam paṭivijjhi tattha ca nimittam aggahesi atha kho āyasmā Soṇo eko vūpakattho appamatto ātāpi pahutatto viharanto na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam dittheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi, khīnā jāti, vusitam brahmacariyam, katam karāṇīyam, nāparam itthattāyā 'ti abbhaññāsi, aññataro ca panāyasmā Sono arahatam ahosi ||18|| atha kho āyasmato Sonassa arahattam pattassa etad ahosi yam nūnāham bhagavato santike aññam vyākareyyan ti atha kho āyasmā Sono yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi, ekamantam nisīno kho āyasmā Sono bhagavantam etad avoca ||19|| yo so bhante bhikkhu araham khīnāsavo vusitavā katakaraṇīyo ohitabhāro anuppatasadattho parikkhīnabhavasamyojano sammadaññāvimutto, so cha tihānāni adhimutto hoti nekkhammādhimutto hoti, pavivekādhimutto hoti, avyāpajjhādhimutto hoti, upādānakkhayādhimutto hoti, tanhakkhayādhimutto hoti, asammohādhimutto hoti ||20|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa kevalam saddhāmatlakam nūna ayam āyasmā nissāya nekkhammādhimutto 'ti na kho pan' etam bhante evam datṭhabbam. khīnāsavo bhante bhikkhu vusitavā katakaraṇīyo karaṇīyam attānam asamanupassanto kassā vā patīcayam khayā rāgassa vītārāgattā nekkhammādhimutto hoti, khayā dosassa vītadosattā nekkhammādhimutto hoti, khayā mohassa vītamohattā nekkhammādhimutto hoti. ||21|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa lābhasakkārasīlokaṃ nūna ayam āyasmā nikā-

mayamāno pavivekādhimutto 'ti na kho pan' etam . .
 khayā rāgassa vītarāgattā pavivekādhimutto hoti, khayā do-
 sassa vītadosattā pavivekādhimutto hoti, khayā mohassa vī-
 tamohattā pavivekādhimutto hoti ||22|| siyā kho pana
 bhante idh' ekaccassa āyasmato evam assa sīlabbataparā-
 māsam nūna ayam āyasmā sārato paccāgacchanto avyāpajjhā-
 dhimutto 'ti na kho pan' etam . . khayā rāgassa vītarā-
 gattā avyāpajjhādhimutto hoti, khayā dosassa vītadosattā
 avyāpajjhādhimutto hoti, khayā mohassa vītamohattā avyā-
 pajjhādhimutto hoti, ||23|| khayā rāgassa vītarāgattā
 upādānakkhayādhimutto hoti, khayā dosassa vītadosattā
 upādānakkhayādhimutto hoti, khayā mohassa vītamohattā
 upādānakkhayādhimutto hoti, khayā rāgassa vītarāgattā
 tanhakkhayādhimutto hoti, khayā dosassa vītadosattā tanha-
 kkhayādhimutto hoti, khayā mohassa vītamohattā tanhakkha-
 yādhimutto hoti, khayā rāgassa vītarāgattā asammohādhim-
 utto hoti, khayā dosassa vītadosattā asammohādhimutto
 hoti, khayā mohassa vītamohattā asammohādhimutto hoti.
 ||24|| evam sammāvimuttacittassa bhante bhikkhuno bhusā
 ce pi cakkhuvīññeyyā rūpā cakkhussa āpātham āgacchanti,
 n' ev' assa cittam pariyādiyanti, amissikatam ev' assa cittam
 hoti thītam ānejjappattam vayañi c' assānupassati. bhusā ce
 pi sotavīññeyyā saddā, ghānavīññeyyā gandhā, jīvāvīññeyyā
 rasā, kāyavīññeyyā phoṭṭhabbā, manovīññeyyā dhammā ma-
 nassa āpātham āgacchanti, n' ev' assa cittam pariyādiyanti,
 amissikatam ev' assa cittam hoti thītam ānejjappattam
 vayañi c' assānupassati ||25|| seyyathāpi bhante selo pabba-
 to acchiddo asusiro ekaghano puratthimāya ce pi disāya
 āgaccheyya bhusā vātavutthi, n' eva nam samkampeyya na
 sampakampeyya na sampavedheyya, pacchimāya ce pi disāya
 — la — uttarāya ce pi disāya — la — dakkhināya ce pi disā-
 ya na sampavedheyya, evam eva kho bhante evam
 sammāvimuttacittassa bhikkhuno bhusā ce pi cakkhuvīññe-
 yyā rūpā . . manovīññeyyā dhammā manassa āpātham
 āgacchanti, n' ev' assa cittam . . . vayañi c' assānupassa-
 tīti. ||26||

nekkhammam adhimuttassa pavivekañi ca cetaso
 avyāpajjhādhimuttassa upādānakkhayassa ca |

tanhakkhayādhimuttassa asammohañi ca cetaso
 disvā āyatanuppādaṃ sammā cittaṃ vimuccati |
 tassa sammāvimuttassa santacittassa bhikkhuno
 katassa paṭicayo n' atthi karaṇīyañi ca na vijjati. |
 selo yathā ekaghano vātena na samīrati,
 evam rūpā rasā saddā gandhā phassā ca kevalā |
 itthā dhammā anitthā ca na pavedhenti tādino
 tñitam cittaṃ vipparamuttam vayañi c' assānupassatīti || 27 ||

atha kho bhagavā bhikkhū āmantesi evam kho bhikkhave
 kulaputtā aññam vyākaronāti attho ca vutto attā ca anupanīto.
 atha ca pan' idh' ekacce moghapurisā hasamānakam maññe
 aññam vyākaronāti, te pacchā vigghātam āpajjantīti || 28 || atha
 kho bhagavā āyasmantam Sonam āmantesi tvam kho 'si
 Sona sukhumālo. anujānāmi te Sona ekapālāsikam upāhanan
 ti aham kho bhante asītisakata vāhehi raññam ohāya agā-
 rasmā anagāriyam pabbajito sattahatthikañi ca anikam tassa
 me bhavissanti vattāro. Sono Kolvīso asītisakata vāhehi
 raññam ohāya agārasmā anagāriyam pabbajito sattahatthi-
 kañi ca anikam, so dān' āyam ekapālāsikāsu upāhanāsu satto
 'ti. || 29 || sace bhagavā bhikkhusamghassa anujānissati,
 aham pi paribhuñjissāmi, no ce bhagavā bhikkhusamghassa
 anujānissati, aham pi na paribhuñjissāmīti. atha kho bha-
 gavā etasmim nīdāne dhammikatham katvā bhikkhū āman-
 tesī anujānāmi bhikkhave ekapālāsikam upāhanam. na
 bhikkhave digunā upāhanā dhāretabbā, na tīgūnā upāhanā
 dhāretabbā, na ganamganupāhanā dhāretabbā yo dhāreyya,
 āpatti dukkatassā 'ti. || 30 || 1 ||

tena kho pana samayena chabbaggiyā bhikkhū sabba-
 nīlikā upāhanāyo dhārenti — la — sabbapītikā upāhanāyo
 dhārenti, sabbalohitīkā up dh., sabbamaññeṭṭhīkā up dh.,
 sabbakanhā up dh., sabbamahāraṅgarattā up dh., sabbama-
 hānāmarattā up dhārenti manussā ujjhāyanti khīyanti vi-
 pācenti. seyyathāpi gihī kāmabhogino 'ti. bhagavato etam
 attham ārocesum na bhikkhave sabbanīlikā upāhanā dhā-
 retabbā, na sabbapītikā upāhanā dhāretabbā. . . . na sabba-
 mahānāmarattā upāhanā dhāretabbā. yo dhāreyya, āpatti
 dukkatassā 'ti. || 1 || tena kho pana samayena chabbaggi-

yā bhikkhū nilakavattikā upāhanāyo dhārenti, pītakavattikā up dh., lohita-kavattikā up dh., mañjetthakavattikā up. dh., kanhavattikā up. dh., mahāraṅgarattavattikā up dh., mahānāmarattavattikā up dhārenti. manussā ujjhāyanti khīyanti vipācenti seyyathāpi gihī kāmabhogino 'ti. bhagavato etam attham ārocesum na bhikkhave nilakavattikā upāhanā dhāretabbā . . . na mahānāmarattavattikā upāhanā dhāretabbā yo dhāreyya, āpatti dukkaṭassā 'ti ||2|| tena kho pana samayena chabbaggiyā bhikkhū khallakabaddhā upāhanāyo dhārenti, putabaddhā up dhārenti, pālūgunthimā up dh., tūlapunnikā up. dh., tittirapattikā up. dh., mendavi-sānabandhikā up dh., ajavisānabandhikā up. dh., vicchikālikā up dh., morapicchaparisūbbitā up dh., citrā up dhārenti. manussā ujjhāyanti khīyanti vipācenti seyyathāpi gihī kāmabhogino 'ti. bhagavato etam attham ārocesum. na bhikkhave khallakabaddhā upāhanā dhāretabbā . . na citrā upāhanā dhāretabbā yo dhāreyya, āpatti dukkaṭassā 'ti ||3|| tena kho pana samayena chabbaggiyā bhikkhū sīhacamma-parikkhatā upāhanāyo dhārenti, vyagghacamma-parikkhatā up. dh., dīpicamma. up dh., ajnacamma. up. dh., uddacamma. up. dh., majjāricamma up dh., kālaka-camma. up dh., ulūkacamma up dhārenti. manussā ujjhāyanti khīyanti vipācenti. seyyathāpi gihī kāmabhogino 'ti bhagavato etam attham ārocesum na bhikkhave sīhacamma-parikkhatā upāhanā dhāretabbā . . na ulūkacamma up dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||4||2||

atha kho bhagavā pubbanhasamayam nivāsetvā patta-civaram ādāya Rājagahaṃ piṇḍāya pāvasi aññātarena bhikkhunā pacchāsamānena atha kho so bhikkhu khañjamāno bhagavantam piṭṭhito-piṭṭhito anubandhi addasa kho aññātaro upāsako ganamganūpāhanam ārohitvā bhagavantam dūrato 'va āgacchantam, disvā upāhanā orohitvā yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā yena so bhikkhu ten' upasamkamī, upasamkamitvā tam bhikkhum abhivādetvā etad avoca ||1|| kissa bhante ayyo khañjatīti. pādā me āvuso phālītā 'ti. handa bhante upāhanāyo 'ti.

alam āvuso patikkhittā bhagavatā ganamganupāhanā 'ti. ganhāh' etā bhikkhu upāhanāyo 'ti atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave omukkam ganamganupāhanam. na bhikkhave navā ganamganupāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2||3||

tena kho pana samayena bhagavā ajjhokāse anupāhano caṅkamati satthā anupāhano caṅkamati therāpi bhikkhū anupāhanā caṅkamanti chabbaggiyā bhikkhū satthari anupāhane caṅkamamāne thesesu pi bhikkhūsu anupāhanesu caṅkamamānesu saupāhanā caṅkamanti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti. katham hi nāma chabbaggiyā bhikkhū satthari anupāhane caṅkamamāne thesesu pi bhikkhūsu anupāhanesu caṅkamamānesu saupāhanā caṅkamissanti ||1|| atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū satthari . . . saupāhanā caṅkamanti saccam bhagavā 'ti vigarahi buddho bhagavā katham hi nāma te bhikkhave moghapurisā satthari . . . saupāhanā caṅkamissanti. ime hi nāma bhikkhave gihī odātavasana abhijīvanikassa sippassa kāraṇā ācariyesu sagāravā sappatissā sabhāgavuttikā viharissanti ||2|| idha kho tam bhikkhave sobhetha yam tumhe evam svākkhāte dhammavinaye pabbajitā samānā ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu sagāravā sappatissā sabhāgavuttikā vihareyyātha n' etam bhikkhave appasannānam vā pasādāya — la — vigarahitvā dhammikatham katvā bhikkhū āmantesi na bhikkhave ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu anupāhanesu caṅkamamānesu saupāhanena caṅkamitabbam. yo caṅkameyya, āpatti dukkaṭassa. na ca bhikkhave ajjhārāme upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3||4||

tena kho pana samayena aññatarassa bhikkhuno pādakhīlābādho hoti. tam bhikkhum pariggahetvā uccāram pi passāvam pi nikkhāmenti. addasa kho bhagavā senāsana-cārikam āhīndanto te bhikkhū tam bhikkhum pariggahetvā

uccāram pi passāvam pi nikkhāmente, disvāna yena te bhikkhū ten' upasamkamī, upasamkamitvā te bhikkhū etad avoca . ||1|| kim imassa bhikkhave bhikkhuno ābādho 'ti. imassa bhante āyasmato pādakhilābādho, imam mayam pariggahetvā uccāram pi passāvam pi nikkhāmemā 'ti. atha kho bhagavā etasmim nidāne dhammīkatham katvā bhikkhū āmantesi anujānāmi bhikkhave yassa pādā vā dukkhā pādā vā phālītā pādakhilā vā ābādho upāhanam dhāretun ti ||2||5||

tena kho pana samayena bhikkhū adhotehi pādehi mañcam pi pītham pi abhirūhanti, cīvaram pi senāsanam pi dussati. bhagavato etam attham ārocesum anujānāmi bhikkhave idāni mañcam vā pītham vā abhirūhissāmīti upāhanam dhāretun ti. ||1|| tena kho pana samayena bhikkhū rattiyā uposathaggam pi sannisajjam pi gacchantā andhakāre khānum pi kaṇṭakam pi akkamanti, pādā dukkhā honti. bhagavato etam attham ārocesum. anujānāmi bhikkhave ajjhārame upāhanam dhāretum ukkam padīpam kattaradandan ti ||2|| tena kho pana samayena chabbaggiyā bhikkhū rattiyā paccūsasamayam paccutthāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṇkamanti uccāsaddā mahāsaddā khata-khaṭasaddā anekavihītam tīracchānakatham kathentā seyyath' idam rājakatham, corakatham, mahāmattak, senāk, bhayak, yuddhak., annak, pānak, vatthak, sayanak, mālāk, gandhak, ñātuk, yānak, gāmak, nigamak, nagarak, janapadak, itthik, sūrak, visikhāk, kumbhatthānak., pubbapetak, nānatthak, lokakkhāyikam samuddakkhāyikam itibhavābhavakatham itī vā kītakam pi akkamitvā mārenti bhikkhū pi samādhimhā cāventi. ||3|| ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti . katham hi nāma chabbaggiyā bhikkhū rattiyā paccūsasamayam paccutthāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṇkamissanti uccāsaddā . . . akkamitvā māressanti bhikkhū pi samādhimhā cāvessantīti atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū rattiyā paccūsasamayam paccutthāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṇkamanti uccāsaddā . . . akkamitvā mārenti bhikkhū pi

samādhimhā cāventīti. saccam bhagavā vigarahitvā dhammīkatham katvā bhikkhū āmantesi na bhikkhave katthapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. || 4 || 6 ||

atha kho bhagavā Rājagahe yathābhirantam viharitvā yena Bārānasī tena cārikam pakkāmi anupubbena cārikam caramāno yena Bārānasī tad avasari tatra sudam bhagavā Bārānasiyam viharati Isipatane migadāye tena kho pana samayena chabbaggiyā bhikkhū bhagavatā katthapādukā patikkhittā 'ti tālatarune chedāpetvā tālapattapādukāyo dhārenti, tāni tālatarunāni chinnāni milāyanti. manussā ujjhāyanti khīyanti vipācenti. katham hi nāma samanā Sakyaputtiyā tālatarune chedāpetvā tālapattapādukāyo dhāressanti, tāni tālatarunāni chinnāni milāyanti ekindriyam samanā Sakyaputtiyā jīvam vihetthentīti || 1 || assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū tālatarune chedāpetvā tālapattapādukāyo dhārenti, tāni tālatarunāni chinnāni milāyanti. saccam bhagavā. vigarahi buddho bhagavā. katham hi nāma te bhikkhave moghapurisā tālatarune chedāpetvā tālapattapādukāyo dhāressanti, tāni tālatarunāni chinnāni milāyanti jīvasaññino hi bhikkhave manussā rukkhasmim. n' etam bhikkhave appasannānam vā pasādāya — la — vigarahitvā dhammīkatham katvā bhikkhū āmantesi na bhikkhave tālapattapādukā dhāretabbā yo dhāreyya, āpatti dukkaṭassā 'ti. || 2 || tena kho pana samayena chabbaggiyā bhikkhū bhagavatā tālapattapādukā patikkhittā 'ti velutarune chedāpetvā velupattapādukāyo dhārenti, tāni . (= § 1. 2. *Read velu° instead of tāla°*) . . na bhikkhave velupattapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. || 3 || 7 ||

atha kho bhagavā Bārānasiyam yathābhirantam viharitvā yena Bhaddiyam tena cārikam pakkāmi. anupubbenā cārikam caramāno yena Bhaddiyam tad avasari. tatra sudam bhagavā Bhaddiye viharati Jātīyāvane. tena

kho pana samayena Bhaddiyā bhikkhū anekavihītam pādūkam mandanānuyogam anuyuttā viharanti, tinapādukam karonti pī kārāpenti pī, muñjapād k. pī k pī, babbajapād k pī k pī, hintālapād k pī k pī, kamalapād k pī k. pī, kambalapād. k pī k. pī, rñicanti uddesam paripuccham adhisīlam adhiccittam adhipaṇṇānam ||1|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti katham hi nāma Bhaddiyā bhikkhū anekavihītam pādūkam mandanānuyogam anuyuttā viharissanti, tinapādukam karissanti pī kārāpessanti pī . . . rñicissanti uddesam paripuccham adhisīlam adhiccittam adhipaṇṇānam ti. atha kho te bhikkhū bhagavato etam attham ārocesum saccam kira bhikkhave Bhaddiyā bhikkhū anekavihītam pādūkam mandanānuyogam anuyuttā viharanti, tinapādukam karonti pī kārāpenti pī — la — rñicanti uddesam . . . adhipaṇṇānam ti. saccam bhagavā. vīgarahī buddho bhagavā katham hi nāma te bhikkhave moghapurissā anekavihītam pādūkam mandanānuyogam anuyuttā viharissanti, tinapādukam karissanti pī kārāpessanti pī — la — rñicissanti uddesam paripuccham adhisīlam adhiccittam adhipaṇṇānam. n' etam bhikkhave appasannānam vā pasādaya ||2|| vīgarahitvā dhammikatham katvā bhikkhū āmantesi na bhikkhave tinapādukā dhāretabbā, na muñjapādukā dhāretabbā, na babbajap. dh, na hintālap dh., na kamalap. dh, na kambalap dh, na sovaṇṇamayā p. dh, na rūpiyamayā p dh, na manimayā p. dh, na veluriyamayā p dh, na phalīkamayā p. dh., na kamsamayā p dh, na kācamayā p. dh, na tīpumayā p dh, na sīsamayā p dh, na tambalohamayā p. dhāretabbā. yo dhāreyya, āpatti dukkatassa. na ca bhikkhave kāci samkamanīyā pādūkā dhāretabbā yo dhāreyya, āpatti dukkatassa anujānāmi bhikkhave tisso pādūkāyo dhuvatṭhānīyā asamkamanīyāyo, vaccapādukam, passāvapādukam, ācamanapādūkan ti ||3||8||

atha kho bhagavā Bhaddiye yathābhirantaṃ viharitvā yena Sāvattthī tena cārikam pakkāmi. anupubbena cārikam caramāno yena Sāvattthī tad avasari. tatra sudam bhagavā Sāvattthiyam viharati Jetavane Anāthapindikassa ārāme. tena kho pana samayena chabbaggiyā

bhikkhū Aciravatiyā nadiyā gāvīnam tarantīnam visānesu pi ganhanti, kannesu pi ganhanti, gīvāya pi ganhanti, cheppāya pi ganhanti, pitthim pi abhirūhanti, rattacittāpi āṅgajātam chupanti, vacchatarī pi ogāhetvā mārenti. ||1|| manussā ujjhāyanti khīyanti vipācenti katham hi nāma samaṇā Sakyaputtiyā gāvīnam tarantīnam visānesu pi gahessanti — gha — seyyathāpi gūhī kāmabhogino 'ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave — la — saccam bhagavā. ||2|| vigarahitvā dhammikatham katvā bhikkhū āmantesi — na bhikkhave gāvīnam visānesu gahetabbam, na kannesu gahetabbam, na gīvāya gahetabbam, na cheppāya gahetabbam, na pitthī abhirūhitabbā yo abhirūheyya, āpatti dukkatassa. na ca bhikkhave rattacittena āṅgajātam chupitabbam yo chupeyya, āpatti thullaccayassa na vacchatarī māretabbā yo māreyya, yathādhammo kāretabbo 'ti ||3|| tena kho pana samayena chabbaggiyā bhikkhū yānena yāyanti, itthiyuttana pi purisantarena, purisayuttana pi itthantarena. manussā ujjhāyanti khīyanti vipācenti seyyathāpi Gaṅgāmahiyāyā 'ti bhagavato etam attham ārocesum. na bhikkhave yānena yāyitabbam. yo yāyeyya, āpatti dukkaṭassā 'ti. ||4||9||

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu Sāvattthim gacchanto bhagavantam dassanāya antarā magge gilāno hoti. atha kho so bhikkhu maggā okkamma aññatarasmim rukkhamaṇḍale nisīdi. manussā tam bhikkhum disvā etad avocum kham ayyo bhante gamissatīti. Sāvattthim kho aham āvuso gamissāmi bhagavantam dassanāyā 'ti. ||1|| ehi bhante gamissāma 'ti. nāham āvuso sakkomi, gilāno 'mhitu. ehi bhante yānam abhirūhā 'ti. alam āvuso paṭikkhittam bhagavatā yānam ti kukkuccāyanto yānam nābhirūhi. atha kho so bhikkhu Sāvattthim gantvā bhikkhūnam etam attham ārocesi. bhikkhū bhagavato etam attham ārocesum anujānāmi bhikkhave gilānassa yānam ti. ||2|| atha kho bhikkhūnam etad aho si : itthiyuttam nu kho purisayuttam nu kho 'ti. bhagavato etam attham ārocesum.

anujānāmi bhikkhave purisayuttam hatthavaṭṭakan ti. tena
 kho pana samayena aññatarassa bhikkhuno yānugghātena
 bālhataram aphāsu ahoṣi bhagavato etam attham ārocesum
 anujānāmi bhikkhave sīvīkam pātāṅkin ti ||3|| tena kho
 pana samayena chabbaggiyā bhikkhū uccāsayanamahāsaya-
 nāni dhārenti seyyath' idam āsandim, pallaṅkam, gonakam,
 cittakam, patikam, paṭalikam, tūlikam, vikatikam, uddhalo-
 mim, ekantalomim, kaṭṭhissam, koseyyam, kuttakam, hattha-
 tttharam, assattharam, rathattharam, ajnappavenim, kadali-
 migapavarapaccattharanam, sauttaracchadam, ubhatolohita-
 kūpadhānam manussā vihāracārikam āhindantā passitvā
 ujjhāyanti khīyanti vipācenti seyyathāpi gihī kāmabhogino
 'ti bhagavato etam attham ārocesum ||4|| na bhikkhave
 uccāsayanamahāsayanāni dhāretabbāni seyyath' idam
 āsandi, pallaṅko, gonako, cittakā, paṭikā, paṭalikā, tūlikā, vi-
 katikā, uddhalomī, ekantalomī, kaṭṭhissam, koseyyam, ku-
 ttakam, hatthatttharam, assattharam, rathattharam, aj-
 nappaveni, kadālimigapavarapaccattharanam, sauttaraccha-
 dam, ubhatolohitakūpadhānam yo dhāreyya, āpatti dukka-
 tassā 'ti. ||5|| tena kho pana samayena chabbaggiyā
 bhikkhū bhagavatā uccāsayanamahāsayanāni paṭikkhittānīti
 mahācammāni dhārenti, sīhacammam, vyagghacammam, dī-
 picammam tāni mañcappamānena pi chinnāni honti, pi-
 ṭhappamānena pi chinnāni honti, anto pi mañce paññattāni
 honti, bahi pi mañce paññattāni honti, anto pi piṭhe pañña-
 ttāni honti, bahi pi piṭhe paññattāni honti. manussā vi-
 hāracārikam āhindantā passitvā ujjhāyanti khīyanti vipācenti .
 seyyathāpi gihī kāmabhogino 'ti bhagavato etam attham
 ārocesum. na bhikkhave mahācammāni dhāretabbāni, sī-
 hacammam, vyagghacammam, dīpicammam. yo dhāreyya,
 āpatti dukkatassā 'ti. ||6|| tena kho pana samayena cha-
 bbaggiyā bhikkhū bhagavatā mahācammāni paṭikkhittā-
 nīti gocammāni dhārenti tāni mañcappamānena pi chinnā-
 ni honti . . . bahi pi piṭhe paññattāni honti. aññataro
 pāpabhikkhu aññatarassa pāpupāsakassa kulūpako hoti. atha
 kho so pāpabhikkhu pubbanhasamayam nivāsetvā pattacīva-
 ram ādāya yena tassa papupāsakassa nivesanam ten' upa-
 samkamī, upasamkamitvā paññatte āsane nisīdi. atha kho

so pāpupāsako yena so pāpabhikkhu ten' upasamkamī, upasamkamitvā tam pāpabhikkhum abhivādetvā ekamantam nisīdi ||7|| tena kho pana samayena tassa papupāsakassa vacchako hoti tarunako abhirūpo dāssaniyo pāsādiko citro seyyathāpi dīpicchāpo. atha kho so pāpabhikkhu tam vacchakam sakkaccam upaniṇṇhāyati atha kho so pāpupāsako tam pāpabhikkhum etad avoca kissa bhante ayyo imam vacchakam sakkaccam upaniṇṇhāyatīti. attho me āvuso imassa vacchakassa cammenā 'ti. atha kho so pāpupāsako tam vacchakam vadhitvā cammam vidhūnitvā tassa pāpabhikkhuno pādāsi. atha kho so pāpabhikkhu tam cammam samghātiyā paticchādetvā agamāsi ||8|| atha kho sā gāvī vacchagiddhinī tam pāpabhikkhum pitthito-pitthito anubandhi. bhikkhū evam āhamsu kissa ty āyam āvuso gāvī pitthito-pitthito anubaddhā 'ti aham pi kho āvuso na jānāmi kena my āyam gāvī pitthito-pitthito anubaddhā 'ti. tena kho pana samayena tassa pāpabhikkhuno samghātī lohītena makkhītā hoti bhikkhū evam āhamsu ayam pana te avuso samghātī kim katā 'ti. atha kho so pāpabhikkhu bhikkhūnam etam attham ārocesī kim pana tvam āvuso pānātipāte samādapesīti evam āvuso 'ti. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti katham hi nāma bhikkhu pānātipāte samādapessati. nanu bhagavatā anekapariyāyena pānātipāto garahito pānātipātā veramanī pasatthā 'ti. atha kho te bhikkhū bhagavato etam attham ārocesum. ||9|| atha kho bhagavā etasmim nīdāne etasmim pakarane bhikkhusamgham sannipātāpetvā tam pāpabhikkhum paṭipucchi: saccam kira tvam bhikkhu pānātipāte samādapesīti saccam bhagavā katham hi nāma tvam moghapurisa pānātipāte samādapessasi. nanu mayā moghapurisa anekapariyāyena pānātipāto garahito, pānātipātā veramanī pasatthā. n' etam moghapurisa appasannānam vā pasādāya vīgarahitvā dhammīkatham katvā bhikkhū āmantesi na bhikkhave pānātipāte samādapetabbam yo samādapeyya, yathā dhammo kāretabbo. na bhikkhave gocammam dhāretabbam yo dhāreyya, āpatti dukkatassa na ca bhikkhave kiñci cammam dhāretabbam. yo dhāreyya, āpatti dukkatassā 'ti. ||10||10||

tena kho pana samayena manussānam mañcam pi pītham
pi cammonaddhāni honti cammavinaddhāni bhikkhū ku-
kkuccāyāntā nābhiniśīdanti bhagavato etam attham āroce-
sum anujānāmi bhikkhave gihivikatam abhiniśīditum, na
tv eva abhinipajjitun ti tena kho pana samayena vihārā
cammabandhehi ogumphiyanti bhikkhū kukkuccāyāntā nā-
bhiniśīdanti. bhagavato etam attham ārocesum anujānāmi
bhikkhave bandhanamattam abhiniśīditun ti ||1||11||

tena kho pana samayena chabbaggiyā bhikkhū saupā-
hanā gāmam pavisanti manussā ujjhāyanti khiyanti vipā-
centi seyyathāpi gihī kāmabhogino 'ti bhagavato etam
attham ārocesum na bhikkhave saupāhanena gāmo pavisi-
tabbo yo paviseyya, āpatti dukkatassā 'ti tena kho pana
samayena aññātaro bhikkhu gilāno hoti, na sakkoti upāhane-
na vinā gāmam pavisitum bhagavato etam attham āroce-
sum. anajānāmi bhikkhave gilānena bhikkhunā saupāha-
nena gāmam pavisitun ti ||1||12||

tena kho pana samayena āyasmā Mahākaccāno Avantī-
su viharati Kuraraghare Papāte pabbate. tena kho pana
samayena Sono upāsako Kutikanno āyasmato Mahākaccā-
nassa upatthāko hoti atha kho Sono upāsako Kutikanno
yenāyasmā Mahākaccāno ten' upasamkamī, upasamkamitvā
āyasantam Mahākaccānam abhivādetvā ekamantam nisīdi
ekamantam nisinnō kho Sono upāsako Kutikanno āyasantam
Mahākaccānam etad avoca yathā-yathāham bhante ayyena
Mahākaccānena dhammam desitam ājānāmi, na yidam su-
karam agāram ajjhāvasatā ekantaparipunnam ekantapari-
suddham sañkhalikhitam brahmacariyam caritum icchām'
aham bhante kesamassum ohāretvā kāsāyāni vatthāni acchā-
detvā agārasmā anagāriyam pabbajitum, pabbājetu mam
bhante ayyo Mahākaccāno 'ti ||1|| dukkaram kho Sona yā-
vajīvam ekaseyyam ekabhaddham brahmacariyam, iñgha tvam
Sona tatth' eva agārikabhūto buddhānam sāsanaṃ anuyūñja
kālayuttam ekaseyyam ekabhaddham brahmacariyam ti. atha
kho Sonassa upāsakassa Kutikannassa yo ahoṃ pabbajjābhi-
samkhāro so paṭippassambhi. dutiyam pi kho Sono upāsako

Kutikanno — la — tatīyam pi kho Sono up Kut yenāyasmā Mahākaccāno ten' upasamkamī . . pabbājetu mam bhante ayyo Mahākaccāno 'tī atha kho āyasmā Mahākaccāno Sonam upāsakam Kutikannam pabbājesī tena kho pana samayena Avantidakkhināpatho appabhikkhuko hotī atha kho āyasmā Mahākaccāno tinnam vassānam accayena kicche-
na kasirena tato-tato dasavaggaṃ bhikkhusamgham sannipā-
tāpetvā āyasmantam Sonam upasampādesī ||2|| atha kho āyasmato Sonassa vassam vutthassa rahogatassa patisallīnassa
evam cetaso parivatakkō udapādi suto yeva kho me so bha-
gavā ediso ca ediso cā 'tī na ca mayā sammukhā dittho ga-
ccheyyāham tam bhagavantam dassanāya arahantam sammā-
sambuddham sace mam upajjhāyo anujāneyyā 'tī. atha kho
āyasmā Sono sāyanhasamayam patisallānā vutthito yenā-
yasmā Mahākaccāno ten' upasamkamī, upasamkamitvā āya-
santam Mahākaccānam abhivādetvā ekamantam nisīdi, ekam-
antam nisīno kho āyasmā Sono āyasmantam Mahākaccā-
nam etad avoca ||3|| idha mayham bhante rahogatassa pa-
tisallīnassa evam cetaso parivatakkō udapādi suto yeva
kho me so bhagavā ediso ca ediso cā 'tī, na ca mayā sammu-
khā dittho. gaccheyyāham tam bhagavantam dassanāya
arahantam sammāsambuddham sace mam upajjhāyo anujāne-
yyā 'tī. gaccheyyāham bhante tam bhagavantam dassanāya
arahantam sammāsambuddham sace mam upajjhāyo anujānā-
tīti sādhu sādhu Sona, gaccha tvam Sona tam bhagavantam
dassanāya arahantam sammāsambuddham ||4|| dakkhissasī
tvam Sona tam bhagavantam pāsādikam pasādanīyam santin-
driyam santamānasam uttamadamathasamatham anuppattam
dantam guttam yatindriyam nāgam tena hi tvam Sona
mama vacanena bhagavato pāde sīasā vanda upajjhāyo me
bhante āyasmā Mahākaccāno bhagavato pāde sīasā vandatī-
ti, evaṃ ca vadehi. Avantidakkhināpatho bhante appa-
bhikkhuko, tinnam me vassānam accayena kicche-
na kasirena tato-tato dasavaggaṃ bhikkhusamgham sannipā-
tāpetvā upa-
sampadam alattham app eva nāma bhagavā Avantidakkhi-
nāpathe appatarena ganena upasampadam anujāneyya ||5||
Avantidakkhināpathe bhante kanhuttarā bhūmī kharā go-
kaṇṭakahatā. app eva nāma bhagavā Avantidakkhināpa-

the ganamganûpâhanam anujāneyya Avantidakkhinâpathe bhante nahānagarukā manussā udakasuddhikā app eva nāma bhagavā Avantidakkhinâpathe dhuvanahānam anujāneyya Avantidakkhinâpathe bhante cammāni attharanāni elakacammam ajacammam migacammam seyyathāpi bhante majjhimesu janapadesu eragu moragu majjhāru jantu, evam eva kho bhante Avantidakkhinâpathe cammāni attharanāni elakacammam ajacammam migacammam. app eva nāma bhagavā Avantidakkhinâpathe cammāni attharanāni anujāneyya elakacammam ajacammam migacammam ||6|| etarahi bhante manussā nissīmagatānam bhikkhūnam cīvaram denti imam cīvaram itthannāmassa demā 'ti, te āgantvā ārocenti itthannāmehi te āvuso manussehi cīvaram dinnan ti, te kukkucāyanta na sādīyanti mā no nissaggiyam ahoṣīti. app eva nāma bhagavā cīvare pariyāyam ācikkheyyā 'ti evam bhante 'ti kho āyasmā Sono āyasmato Mahākaccānassa patisunitvā utthāyāsana āyasmantam Mahākaccānam abhivādetvā padakkhinam katvā senāsanam samsāmetvā pattacīvaram ādāya yena Sāvattṭhi tena pakkāmi ||7|| anupubbena yena Sāvattṭhi Jetavanam Anāthapīṇḍikassa ārāmo yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nīsīdi atha kho bhagavā āyasmantam Ānandam āmantesi imassānanda āgantukassa bhikkhuno senāsanam paññāpehīti atha kho āyasmā Ānando yassa kho mam bhagavā ānāpeti imassa Ānanda āgantukassa bhikkhuno senāsanam paññāpehīti, icchatī bhagavā tena bhikkhunā saddhim ekavīhāre vatthum, icchatī bhagavā āyasmatā Sonena saddhim ekavīhāre vatthun ti yasmim vīhāre bhagavā vīharatī tasmim vīhāre āyasmato Sonassa senāsanam paññāpesi ||8|| atha kho bhagavā bahud eva rattim ajjhokāse vītinaṃmetvā vīhāram pāvīsī. āyasmāpi kho Sono bahud eva rattim ajjhokāse vītinaṃmetvā vīhāram pāvīsī. atha kho bhagavā rattiyā paccūsasamayam paccutthāya āyasmantam Sonam ajjhesi: paṭibhātu tam bhikkhu dhammo bhāsītun ti. evam bhante 'ti kho āyasmā Sono bhagavato patisunitvā sabbān' eva atthakavaggikāni sarena abbāsī atha kho bhagavā āyasmato Sonassa sarabhaññāpariyosāne abbhānumodī: sādhu sādhu bhikkhu suggahitāni kho te bhikkhu atthaka-

vaggikāni sumanasikatāni sūpadhāritāni kalyāṇiyāpi 'sī vācāya samannāgato vissatthāya anelagalāya atthassa viññāpaniyā kativasso si tvam bhikkhū 'tī ekavasso aham bhagavā 'tī ||9|| kissa pana tvam bhikkhu evam cīram akāsi cīram dīṭṭho me bhante kāmesu ādīnavo, api ca sambādhā gharāvāsā bahukiccā bahukarāṇiyā 'tī. atha kho bhagavā etam attham viditvā tāyam velāyam imam udānam udānesi

disvā ādīnavam loke ñatvā dhammam nīrūpadhi
ariyo na ramati pāpe sāsane ramati sucīti. ||10||

atha kho āyasmā Sono paṭisammodati kho mam bhagavā, ayam khv assa kālo yam me upajjhāyo paridassīti utthāyāsānā ekamsam uttarāsaṅgam karitvā bhagavato pādesu sīrasā nipatitvā bhagavantam etad avoca upajjhāyo me bhante āyasmā Mahākaccāno bhagavato pāde sīrasā vandati evaṇ ca vadati Avantidakkhīnāpatho . . pariāyāya ācikkheyyā 'tī. atha kho bhagavā etasmim nīdāne etasmim pakarane dhammīkatham katvā bhikkhū āmantesi Avantidakkhīnāpatho bhikkhave appabhikkhuko anujānāmi bhikkhave sabbapaccantimesu janapadesu vinayadharapañcāmena ganena upasampadam. ||11|| tatr' ime paccantimā janapadā. puratthimāya disāya Kajāṅgalam nāma nigamo, tassa parena Mahāsālā, tato parā paccantimā janapadā, orato majjhe puratthimadakkhīnāya disāya Sallavatī nāma nadī, tato parā paccantimā janapadā, orato majjhe dakkhīnāya disāya Setakannikam nāma nigamo, tato parā paccantimā janapadā, orato majjhe. pacchimāya disāya Thūnam nāma brāhmanagāmo, tato parā paccantimā janapadā, orato majjhe. uttarāya disāya Usīraddhajo nāma pabbato, tato parā paccantimā janapadā, orato majjhe anujānāmi bhikkhave evarūpesu paccantimesu janapadesu vinayadharapañcāmena ganena upasampadam ||12|| Avantidakkhīnāpathe bhikkhave kanhuttarā bhūmi kharā gokanta-kahatā. anujānāmi bhikkhave sabbapaccantimesu janapadesu ganamganūpāhanam Avantidakkhīnāpathe bhikkhave nahānagarukā manussā udakasuddhikā anujānāmi bhikkhave sabbapaccantimesu janapadesu dhuvanahānam Avantidakkhīnāpathe bhikkhave sammāni attharāṇāni elakacammam

ajacammam migacammam seyyathâpi bhikkhave majjhimesu janapadesu eragu moragu majjhâru jantu, evam eva kho bhikkhave Avantidakkhinâpathe cammâni attharanâni elakacammam ajacammam migacammam anujânâmi bhikkhave sabbapaccantimesu janapadesu cammâni attharanâni elakacammam ajacammam migacammam. idha pana bhikkhave manussâ nissîmagatânam bhikkhûnam cîvaram denti imam cîvaram itthannâmassa demâ 'ti anujânâmi bhikkhave sâditum na tâva tam gananûpagam yâva na hattham gacchatîti ||13||**13**||

cammakkhandhakam pañcamam.

imamhi khandhake vatthu tesatthi tass' uddânam
 râjâ Mâgadho Sono ca asîtisahasissaro
 Sâgato Gijjhakûtasmin bahum dassesi uttarim |
 pabbajjâraddha-bhijjimsu vînam ekapalâsikam,
 nilâ, pîtâ, lohikâ, mañjetthâ, kanham eva ca, |
 mahâraṅga-mahânâmâ vaṭṭikâ ca paṭikkhipi,
 khallakâ, puta-pâlî ca, tûla-tittira-mend'-ajâ, |
 vicchikâ mora-citrâ ca, siha-vyagghâ ca, dipikâ,
 ajin'-uddâ, majjârî ca, kâla-luvaparikkhatâ, |
 phâlî-upâhanâ, khilâ, 'dhota-khânu-khatakhatâ,
 5 tâla-velu-tinam c' eva, muñja-babbaja-hintalâ, |
 kamala-kambala-sovannâ, rūpikâ, manî, veluriyâ,
 phalîkâ, kamsa-kâcâ ca, tipu-sîsañ ca, tambakâ, |
 gâvî, yânam, gulâno ca, purisayutta-sivikâ,
 sayanâni, mahâcammâ, gocammehî ca pâpako, |
 gihinam, cammabaddhehî, pavisanti, gilâyano,
 Mahâkaccâyano Sono saren' atthakavaggikam |
 upasampadam pañcaganam ganamganâ dhuvasinâ
 cammattharanânuññâsi na tâva gananûpagam
 adâs' ime vare pañca Sonattherassa nâyako 'ti.

MAHĀVAGGA.

VI

Tena samayena buddho bhagavā Sāvattthiyam viharati Jetavane Anāthapindikassa ārāme tena kho pana samayena bhikkhūnam sārādikena ābādhena phutthānam yāgu pi pītā uggacchatī bhattam pi bhuttam uggacchatī, te tena kīsā honti lūkhā dubbannā uppaduppadukajātā dhammanisanthatagattā addasa kho bhagavā te bhikkhū kīse lūkhe dubbanne uppaduppadukajāte dhammanisanthatagatte, disvāna āyasmantam Ānandam āmantesī . kim nu kho Ānanda etarahi bhikkhū kīsā lūkhā . . dhammanisanthatagattā 'tī etarahi bhante bhikkhūnam sārādikena ābādhena phutthānam yāgu pi pītā uggacchatī bhattam pi bhuttam uggacchatī, te tena kīsā lūkhā dubbannā uppaduppadukajātā dhammanisanthatagattā 'tī. ||1|| atha kho bhagavato rahogatassa paṭisallīnassa evam cetaso parivittakko udapādi etarahi kho bhikkhūnam sārādikena ābādhena phutthānam — la — dhammanisanthatagattā kim nu kho aham bhikkhūnam bhesajjam anujāneyyam, yam bhesajjañi c' eva assa bhesajjasammatañi ca lokassa āhārattañi ca phareyya na ca olāriko āhāro paññāyeyyā 'tī atha kho bhagavato etad ahoṣi : imāni kho pañca bhesajjāni seyyath' idam sappi navaṇītam telam madhu phāṇītam bhesajjāni c' eva bhesajjasammatañi ca lokassa āhārattañi ca pharaṇīti na ca olāriko āhāro paññāyati yam nūnāham bhikkhūnam imāni pañca bhesajjāni anujāneyyam kāle paṭiggahetvā kāle paribhuñjitun ti. ||2|| atha kho bhagavā sāyanhasamayam paṭisallānā vutthito etasmim nidāne dhammikatham katvā bhikkhū āmantesī idha mayham bhikkhave rahogatassa . . . paññāyeyyā 'tī. tassa mayham bhikkhave etad ahoṣi . imāni kho pañca bhe-

sajjāni — la — yam nūnāham bhikkhūnam imāni pañca bhesajjāni anujāneyyam kāle paṭiggahetvā kāle paribhuñjitun ti. anujānāmi bhikkhave tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjitun ti ||3|| tena kho pana samayena bhikkhū tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjanti. tesam yāni pi tāni pākātikāni lūkhāni bhojanāni tāni pi na cchādentī, pag eva senesikāni te tena o' eva sārādikena ābādhena phuṭṭhā iminā ca bhattācchanda-kena tadubhayena bhīyyosomattāya kīsā honti lūkhā dubbannā uppanduppandukajātā dhamanisanthata-gattā addasa kho bhagavā te bhikkhū bhīyyosomattāya — la — dhamanisanthata-gatte, disvāna āyasmantam Ānandam āmantesī. kim nu kho Ānanda etarahi bhikkhū bhīyyosomattāya kīsā — la — dhamanisanthata-gattā 'ti ||4|| etarahi bhante bhikkhū tāni ca pañca bhesajjāni kāle . . . tadubhayena bhīyyosomattāya kīsā lūkhā dubbannā uppanduppandukajātā dhamanisanthata-gattā 'ti atha kho bhagavā etasmim nīdāne dhammikatham katvā bhikkhū āmantesī anujānāmi bhikkhave tāni pañca bhesajjāni paṭiggahetvā kāle pi vikāle pi paribhuñjitun ti ||5||1||

tena kho pana samayena gilānānam bhikkhūnam vasehi bhesajjehi attho hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave vasāni bhesajjāni acchavasam macchavasam susukāvasam sūkaravasam gadrabhavasam kāle paṭiggahitam kāle nīpakkam kāle samsattham telaparibhogena paribhuñjitum ||1|| vikāle ce bhikkhave paṭiggahitam, vikāle nīpakkam, vikāle samsattham, tam ce paribhuñjeyya, āpatti tinnam dukkatānam kāle ce bhikkhave paṭiggahitam, vikāle nīpakkam, vikāle samsattham, tam ce paribhuñjeyya, āpatti dvinnam dukkatānam kāle ce bhikkhave paṭiggahitam, kāle nīpakkam, vikāle samsattham, tam ce paribhuñjeyya, āpatti dukkatassa. kāle ce bhikkhave paṭiggahitam, kāle nīpakkam, kāle samsattham, tam ce paribhuñjeyya, anāpattitī ||2||2||

tena kho pana samayena gilānānam bhikkhūnam mūlehi bhesajjehi attho hoti. bhagavato etam attham ārocesum.

anujānāmi bhikkhave mûlāni bhesajjāni haliddam sūgi-
veram vacam vacattham ativisam katukarohinim usīram
bhaddamuttakam yāni vā pan' aññāni pi atthi mûlāni bhe-
sajjāni, n' eva khādaniye khādaniyattam pharanti, na bho-
janiye bhojaniyattam pharanti, tāni patiggahetvā yāvajīvam
pariharitum, satī paccaye paribhuñjitum asatī paccaye pa-
ribhuñjantassa āpatti dukkatassā 'ti ||1|| tena kho pana
samayena gilānānam bhikkhūnam mûlehi bhesajjehi pītthehi
attho hoti. bhagavato etam attham ārocesum. anujānāmi
bhikkhave nisadam nisadapotaṇ ti ||2||3||

tena kho pana समयena gilānānam bhikkhūnam kasāvehi
bhesajjehi attho hoti. bhagavato etam attham ārocesum.
anujānāmi bhikkhave kasāvāni bhesajjāni nimbakasāvam
kūṭajak pakkavak nattamālak. yāni vā pan' aññāni pi atthi
kasāvabhesajjāni, n' eva khādaniye khādaniyattam pharanti
na bhojaniye bhojaniyattam pharanti, tāni patiggahetvā yā-
vajīvam pariharitum, satī paccaye paribhuñjitum. asatī
paccaye paribhuñjantassa āpatti dukkatassā 'ti ||1||4||

tena kho pana समयena gilānānam bhikkhūnam pannehi
bhesajjehi attho hoti. bhagavato etam attham ārocesum
anujānāmi bhikkhave pannāni bhesajjāni nimbapannam
kūṭajap patolap sulasip kappāsikap yāni vā pan' aññāni
pi atthi pannāni bhesajjāni, n' eva khādaniye khādaniyattam
pharanti na bhojaniye bhojaniyattam pharanti — la —.
||1||5||

tena kho pana समयena gilānānam bhikkhūnam phalehi
bhesajjehi attho hoti — la — anujānāmi bhikkhave phalāni
bhesajjāni vīlaṅgam pippalam maricam haritakam vibhīta-
kam āmalakam goṭṭaphalam yāni vā pan' aññāni pi atthi
phalāni bhesajjāni, n' eva khādaniye khādaniyattam pha-
ranti, na bhojaniye bhojaniyattam pharanti — la —. ||1||6||

tena kho pana समयena gilānānam bhikkhūnam jatūhi
bhesajjehi attho hoti — la — anujānāmi bhikkhave jatūni
bhesajjāni hīṅgu hīṅgujatu hīṅguspāṭikam takam takapattim

takapannim sajjulasam yāni vā pan' aññāni pi atthi jatūni
bhesajjāni, n' eva khādaniye khādaniyattam pharanti — la —
||1||7||

tena kho pana samayena gilānānam bhikkhūnam lonehi
bhesajjehi attho hoti — la — anujānāmi bhikkhave lonāni
bhesajjāni sāmuddam kālalonam sindhavam ubbhīdam bilam
yāni vā pan' aññāni pi atthi lonāni bhesajjāni, n' eva khā-
daniye khādaniyattam pharanti, na bhojaniye bhojaniyattam
pharanti, tāni patiggahetvā yāvajīvam pariṇarittum, satī pa-
ccaye paribhuñjitum asatī paccaye paribhuñjantassa āpatti
dukkatassā 'ti. ||1||8||

tena kho pana samayena āyasmato Ānandassa upajjhā-
yassa āyasmato Belatṭhasāsassa thullakacchābādho hoti
tassa lasikāya cīvarāni kāye lagganti tāni bhikkhū uda-
kena temetvā-temetvā apakaddhanti addasa kho bhagavā
senāsana-cārikam āhīdanto te bhikkhū tāni cīvarāni uda-
kena temetvā-temetvā apakaddhante, disvāna yena te bhī-
kkhū ten' upasamkamī, upasamkamitvā te bhikkhū etad
avoca : kim imassa bhikkhave bhikkhuno ābādho 'ti imassa
bhante āyasmato thullakacchābādho, lasikāya cīvarāni kāye
lagganti, tāni mayam udakena temetvā-temetvā apakaddhā-
mā 'ti ||1|| atha kho bhagavā etasmim nīdāne dhammī-
katham katvā bhikkhū āmantesi anujānāmi bhikkhave
yassa kandu vā pīlakā vā assāvo vā thullakacchā vā ābādho
kāyo vā duggandho, cunnāni bhesajjāni, agilānassa cha-
kanam mattikam rajananipakkam. anujānāmi bhikkhave
udukkhalam musalan ti ||2||9||

tena kho pana samayena gilānānam bhikkhūnam cunnehi
bhesajjehi cālītehi attho hoti — la — anujānāmi bhikkhave
cuṇṇacālanin ti. sanhehi attho hoti anujānāmi bhikkhave
dussacālanin ti ||1|| tena kho pana samayena aññatarassa
bhikkhuno amanussikābādho hoti. tam ācāryupajjhāyā
upaṭṭhahantā nāsakkhimsu ārogaṃ kātum. so sūkarasūnam
gantvā āmakamamsam khādī āmakalohitam pīvi, tassa so
amanussikābādho paṭippassambhī. bhagavato etam attham

ārocesum. anujānāmi bhikkhave amanussikābādhe āma-
mamsam āmakalohitan ti. ||2||10||

tena kho pana samayena aññatarassa bhikkhuno cakkhu-
rogābādho hoti. tam bhikkhum pariggahetvā uccāram pi
passāvam pi nikkhāmenti addasa kho bhagavā senāsana-
cārikam āhindanto te bhikkhū tam bhikkhum pariggahetvā
uccāram pi passāvam pi nikkhāmente, disvāna yena te bhi-
kkhū ten' upasamkamī, upasamkamitvā te bhikkhū etad
avoca kim imassa bhikkhave bhikkhuno ābādho 'ti. ||1||
imassa bhante āyasmato cakkhurogābādho, imam mayam
pariggahetvā uccāram pi passāvam pi nikkhāmemā 'ti atha
kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū
āmantesi anujānāmi bhikkhave añjanam kālāñjanam ra-
sañjanam sotañjanam gerukam kapallan ti añjanupapisanehi
attho hoti — gha — anujānāmi bhikkhave candanam taga-
ram kālānusāriyam tālīsam bhaddamuttakan ti ||2||11||

tena kho pana samayena bhikkhū pitthāni añjanāni thāli-
kesu pi sarāvakesu pi nikkhipanti tinacunnehi pi pamsu-
kehi pi okiriyanti — gha — anujānāmi bhikkhave añjanin
ti. tena kho pana samayena chabbaggiyā bhikkhū uccā-
vacā añjaniyo dhārenti sovannamayam rūpiyamayaṃ ma-
nussā ujjhāyanti khīyanti vipācenti. seyyathāpi gihī kāma-
bhogino 'ti bhagavato etam attham ārocesum. na bhi-
kkhave uccāvacā añjanī dhāretabbā. yo dhāreyya, āpatti
dukkatassa anujānāmi bhikkhave atthamayam dantamayam
visānamayam nalamayam velumayam katthamayam jatuma-
yam phalamayam lohamayam saṅkhanābhimayan ti ||1||
tena kho pana samayena añjanī apārutā honti. tinacunnehi
pi pamsukehi pi okiriyanti — la — anujānāmi bhikkhave
apīdhānan ti apīdhānam nīpatati. anujānāmi bhikkhave
suttakena bandhītvā añjaniyā bandhītun ti. añjanī nīpatati.
anujānāmi bhikkhave suttakena sībbetun ti. ||2|| tena kho
pana samayena bhikkhū aṅgulyā añjanti. akkhīni dukkhā-
ni honti — la — anujānāmi bhikkhave añjanisālākan ti.
tena kho pana samayena chabbaggiyā bhikkhū uccāvacā
añjanisālākāyo dhārenti sovannamayam rūpiyamayaṃ ma-

nussā ujjhāyanti khīyanti vipācenti seyyathāpi gihī kāmabhogino 'ti — la — na bhikkhave uccāvacā añjanisalākā dhāretabbā yo dhāreyya, āpatti dukkatassa anujānāmi bhikkhave aṭṭhimayam — la — sañkhanābhīmayan ti ||3|| tena kho pana samayena añjanisalākā bhūmiyam patitā pharusā hoti — la — anujānāmi bhikkhave salākodhāniyan ti. tena kho pana samayena bhikkhū añjanim pi añjanisalākam pi hatthena pariharanti — la — anujānāmi bhikkhave añjanithavikan ti. amsabandhako na hoti — la — anujānāmi bhikkhave amsabandhakam bandhanasuttakan ti. ||4||12||

tena kho pana samayena āyasmato Pilindavacchassa sīsābhītāpo hoti — la — anujānāmi bhikkhave muddhani telakan ti. na kkhamaniyo hoti — la — anujānāmi bhikkhave natthukamman ti. natthu galati — la — anujānāmi bhikkhave natthukaranin ti tena kho pana samayena chabbaggiyā bhikkhū uccāvacā natthukaraniyo dhārenti sovannamayam rūpiyamayam manussā ujjhāyanti khīyanti vipācenti. seyyathāpi gihī kāmabhogino 'ti. na bhikkhave uccāvacā natthukarani dhāretabbā yo dhāreyya, āpatti dukkatassa. anujānāmi bhikkhave aṭṭhimayam — la — sañkhanābhīmayan ti. ||1|| natthum vīsamam āsūcanti. anujānāmi bhikkhave yamakanatthukaranin ti. na kkhamaniyo hoti. anujānāmi bhikkhave dhūmam pātun ti. taññeva vattim ālīmpetvā pivanti. kantham dahati — la — anujānāmi bhikkhave dhūmanettan ti tena kho pana samayena chabbaggiyā bhikkhū uccāvacāni dhūmanettāni dhārenti . . . (comp. § 1) . . . sañkhanābhīmayan ti. tena kho pana samayena dhūmanettāni apārutāni honti, pānakā pavīsanti — la — anujānāmi bhikkhave apīdhānan ti tena kho pana samayena bhikkhū dhūmanettāni hatthena pariharanti anujānāmi bhikkhave dhūmanettathavikan ti. ekato ghaṃsiyanti — la — anujānāmi bhikkhave yamakathavikan ti amsabandhako na hoti — la — anujānāmi bhikkhave amsabandhakam bandhanasuttakan ti. ||2||13||

tena kho pana samayena āyasmato Pilindavacchassa

vātābādho hoti. vejjā evam āhamsu telam pacitabban ti. anujānāmi bhikkhave telapākaṇ ti. tasmim kho pana telapāke majjam pakkhipitabbam hoti anujānāmi bhikkhave telapāke majjam pakkhipitun ti tena kho pana samayena chabbaggiyā bhikkhū atipakkhittamajjāni telāni pacanti. tāni pivitvā majjanti na bhikkhave atipakkhittamajjam telam pātabbam yo piveyya, yathā dhammo kāretabbo anujānāmi bhikkhave yasmim telapāke majjassa na vanno na gandho na raso paññāyati, evarūpam majjapakkhittam telam pātun ti. ||1|| tena kho pana samayena bhikkhūnam bahum atipakkhittamajjam telam pakkam hoti. atha kho bhikkhūnam etad ahoṣi katham nu kho atipakkhittamajje tele patipajjitabban ti anujānāmi bhikkhave abbhaññjanam adhiṭṭhātun ti tena kho pana samayena āyasmato Pīlindavacchassa bahutaram telam pakkam hoti, telabhājanam na samvijjati anujānāmi bhikkhave tīni tumbāni lohatumbam kaṭṭhatumbam phalatumban ti ||2|| tena kho pana samayena āyasmato Pīlindavacchassa aṅgavāto hoti anujānāmi bhikkhave sedakamman ti na kkhamanīyo hoti anujānāmi bhikkhave sambhārasedan ti. na kkhamanīyo hoti anujānāmi bhikkhave mahāsedan ti. na kkhamanīyo hoti anujānāmi bhikkhave bhāṅgodakan ti. na kkhamanīyo hoti. anujānāmi bhikkhave udakakotthakan ti ||3|| tena kho pana samayena āyasmato Pīlindavacchassa pabbavāto hoti anujānāmi bhikkhave lohitaṃ mocetun ti na kkhamanīyo hoti. anujānāmi bhikkhave lohitaṃ mocetvā visānena gahetun ti tena kho pana samayena āyasmato Pīlindavacchassa pādā phālītā honti anujānāmi bhikkhave pādabbhaññjanan ti na kkhamanīyo hoti anujānāmi bhikkhave pajjam abhisamkharitun ti tena kho pana samayena aññatarassa bhikkhuno gandābādho hoti. anujānāmi bhikkhave satthakammam kasāvodakena attho hoti anujānāmi bhikkhave kasāvodakan ti tilakakkena attho hoti anujānāmi bhikkhave tilakakkan ti ||4|| kabalikāya attho hoti. anujānāmi bhikkhave kabalikan ti. vanabandhanacolena attho hoti. anujānāmi bhikkhave vanabandhanacolan ti. vano kanduvati. anujānāmi bhikkhave sāsapakuṭṭhena phosītun ti. vaṇo kilyujjitha.

anujānāmi bhikkhave dhūmam kātun ti. vanamamsam
 vuṭṭhāti. anujānāmi bhikkhave lonasakkharikāya
 chinditun ti vano na rūhati. anujānāmi bhikkhave va-
 natelan ti telam galati bhagavato etam attham āroce-
 sum anujānāmi bhikkhave vikāsikam sabbam vanapati-
 kamman ti. ||5|| tena kho pana samayena aññataro bhikkhu
 ahinā dattho hoti bhagavato etam attham ārocesum anu-
 jānāmi bhikkhave cattāri mahāvikaṭāni dātum gūtham
 muttam chārikam mattikan ti. atha kho bhikkhūnam etad
 ahosi appaṭiggahitāni nu kho udāhu paṭiggahetabbāni
 bhagavato etam attham ārocesum anujānāmi bhikkhave
 satī kappiyakārake paṭiggahāpetum, asatī kappiyakārake
 sāmam gahetvā paribhuñjitun ti tena kho pana samayena
 aññatarena bhikkhunā vīsam pītam hoti anujānāmi bhi-
 kkhhave gūtham pāyetun ti atha kho bhikkhūnam etad
 ahosi appaṭiggahito nu kho udāhu paṭiggahāpetabbo 'ti.
 anujānāmi bhikkhave yam karonto paṭiggaṇhāti sv eva
 paṭiggaho kato, na puna paṭiggahāpetabbo 'ti ||6|| tena
 kho pana samayena aññatarassa bhikkhuno gharadinnakā-
 bādho hoti anujānāmi bhikkhave sītālolim pāyetun ti
 tena kho pana samayena aññataro bhikkhu dutthagahaniko
 hoti. anujānāmi bhikkhave āmisakhāram pāyetun ti.
 tena kho pana samayena aññatarassa bhikkhuno panduro-
 gābādho hoti. anujānāmi bhikkhave muttāharītakam
 pāyetun ti tena kho pana samayena aññatarassa bhikkhuno
 chavidosābādho hoti anujānāmi bhikkhave gandhālepam
 kātun ti. tena kho pana samayena aññataro bhikkhu abhi-
 sannakāyo hoti anujānāmi bhikkhave virecanam pātun
 ti acchakaññiyā attho hoti anujānāmi bhikkhave accha-
 kaññikan ti akatayūsenā attho hoti anujānāmi bhi-
 kkhhave akatayūsan ti katākatena attho hoti. anujānāmi
 bhikkhave kaṭākatan ti. paṭicchādanīyena attho hoti.
 anujānāmi bhikkhave paṭicchādanīyan ti. ||7||14||

tena kho pana samayena āyasmā Pīlindavaccho Rājā-
 gahe pabbhāram sodhāpeti lenam kattukāmo. atha kho
 rājā Māgadho Senīyo Bimbisāro yenāyasmā Pīlinda-
 vaccho ten' upasaṃkami, upasaṃkamitvā āyasmantam Pīlin-

davaccham abhivâdetvâ ekamantam nisîdi. ekamantam nisînno kho râjâ Mâgadho Seniyo Bimbisâro âyasmantam Pilindavaccham etad avoca kim bhante thero kârâpetîti. pabbhâram mahârâja sodhâpemi lenam kattukâmo 'ti. attho bhante ayyassa ârâmikenâ 'ti na kho mahârâja bhagavatâ ârâmiko anuññâto 'ti tena hi bhante bhagavantam paṭipucchitvâ mama âroceyyâthâ 'ti evam mahârâjâ 'ti kho âyasmâ Pilindavaccho rañño Mâgadhassa Seniyassa Bimbisârassa paccassosi. ||1|| atha kho âyasmâ Pilindavaccho râjânâ Mâgadham Seniyam Bimbisâram dhammîyâ kathâya sandassesi samâdapesi samuttejesi sampahamsesi. atha kho râjâ Mâgadho Seniyo Bimbisâro âyasmatâ Pilindavacchena dhammîyâ kathâya sandassito samâdapito samuttejito sampahamsito utthâyâsanâ âyasmantam Pilindavaccham abhivâdetvâ padakkhinam katvâ pakkâmi. atha kho âyasmâ Pilindavaccho bhagavato santike dûtam pâhesi râjâ bhante Mâgadho Seniyo Bimbisâro ârâmikam dâtukâmo. katham nu kho bhante patipajjtabban ti. atha kho bhagavâ etasmim nidâne dhammikatham katvâ bhikkhû âmantesi. anujânâmi bhikkhave ârâmikan ti ||2|| dutiyam pi kho râjâ Mâgadho Seniyo Bimbisâro yenâyasmâ Pilindavaccho ten' upasamkamî, upasamkamitvâ âyasmantam Pilindavaccham abhivâdetvâ ekamantam nisîdi ekamantam nisînno kho râjâ Mâgadho Seniyo Bimbisâro âyasmantam Pilindavaccham etad avoca anuññâto bhante bhagavatâ ârâmiko 'ti evam mahârâjâ 'ti tena hi bhante ayyassa ârâmikam dammîti atha kho râjâ Mâgadho Seniyo Bimbisâro âyasmato Pilindavacchassa ârâmikam patisunitvâ vissaritvâ cirena satim patilabbhitvâ aññataram sabbatthakam mahâmatam âmantesi yo mayâ bhane ayyassa ârâmiko patissuto dinno so ârâmiko 'ti. na kho deva ayyassa ârâmiko dinno 'ti. kîvaciram nu kho bhane ito hitam hotîti ||3|| atha kho so mahâmatto rattiyo viganetvâ râjânâ Mâgadham Seniyam Bimbisâram etad avoca. pañca deva rattisatâni. tena hi bhane ayyassa pañca ârâmikasatâni dethâ 'ti. evam devâ 'ti kho so mahâmatto rañño Mâgadhassa Seniyassa Bimbisârassa patisunitvâ âyasmato Pilindavacchassa pañca ârâmikasatâni pādâsi, pāṭiyekko gâmo nivasi. Ârâmikagâmo 'ti pi nam

âhamsu, Pilindagâmo 'ti pi nam âhamsu. tena kho pana samayena âyasmâ Pilindavaccho tasmim gâmake kulûpako hoti atha kho âyasmâ Pilindavaccho pubbanhasamayam nivâsetvâ pattacivaram âdâya Pilindagâmam pindâya pâvısı. ||4|| tena kho pana samayena tasmim gâmake ussavo hoti, dârikâ alamkatâ mālâkītâ kilanti. atha kho âyasmâ Pilindavaccho Pilindagâmake sapadânam pindâya caramâno yena aññatarassa ârâmikassa nivesanam ten' upasamkamı, upasamkamıtvâ paññatte âsane nisıdı tena kho pana samayena tassâ ârâmikıniyâ dhıtâ aññe dârake alamkate mālâkite passıtvâ rodati mâlam me detha, alamkâram me dethâ 'ti atha kho âyasmâ Pilindavaccho tam ârâmikınım etad avoca kissâyam dârikâ rodattı ayam bhante dârikâ aññe dârake alamkate mālâkite passıtvâ rodati mâlam me detha, alamkâram me dethâ 'ti. kuto amhâkam duggatânam mâlâ, kuto alamkâro 'ti ||5|| atha kho âyasmâ Pilindavaccho aññataram tınandupakam gahetvâ tam ârâmikınım etad avoca hand' imam tınandupakam tassâ dârikâya sıse paṭımuñcâ 'ti. atha kho sâ ârâmikını tam tınandupakam gahetvâ tassâ dârikâya sıse paṭımuñci. sâ ahosı suvannamâlâ abhirûpâ dassaniyâ pásâdikâ, n' atthı tâdisâ rañño pi antepure suvannamâlâ. manussâ rañño Mâgadhassa Seniyassa Bimbisârassa ârocesum amukassa deva ârâmikassa ghare suvannamâlâ abhirûpâ dassaniyâ pásâdikâ, n' atthı tâdisâ devassa pi antepure suvannamâlâ kuto tassa duggatassa. nissamsayam corikâya âbhatâ 'ti. atha kho râjâ Mâgadho Senıyo Bimbisâro tam ârâmikakulam bandhâpesı. ||6|| dutiyam pi kho âyasmâ Pilindavaccho pubbanhasamayam nivâsetvâ pattacivaram âdâya Pilindagâmam pindâya pâvısı Pilindagâmake sapadânam pindâya caramâno yena tassa ârâmikassa nivesanam ten' upasamkamı, upasamkamıtvâ paṭıvıssake pucchı kaham imam ârâmikakulam gatan tı etıssâ bhante suvannamâlâya kâranâ raññâ bandhâpıtan tı atha kho âyasmâ Pilindavaccho yena rañño Mâgadhassa Seniyassa Bimbisârassa nivesanam ten' upasamkamı, upasamkamıtvâ paññatte âsane nisıdı. atha kho râjâ Mâgadho Senıyo Bimbisâro yenâyasmâ Pilindavaccho ten' upasamkamı, upasamkamıtvâ âyasmantam Pilindavaccham abhivâdetvâ ekamantam nisıdı. ekamantam nısınnam-

ritvā yena Rājagaham tena cārikam pakkāmi. addasa kho āyasmā Kaṅkhārevato antarā magge gulakaranam okkamitvā gule pittham pi chārikam pi pakkhipante, disvāna akappiyo gulo sāmiso, na kappatī gulo vikāle paribhuñjitun ti kukkuccāyanto sapariso gulam na paribhuñjati, ye pi 'ssa sotabbam maññanti, te pi gulam na paribhuñjanti. bhagavato etam attham ārocesum. kimatthiyā bhikkhave gule pittham pi chārikam pi pakkhipantīti. thaddhanatthāya bhagavā 'ti. sace bhikkhave thaddhanatthāya gule pittham pi chārikam pi pakkhipanti so ca gulo tv eva samkham gacchati, anujānāmi bhikkhave yathāsukham gulam paribhuñjitun ti ||1|| addasa kho āyasmā Kaṅkhārevato antarā magge vacce muggam jātam, passitvā akappiyā muggā, pakkāpi muggā jāyantīti kukkuccāyanto sapariso muggam na paribhuñjati, ye pi 'ssa sotabbam maññanti, te pi muggam na paribhuñjanti. bhagavato etam attham ārocesum sace bhikkhave pakkāpi muggā jāyanti, anujānāmi bhikkhave yathāsukham muggam paribhuñjitun ti. ||2|| tena kho pana samayena aññatarassa bhikkhuno udaravātābādho hoti, so lonasovīrakam apāyi, tassa so udaravātābādho patippassambhi. bhagavato etam attham ārocesum. anujānāmi bhikkhave gulānassa lonasovīrakam, agulānassa udakasambhinnam pānaparibhogena paribhuñjitun ti. ||3||16||

atha kho bhagavā anupubbena cārikam caramāno yena Rājagaham tad avasar^o tatra sudam bhagavā Rājagahe viharatī Veluvane Kalandakanivāpe tena kho pana samayena bhagavato udaravātābādho hoti atha kho āyasmā Ānando pubbe pi bhagavato udaravātābādho tekatulāya yāgyā phāsu hotīti sāmam tīlam pi taṇḍulam pi muggam pi paññāpetvā anto vāsetvā anto sāmam pacitvā bhagavato upanāmesī pivatu bhagavā tekatulayāgun ti. ||1|| jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālam viditvā pucchanti, kālam viditvā na pucchanti, atthasamhitam tathāgatā pucchanti no anattasamhitam, anattasamhite setu-ghāto tathāgatānam. dvīhi ākārehi buddhā bhagavanto bhikkhū patipucchanti, dhammam vā desessāma, sāvakaṇam vā sikkhāpadam paññāpessāmā 'ti atha kho bhagavā āyas-

mantam Ânandam âmantesi : kut' âyam Ânanda yâgû 'tī.
 atha kho âyasmā Ânando bhagavato etam attham ârocesī.
 ||2|| vīgarahī buddho bhagavā ananucchaviyam Ânanda
 ananulomikam appaṭirūpam assāmanakam akappiyam aka-
 ranīyam katham hi nāma tvam Ânanda evarūpāya bāhullāya
 cetessasī. yad api Ânanda anto vuttham tad api akappiyam,
 yad api anto pakkam tad api akappiyam, yad api sāmam
 pakkam tad api akappiyam n' etam Ânanda appasannānam
 vā pasādāya vīgarahitvā dhammikatham katvā bhikkhū
 âmantesi . na bhikkhave anto vuttham anto pakkam
 sāmam pakkam paribhuñjītabbam yo paribhuñjeyya,
 âpatti dukkatassa. ||3|| anto ce bhikkhave vuttham anto
 pakkam sāmam pakkam, tañ ce paribhuñjeyya, âpatti tinnam
 dukkatānam. anto ce bhikkhave vuttham anto pakkam
 aññehi pakkam, tañ ce paribhuñjeyya, âpatti dvinnam
 dukkatānam. anto ce bhikkhave vuttham bahi pakkam
 sāmam pakkam, tañ ce paribhuñjeyya, âpatti dvinnam dukka-
 tānam. ||4|| bahi ce bhikkhave vuttham anto pakkam
 sāmam pakkam, tañ ce paribhuñjeyya, âpatti dvinnam dukka-
 tānam anto ce bhikkhave vuttham bahi pakkam aññehi
 pakkam, tañ ce paribhuñjeyya, âpatti dukkatassa bahi ce
 bhikkhave vuttham anto pakkam aññehi pakkam, tañ ce
 paribhuñjeyya, âpatti dukkatassa. bahi ce bhikkhave vu-
 ttham bahi pakkam sāmam pakkam, tañ ce paribhuñjeyya,
 âpatti dukkatassa bahi ce bhikkhave vuttham bahi pakkam
 aññehi pakkam, tañ ce paribhuñjeyya, anâpattīti ||5|| tena
 kho pana samayena bhikkhū bhagavatā sāmampāko pati-
 kkhitto 'tī punapāke kukkucāyanti. bhagavato etam attham
 ârocesum anujānāmi bhikkhave punapākam pacitun ti.
 ||6|| tena kho pana samayena Rājagaham dubbhikkham ho-
 ti. manussā lonam pi telam pi tandulam pi khādanīyam pi
 ārāmam āharanti, tāni bhikkhū bahi vāsentī, ukkapindakāpi
 khādanti corāpi haranti bhagavato etam attham ârocesum.
 anujānāmi bhikkhave anto vāsetun ti anto vāsetvā bahi
 pâcentī, damakā parivārentī. bhikkhū avissatthā pari-
 bhuñjanti bhagavato etam attham ârocesum. anujānāmi
 bhikkhave anto pacitun ti. dubbhikkhe kappiyakārakā
 bahutaram haranti, appataram bhikkhūnam denti. bhaga-

vato etam attham ārocesum. anujānāmi bhikkhave sāmam pacitum. anujānāmi bhikkhave anto vuttham anto pakkam sāmam pakkam tī ||7|| tena kho pana samayena sambahulā bhikkhū Kāsīsu vassam vutthā Rājagaham gacchantā bhagavantam dassanāya antarā magge na labhimsu lūkhassa vā panītassa vā bhojanassa yāvadattham pārīpūrī, bahuñ ca phalakhādānīyam ahosi, kappiyakārako ca na ahosi atha kho te bhikkhū kilantarūpā yena Rājagaham Veluvanam Kalandakanivāpo yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdīmsu ācīnam kho pan' etam buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim paṭisammoditum atha kho bhagavā te bhikkhū etad avoca. kacci bhikkhave khamanīyam, kacci yāpanīyam, kacci 'ttha appakīlamathena addhānam āgatā, kuto ca tumhe bhikkhave āgacchathā 'tī ||8|| khamanīyam bhagavā, idha mayam bhante Kāsīsu vassam vutthā Rājagaham āgacchantā bhagavantam dassanāya antarā magge na labhimhā lūkhassa vā panītassa vā bhojanassa yāvadattham pārīpūrī, bahuñ ca phalakhādānīyam ahosi, kappiyakārako ca na ahosi, tena mayam kilantarūpā addhānam āgatā 'tī atha kho bhagavā etasmim nidāne dhammīkatham katvā bhikkhū āmantesi anujānāmi bhikkhave yattha phalakhādānīyam passatī kappiyakārako ca na hotī, sāmam gahetvā haritvā kappiyakārakam passitvā bhūmīyam nikkhīpitvā patiggahāpetvā paribhūñjitum anujānāmi bhikkhave uggahitā paṭiggahitū tī ||9||17||

tena kho pana samayena aññatarassa brāhmanassa navā ca tilā navañ ca madhum uppannā hontī. atha kho tassa brāhmanassa etad ahosi yam nūnāham nave ca tile navañ ca madhum buddhapamukhassa bhikkhusamghassa dadeyyan tī atha kho so brāhmano yena bhagavā ten' upasamkamī, upasamkamitvā bhagavatā saddhim sammodī sammodanīyam katham sārānīyam vītisāretvā ekamantam atthāsi, ekamantam tīto kho so brāhmano bhagavantam etad avoca: adhivāsetu me bhante bhavaṃ Gotamo svātānāya bhāttam saddhim bhikkhusamghenā 'tī. adhivāsesi bhagavā tuñhi-

bhāvena. atha kho so brāhmano bhagavato adhivāsanam viditvā pakkāmi ||1|| atha kho so brāhmano tassā rattiyā accayena panītam khādaniyam bhojaniyam patiyādāpetvā bhagavato kalam ārocāpesi. kālo bho Gotama, nitthitam bhaddan ti atha kho bhagavā pubbanhasamayam nivāsetvā pattacivaram ādāya yena tassa brāhmanassa nivesanam ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena. atha kho so brāhmano buddhapamukham bhikkhusamgham panītena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapānim ekamantam nisīdi ekamantam nisinnam kho tam brāhmanam bhagavā dhammīyā kathāya sandassetvā samādāpetvā samuttejetvā sampahamsetvā utthāyāsanaṁ pakkāmi. ||2|| atha kho tassa brāhmanassa acirapakkantassa bhagavato etad aho si yesam kho mayā atthāya buddhapamukho bhikkhusamgho nimantito nave ca tile navañi ca madhum dassāmīti, te mayā pamutthā dātum yam nūnāham nave ca tile navañi ca madhum kolambehī ca ghatehī ca ārāman harāpeyyan ti. atha kho so brāhmano nave ca tile navañi ca madhum kolambehī ca ghatehī ca ārāman āharāpetvā yena bhagavā ten' upasamkamī, upasamkamitvā ekamantam atthāsi, ekamantam tthito kho so brāhmano bhagavantam etad avoca ||3|| yesam kho mayā bho Gotama atthāya buddhapamukho bhikkhusamgho nimantito nave ca tile navañi ca madhum dassāmīti, te mayā pamutthā dātum. patiganhātu me bhavam Gotamo nave ca tile navañi ca madhun ti. tena hi brāhmana bhikkhūnam dehīti tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisamkhāpi patikkhipanti, sabbo ca samgho pavārito hoti, bhikkhū kukkucāyantaṁ na patiganhanti. paṭiganhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave tato nīhatam bhuttāvinā pavāritena anāritam paribhuñjitun ti. ||4||18||

tena kho pana samayena āyasmato Upanandassa Sa-kyaputtassa upatthākakulam samghass' atthāya khādaniyam pāhesi ayyassa Upanandassa dassetvā samghassa dātabban ti. tena kho pana samayena āyasmā Upanando

Sakyaputto gāmam pindāya pavittho hoti. atha kho te manussā ārāmaṃ gantvā bhikkhū pucchimsu. kaṃ bhante ayyo Upanando 'ti esāvuso āyasmā Upanando Sakyaputto gāmam pindāya pavittho 'ti idam bhante khādāṇiyam ayyassa Upanandassa dassetvā saṃghassa dātabban ti bhagavato etaṃ atthaṃ ārocesuṃ tena hi bhikkhave paṭiggahe tvā nikkhipatha yāva Upanando āgacchatīti. ||1|| atha kho āyasmā Upanando Sakyaputto purebhattam kulāni paṇḍitānāṃ divā āgacchi tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisaṃkhāpi paṭikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkucāyanta na paṭigāhanti paṭigāhatha bhikkhave paṇḍitā anujānāmi bhikkhave purebhattam paṭiggahitaṃ bhuttāvaṇa pavāritena anāpattiṃ paṇḍitānāṃ ti. ||2||19||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Sāvattī tena cārikam pakkāmi. anupubbena cārikam caramāno yena Sāvattī tad avasari. tatra sudam bhagavā Sāvattīyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmato Sāriputtassa kāyaḍāhābādho hoti. atha kho āyasmā Mahāmoggallāno yena āyasmā Sāriputto ten' upasamkamī, upasamkamitvā āyasantam Sāriputtam etaḍ avoca pubbe te āvuso Sāriputta kāyaḍāhābādho kena phāsu hotīti. bhisehi ca me āvuso mulālikāhi cā 'ti. atha kho āyasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammāññitaṃ vā bhāvaṃ pasāreyya pasāritaṃ vā bhāvaṃ sammāññeyya, evaṃ eva Jetavane antarahito Mandākinīyā pokkharāṇiyā tīre pāturahosi. ||1|| addasa kho aññataro nāgo āyasantam Mahāmoggallānam dūrato 'va āgacchantam, disvāna āyasantam Mahāmoggallānam etaḍ avoca etu kho bhante ayyo Mahāmoggallāno, svāgatam bhante ayyassa Mahāmoggallānassa, kena bhante ayyassa attho, kiṃ dammīti bhisehi ca me āvuso attho mulālikāhi cā 'ti. atha kho so nāgo aññataram nāgam ānāpesi tena hi bhante ayyassa bhise ca mulālikāyo ca yāvatatthaṃ dehīti. atha kho so nāgo Mandākinīm pokkharāṇīm ogāhetvā soḍḍāya bhisañ ca mulālīñ ca abbāhūtva suvi-

kkhālitaṃ vikkhāletvā bhaṇḍikam bandhitvā yenāyasmā Mahāmoggaḷāno ten' upasamkamī. ||2|| atha kho āyasmā Mahāmoggaḷāno seyyathāpi nāma balavā puriso sammñijitaṃ vā bhāma pasāreyya pasāritaṃ vā bhāma sammñijeyya, evaṃ eva Mandākinīyā pokkharaniyā tīre antarahito Jetavane pāturahosi, so pi kho nāgo Mandākinīyā pokkharaniyā tīre antarahito Jetavane pāturahosi atha kho so nāgo āyasmato Mahāmoggaḷānassa bhise ca mulālikāyo ca paṭiggahāpetvā Jetavane antarahito Mandākinīyā pokkharaniyā tīre pāturahosi atha kho āyasmā Mahāmoggaḷāno āyasmato Sāriputtassa bhise ca mulālikāyo ca upanāmesī. atha kho āyasmato Sāriputtassa bhise ca mulālikāyo ca paṭibhuttassa kāyadāhābādho paṭippassambhī. bahū bhisā ca mulālikāyo ca avasitthā honti ||3|| tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti patisamkhāpi patikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkuccāyantaṃ na paṭigāhanti paṭigāhatha bhikkhave paṭibhuñjatha anujānāmi bhikkhave vanattham pokkharattham bhuttāvinā pavāritena anāritam paṭibhuñjitum ti. ||4|| **20** ||

tena kho pana samayena Sāvattṭhiyam bahum phalakhādaniyam ussannam hoti kappiyakārako ca na hoti. bhikkhū kukkuccāyantaṃ phalam na paṭibhuñjanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave abījam nibbatta-bījam akata-kappam phalam paṭibhuñjitum ti. ||1|| **21** ||

atha kho bhagavā Sāvattṭhiyam yathābhiraṇtam viharitvā yena Rājagāham tena cārikam pakkāmi anupubbeṇa cārikam caramāno yena Rājagāham tad avasari. tatra sudam bhagavā Rājagahe viharati Veluvane Kalandakanivāpe tena kho pana samayena aññatarassa bhikkhuno bhagandalābādho hoti. Ākāsagotto vejjo satthakammam karoti atha kho bhagavā senāsanacārikam āhindanto yena tassa bhikkhuno vihāro ten' upasamkamī ||1|| addasa kho Ākāsagotto vejjo bhagavantam dūrato 'va āgacchantam, disvāna bhagavantam etad avoca āgacchatu bhavaṃ Gotamo imassa bhikkhuno vaccamaggam passatu seyyathāpi godhā-

mukhan ti. atha kho bhagavā mamam khv āyam moghapuri-
so uppannetitī tunhībūto 'va patinivattitvā etasmim nīdāne
etasmim pakarane bhikkhusamgham sannipātāpetvā bhikkhū
patipucchi atthi kira bhikkhave amukasmim vihāre bhikkhu
gilāno 'ti. atthi bhagavā 'ti kim tassa bhikkhave bhikkhuno
ābādho 'ti. tassa bhante āyasmato bhagandalābādho, Ākā-
sagotto vejjo satthakammam karotīti ||2|| vigarahi buddho
bhagavā ananucchaviyam bhikkhave tassa moghapurissassa
ananulomikam appatirūpam assāmanakam akappiyam aka-
ranīyam katham hi nāma so bhikkhave moghapuriso
sambādhe satthakammam kārāpessatīti sambādhe bhikkha-
ve sukhumā chavi, duropayo vano, dupparihāram sattham
n' etam bhikkhave appasannānam vā pasādāya viga-
rahitvā dhammikatham katvā bhikkhū āmantesi na bhi-
kkhave sambādhe satthakammam kārāpetabbam. yo
kārāpeyya, āpatīti thullaccayassā 'ti. ||3|| tena kho pana
samayena chabbaggiyā bhikkhū bhagavatā sattha-
kammam patikkhittan ti vatthikammam kārāpentī ye
te bhikkhū appicchā te ujjhāyanti khīyanti vipācentī
katham hi nāma chabbaggiyā bhikkhū vatthikammam kārā-
pessantīti. atha kho te bhikkhū bhagavato etam attham
ārocesum saccam kira bhikkhave chabbaggiyā bhikkhū
vatthikammam kārāpentīti saccam bhagavā. vigarahitvā
dhammikatham katvā bhikkhū āmantesi na bhikkhave
sambādhassa sāmāntā dvaṅgulā satthakammam vā
vatthikammam vā kārāpetabbam. yo kārāpeyya, āpatīti
thullaccayassā 'ti. ||4|| 22 ||

atha kho bhagavā Rājagahe yathābhīrantam viharitvā
yena Bārānasī tena cārikam pakkāmi anupubbena cāri-
kam caramāno yena Bārānasī tad avasari. tatra sudam bha-
gavā Bārānasīyam viharati Isipatane migadāye tena
kho pana समयena Bārānasīyam Suppiyo ca upāsako
Suppiyā ca upāsikā ubhatopasannā honti dāyakā kārakā
samghupatthākā atha kho Suppiyā upāsikā ārāmam gantvā
vihārena vihāram parivenena parivenam upasamkamitvā bhi-
kkhū pucchati ko bhante gilāno, kassa kim āhariyyatū
'ti. ||1|| tena kho pana समयena aññātarena bhikkhunā

virecanam pītam hoti. atha kho so bhikkhu Suppiyam upāsikam etad avoca mayā kho bhaginū virecanam pītam, attho me paticchādaniyenā 'ti suṭṭhu ayya āhariyissatīti gharam gantvā antevāsīm ānāpesi: gaccha bhane pavattamamsam jānāhīti evam ayye 'ti kho so puriso Suppiyāya upāsikāya patisunitvā kevalakappam Bārānasīm āhindanto na addasa pavattamamsam. atha kho so puriso yena Suppiyā upāsikā ten' upasamkamī, upasamkamitvā Suppiyam upāsikam etad avoca n' atth' ayye pavattamamsam, māghāto ajjā 'ti ||2|| atha kho Suppiyāya upāsikāya etad ahosi. tassa kho gilānassa bhikkhuno paticchādaniyam alabhantassa ābādho vā abhivaddhissatī kālamkiriya vā bhavissatī, na kho me tam patirūpam yāham patisunitvā na harāpeyyam ti potthanikam gahetvā ūrumamsam ukkantitvā dāsīyā adāsi handa je imam mamsam sampādetvā amukasmim vihāre bhikkhu gilāno tassa dajjehi, yo ca mam pucchati gilānā 'ti paṭivedehīti uttarāsaṅgena ūrum vethetvā ovarakam pavasitvā mañcake nīpajjī ||3|| atha kho Suppiyo upāsako gharam gantvā dāsīm pucchī kaham Suppiyā 'ti esāya ovarake nīpannā 'ti atha kho Suppiyo upāsako yena Suppiyā upāsikā ten' upasamkamī, upasamkamitvā Suppiyam upāsikam etad avoca kissa nīpannāsīti gilān' amhīti kin te ābādho 'ti atha kho Suppiyā upāsikā Suppiyassa upāsakassa etam attham ārocesi. atha kho Suppiyo upāsako acchariyam vata bho abbhutam vata bho yāva saddhāyam Suppiyā pasannā, yatra hi nāma attano pi mamsāni pariccattāni, kim pana imāya aññam kiñci adeyyam bhavissatīti hattho udaggo yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi ||4|| ekamantam nisinnō kho Suppiyo upāsako bhagavantam etad avoca adhivāsetu me bhante bhagavā svātanāya bhattam saddhum bhikkhusamghenā 'ti adhivāsesi bhagavā tunhībhāvena. atha kho Suppiyo upāsako bhagavato adhivāsanam viditvā uttāyāsana bhagavantam abhivādetvā padakkhinam katvā pakkāmi. atha kho Suppiyo upāsako tassā rattiyā accayena panītam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kālam ārocāpesi kālo bhante nitthitam bhattan ti. atha kho bhagavā pubbanhasamayam nivāsetvā pattacīvaram ādāya yena

Suppiyassa upāsakassa nivesanam ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi saddhū bhikkhusamghena. ||5|| atha kho Suppiyo upāsako yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi ekamantam thitam kho Suppiyam upāsakam bhagavā etad avoca. kham Suppiyā 'ti. gūlā bhagavā 'ti tena hi āgacchatū 'ti. na bhagavā ussahatīti. tena hi pariggahetvāpi ānethā 'ti. atha kho Suppiyo upāsako Suppiyam upāsikam pariggahetvā ānesi. tassā saha dassanena bhagavato tāvamahā vāno rūlo aho si succhavi lomajāto. ||6|| atha kho Suppiyo ca upāsako Suppiyā ca upāsikā accariyam vata bho abbhutam vata bho tathāgatassa mahiddhikā mahānubhāvā, yatra hi nāma saha dassanena bhagavato tāvamahā vāno rūlo bhavissati succhavi lomajāto 'ti hatthā udaggā buddhapamukham bhikkhusamgham paññitena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapānīm ekamantam nisīdīmsu atha kho bhagavā Suppiyam upāsakam Suppiyā ca upāsikam dhammīyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsana pakkāmi. ||7|| atha kho bhagavā etasmim nīdāne etasmim pakarane bhikkhusamgham sannipātāpetvā bhikkhū patipucchī ko bhikkhave Suppiyam upāsikam mamsam viññāpesīti. evam vutte so bhikkhu bhagavantam etad avoca aham kho bhante Suppiyam upāsikam mamsam viññāpesin ti. āharīyittha bhikkhū 'ti āharīyittha bhagavā 'ti paribhuñjītvam bhikkhū 'ti paribhuñjī' aham bhagavā 'ti pativekkhītvam bhikkhū 'ti. nāham bhagavā pativekkhin ti ||8|| vīgarahi buddho bhagavā. katham hi nāma tvam moghapurisa appatīvekkhitvā mamsam paribhuñjissasi manussamamsam kho tayā moghapurisa paribhutam. n' etam moghapurisa appasannānam vā pasādāya vīgarahitvā dhammikatham katvā bhikkhū āmantesi santi bhikkhave manussā saddhā pasannā, tehi attano pi mamsāni pariccattāni. na bhikkhave manussamamsam paribhuñjitabbam yo paribhuñjeyya, āpatīthullaccayassa. na ca bhikkhave appatīvekkhitvā mamsam paribhuñjitabbam yo paribhuñjeyya, āpatī dukka-tassā 'ti ||9|| tena kho pana samayena rañño hatthī ma-

ranti manussā dubbhikkhe hatthimamsam paribhuñjanti, bhikkhūnam pindāya carantānam hatthimamsam denti, bhikkhū hatthimamsam paribhuñjanti manussā ujjhāyanti khīyanti vipācenti katham hi nāma samanā Sakyaputtiyā hatthimamsam paribhuñjissanti rājaṅgam hatthi, sace rājā jāneyya, na nesam attamano assā 'ti. bhagavato etam attham ārocesum. na bhikkhave hatthimamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||10|| tena kho pana samayena rañño assā maranti. manussā dubbhikkhe assamamsam paribhuñjanti, bhikkhūnam pindāya carantānam assamamsam denti, bhikkhū assamamsam paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti. katham hi nāma samanā Sakyaputtiyā assamamsam paribhuñjissanti rājaṅgam assā, sace rājā jāneyya, na nesam attamano assā 'ti. bhagavato etam attham ārocesum na bhikkhave assamamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti ||11|| tena kho pana samayena manussā dubbhikkhe sunakhamamsam paribhuñjanti, bhikkhūnam pindāya carantānam sunakhamamsam denti, bhikkhū sunakhamamsam paribhuñjanti manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samanā Sakyaputtiyā sunakhamamsam paribhuñjissanti, jeguccho sunakho patikkūlo 'ti. bhagavato etam attham ārocesum. na bhikkhave sunakhamamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti ||12|| tena kho pana samayena manussā dubbhikkhe ahimamsam paribhuñjanti, bhikkhūnam pindāya carantānam ahimamsam denti, bhikkhū ahimamsam paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti katham hi nāma samanā Sakyaputtiyā ahimamsam paribhuñjissanti, jeguccho ahi patikkūlo 'ti. Supasso pi nāgarājā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi. ekamantam tīto kho Supasso nāgarājā bhagavantam etad avoca santi bhante nāgā assaddhā appasannā, te appamattake pi bhikkhū vihettheyyum sādhu bhante ayyā ahimamsam na paribhuñjeyyun ti atha kho bhagavā Supassam nāgarājānam dhammiyā kathāya sandassesī — la — padakkhiṇam katvā pakkāmi. atha kho bhagavā etasmim nūdanē

dhammikatham katvā bhikkhū āmantesi na bhikkhave ahiṃamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti ||13|| tena kho pana samayena luddakā sīham hantvā mamsam paribhuñjanti, bhikkhūnam pindāya carantānam sīhamamsam denti. bhikkhū sīhamamsam paribhuñjitvā araññe viharanti, sīhā sīhamamsagandhena bhikkhū paripātenti bhagavato etam attham ārocesum na bhikkhave sīhamamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||14|| tena kho pana samayena luddakā vyaggham hantvā, dīpim hantvā, accham hantvā, taraccham hantvā mamsam paribhuñjanti, bhikkhūnam pindāya carantānam taracchamamsam denti. bhikkhū taracchamamsam paribhuñjitvā araññe viharanti, taracchā taracchamamsagandhena bhikkhū paripātenti. bhagavato etam attham ārocesum na bhikkhave taracchamamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti ||15|| **23**||

atha kho bhagavā Bārānasiyam yathābhirantam viharitvā yena Andhakavindam tena cārikam pakkāmi mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi. tena kho pana samayena jānapadā manussā bahum lonam pi telam pi tandulam pi khadaniyam pi sakatesu āropetvā buddhapamukhassa bhikkhusamghassa pitthito-pitthito anubaddhā honti yadā paṭipātim labhissāma tadā bhattam karissāma 'ti, pañcamattāni ca vighāsādasatāni atha kho bhagavā anupubbena cārikam caramāno yena Andhakavindam tad avasari. ||1|| atha kho aññatarassa brāhmanassa paṭipātim alabhantassa etad ahosi atītāni kho me dve māsāni buddhapamukham bhikkhusamgham anubaddhassa yadā paṭipātim labhissāmi tadā bhattam karissāmi, na ca me paṭipāti labbhati, ahañ c' amhi ekako, bahu ca me gharāvāsatto hāyati. yam nūnāham bhattaggaṃ olokeyyam, yam bhattaggaṃ na addasam tam paṭiyādeyyam ti. atha kho so brāhmano bhattaggaṃ olokento dve nāddasa yāguṇi ca madhugolakaṇi ca. ||2|| atha kho so brāhmano yenāyasmā Ānando ten' upasamkami, upasamkamitvā āyasmantam Ānandaṃ etad avoca. idha me bho Ānanda paṭipātim alabhantassa etad ahosi. atītāni kho

me dve māsāni buddhapamukham bhikkhusamgham anubaddhassa yadā patipātīm labhissāmi tadā bhattam karissāmīti, na ca me patipāti labbhati, ahañi c' amhi ekako, bahu ca me gharāvāsatto hāyati. yam nūnāham bhattaggam olokeyyam, yam bhattagge na addasam tam paṭiyādeyyan ti so kho aham bho Ānanda bhattaggam olokento dve na addasam yāguñ ca madhugolakañi ca sac' āham bho Ānanda paṭiyādeyyam yāguñ ca madhugolakañi ca, paṭiganheyya me bhavam Gotamo 'ti tena hi brāhmaṇa bhagavantam pucchissāmīti ||3|| atha kho āyasmā Ānando bhagavato etam attham ārocesi tena h' Ānanda paṭiyādetū 'ti. tena hi brāhmaṇa paṭiyādehīti atha kho so brāhmaṇo tassā rattiyā accayena pahūtam yāguñ ca madhugolakañi ca paṭiyādāpetvā bhagavato upanāmesī. paṭiganhātu me bhavam Gotamo yāguñ ca madhugolakañi cā 'ti tena hi brāhmaṇa bhikkhūnam dehīti bhikkhū kukkuccāyanta na paṭiganhanti. paṭiganhatha bhikkhave paribhuñjathā 'ti atha kho so brāhmaṇo buddhapamukham bhikkhusamgham pahūtāya yāguyā ca madhugolakena ca sahatthā santappetvā sampavāretvā bhagavantam dhotahattham onītapattapānīm ekamantam nisīdi ||4|| ekamantam nisinnam kho tam brāhmaṇam bhagavā etad avoca das' ime brāhmaṇa ānīsamsā yāguyā, katame dasa yagum dento āyum deti, vānāmeti deti, sukham deti, bālam deti, paṭibhānam deti, yāgu pītā khudam paṭihanati, pipāsāmeti deti, vātāmeti deti, vatthim sodheti, āmāvasesam pāceti. ime kho brāhmaṇa dasānīsamsā yāguyā 'ti. ||5||

yo saññātānam paradattabhojīnam kālāna sakkaccam dadāti
yāgum

das' assa thānāni anuppavacchati āyūñi ca vānāmeti ca
sukham balañi ca,

paṭibhānam assa upājayati tato, khudam pipāsāmeti ca vyapaneti vātāmeti,

sodheti vatthim, parināmeti bhattam. bhesajjam etam
sugatena vānāmeti |

tasmā hi yāgum alam eva dātum niccam manussena
sukhatthikena

dibbāni vā patthayatā sukhāni manussasobhāgyatam icchatā
vā 'ti. ||6||

atha kho bhagavā tam brāhmanam imāhi gāthāhi anumoditvā utthâyāsanaṃ pakkāmi atha kho bhagavā etasmim nīdāne dhammikatham katvā bhikkhū āmanatesi anujānāmi bhikkhave yāguṇi ca madhugolakaṇi cā 'ti. ||7||24||

assosum kho manussā bhagavatā kira yāgu anuññātā madhugolakaṇi cā 'ti te kālāssa' eva bhojjayāgum patiyādentī madhugolakaṇi ca. bhikkhū kālāssa' eva bhojjayāguyā dhātā madhugolakena ca bhattagge na cīttarūpam bhuñjanti tena kho pana samayena aññātarena tarunapasannena mahāmattenā svātānāya buddhapamukho bhikkhusamgho nīmantito hoti atha kho tassa tarunapasannassa mahāmattassa etad ahoṣi - yam nūnāham addhatelasannam bhikkhusatānam addhatelasāni mamsapātīsātāni patiyādeyyam ekamekassa bhikkhuno ekamekam mamsapātīm upanāmeyyam ti ||1|| atha kho so tarunapasanno mahāmatto tassā rattiyā accayena paṇitam khādaniyam bhojaniyam patiyādāpetvā addhatelasāni ca mamsapātīsātāni bhagavato kalam ārocāpesi kalam bhante, nīthitam bhattan ti. atha kho bhagavā pubbanhasamayam nivāsetvā pattacivaram ādāya yena tassa tarunapasannassa mahāmattassa nivesanam ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena ||2|| atha kho so tarunapasanno mahāmatto bhattagge bhikkhū parivīsati bhikkhū evam āhamsu thokam āvuso dehi thokam āvuso dehīti. mā kho tumhe bhante ayam tarunapasanno mahāmatto 'ti thokam-thokam patiganhatha bahum me khādaniyam bhojaniyam patiyattam addhatelasāni ca mamsapātīsātāni, ekamekassa bhikkhuno ekamekam mamsapātīm upanāmeṣṣāmīti. patiganhatha bhante yāvadatthan ti na kho mayam āvuso etamkāranā thokam-thokam patiganhāma, api ca mayam kālāssa' eva bhojjayāguyā dhātā madhugolakena ca, tena mayam thokam-thokam patiganhāmā 'ti ||3|| atha kho so tarunapasanno mahāmatto ujjhāyati khīyati vipāceti katham hi nāma bhaddantā mayā nīmantitā aññassa bhojjayāgum paribhuñjissanti, na cāham na paṭibalo yāvadattham dātun ti kupito anattamano āsādanāpekkho bhikkhūnam patte pūrento agamāsi bhuñjatha vā haratha vā 'ti. atha kho so tarunapasanno mahāmatto buddhapamukham bhikkhusamgham pa-

nītena khādanīyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapāṇim ekamantam nisīdi ekamantam nisinnam kho tarunapasannam mahāmattam bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsanaṁ pakkāmi ||4|| atha kho tassa tarunapasannassa mahāmattassa acirapakkantassa bhagavato ahud eva kukkuccam ahu vippatisāro alābhā vata me, na vata me lābhā, dulladdham vata me, na vata me suladdham, yo 'ham kupito anattamano āsādanāpekkho bhikkhūnam patte pūrento agamāsim bhuñjatha vā haratha vā 'ti. kim nu kho mayā bahum pasūtam puññam vā apuññam vā 'ti. atha kho so tarunapasanno mahāmatto yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi ekamantam nisinnam kho so tarunapasanno mahāmatto bhagavantam etad avoca idha mayham bhante acirapakkantassa bhagavato ahud eva kukkuccam ahu vippatisāro alābhā vata me, na vata me lābhā, dulladdham vata me, na vata me suladdham, yo 'ham kupito anattamano āsādanāpekkho bhikkhūnam patte pūrento agamāsim bhuñjatha vā haratha vā 'ti. kim nu kho mayā bahum pasūtam puññam vā apuññam vā 'ti. kim nu kho mayā bhante bahum pasūtam puññam vā apuññam vā 'ti. ||5|| yadaggena tayā āvuso svātanāya buddhapamukho bhikkhusamgho nimantito, tadaggena te bahum puññam pasūtam, yadaggena te ekamekena bhikkhūnā ekamekam sīttam patiggahitam, tadaggena te bahum puññam pasūtam, saggā te āraddhā 'ti atha kho so tarunapasanno mahāmatto lābhā kira me, suladdham kira me, bahum kira mayā puññam pasūtam, saggā kira me āraddhā 'ti hattho udaggo utthāyāsanaṁ bhagavantam abhivādetvā padakkhinam katvā pakkāmi ||6|| atha kho bhagavā etasmim nīdāne etasmim pakarane bhikkhusamgham sannipātāpetvā bhikkhū paṭipucchi. saccam kira bhikkhave bhikkhū aññatra nimantitā aññassa bhojjayāgum paribhuñjantīti. saccam bhagavā vīgarahī buddho bhagavā katham hi nāma te bhikkhave moghapurisā aññatra nimantitā aññassa bhojjayāgum paribhuñjassanti. n' etam bhikkhave appasannānam vā pasādaya. vīgarahitvā dhammikatham katvā bhikkhū āmante-

si na bhikkhave aññatra nimantitena aññassa bhojjayāgu paribhuñjitabbā. yo paribhuñjeyya, yathā-dhammo kâretabbo 'ti. ||7||25||

atha kho bhagavā Andhakavinde yathābhirantam viharitvā yena Rājagaham tena cārikam pakkāmi mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi. tena kho pana samayena Belattho Kaccāno Rājagahā Andhakavindam addhānamaggapatipanno hoti pañcamattehi sakatasatehi sabbe' eva gulakumbhapûrehi. addasa kho bhagavā Belattham Kaccānam dūrato 'va āgacchantam, disvāna maggā okkamma aññatarasmim rukkhamûle nisīdi ||1|| atha kho Belattho Kaccāno yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi. ekamantam t̥hito kho Belattho Kaccāno bhagavantam etad avoca icchām' aham bhante ekamekassa bhikkhuno ekamekam gulakumbham dātun ti tena hi tvam Kaccāna ekam yeva gulakumbham āharā 'ti. evam bhante 'ti kho Belattho Kaccāno bhagavato patisunitvā ekam yeva gulakumbham ādāya yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam etad avoca āhato bhante gulakumbho, kathāham bhante patipajjāmīti. tena hi tvam Kaccāna bhikkhūnam gulam dehīti. ||2|| evam bhante 'ti kho Belattho Kaccāno bhagavato patisunitvā bhikkhūnam gulam datvā bhagavantam etad avoca dinno bhante bhikkhūnam gulo bahu cāyam gulo avasittho, kathāham bhante patipajjāmīti. tena hi tvam Kaccāna bhikkhūnam gulam yāvadattham dehīti evam bhante 'ti kho Belattho Kaccāno bhagavato patisunitvā bhikkhūnam gulam yāvadattham datvā bhagavantam etad avoca dinno bhante bhikkhūnam gulo yāvadattho bahu cāyam gulo avasittho, kathāham bhante patipajjāmīti tena hi tvam Kaccāna bhikkhū gulehi santappēhīti. evam bhante 'ti kho Belattho Kaccāno bhagavato patisunitvā bhikkhū gulehi santappesi ekacce bhikkhū patte pi pûresum parissāvanāni pi thavikāyo pi pûresum ||3|| atha kho Belattho Kaccāno bhikkhū gulehi santappetvā bhagavantam etad avoca santappitā bhante bhikkhū gulehi bahu cāyam gulo avasittho, kathāham bhante patipajjāmīti. tena

hi tvam Kaccāna vighāsādānam gulam dehīti. evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunitvā vighāsādānam gulam datvā bhagavantam etad avoca dinno bhante vighāsādānam gulo bahu cāyam gulo avasiṭṭho, kathāham bhante paṭipajjāmīti tena hi tvam Kaccāna vighāsādānam yāvadattham gulam dehīti. ||4|| evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunitvā vighāsādānam yāvadattham gulam datvā bhagavantam etad avoca dinno bhante vighāsādānam gulo yāvadattho bahu cāyam gulo avasiṭṭho, kathāham bhante paṭipajjāmīti tena hi tvam Kaccāna vighāsāde gulehi santappehīti evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunitvā vighāsāde gulehi santappesi ekacce vighāsādā kolambe pi ghate pi pūresum piṭakāni pi ucchaṅge pi pūresum ||5|| atha kho Belattho Kaccāno vighāsāde gulehi santappetvā bhagavantam etad avoca santappitā bhante vighāsādā gulehi bahu cāyam gulo avasiṭṭho, kathāham bhante paṭipajjāmīti. nāham tam Kaccāna passāmi sadevake loke samārake sabrahmake sassamanabrāhmaniyā pajāya sadevamanussāya yassa so gulo paribhutto sammā parināmam gaccheyya aññātra tathāgatassa vā tathāgatasāvākassa vā tena hi tvam Kaccāna tam gulam appaharite vā chaḍḍehi appānake vā udaeke opilāpehīti. evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunitvā tam gulam appānake udaeke opilāpesi ||6|| atha kho so gulo udaeke pakkhitto ciccitāyati cicititāyati samdhūpāyati sampadhūpāyati seyyathāpi nāma phālo divasam santatto udaeke pakkhitto ciccitāyati cicititāyati samdhūpāyati sampadhūpāyati, evam eva so gulo udaeke pakkhitto ciccitāyati cicititāyati samdhūpāyati sampadhūpāyati atha kho Belattho Kaccāno samviggo lomahatthajāto yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi ||7|| ekamantam nisinnassa kho Belatthassa Kaccānassa bhagavā anupubbikatham kathesi seyyath' idam dānakatham sīlakatham saggakatham kāmānam ādinavam okāram samkilesam nekkhamme ānisamsam pakāsesi. yadā bhagavā aññāsī Belatṭham Kaccānam kallacittam muducittam vinīvaranacittam udaggacittam pasannacittam, atha yā buddhānam sāmukkam-sikā dhammadesanā tam pakāsesi — la — evam eva Bela-

tthassa Kaccānassa tasmim yeva āsane virajam vītamalam dhammacakkhum udapādi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti || 8 || atha kho Belattho Kaccāno diṭṭhadhammo pattadhammo viditadhammo pariyo-gāladhammo tinnavicikiccho vīgatakathamkatho vesārajja-ppatto aparappaccayo satthu sāsane bhagavantam etad avoca-
abhiikkantam bhante, abhiikkantam bhante, seyyathāpi bhante nikkujjītam vā ukkujjeyya — la — evam eva bhagavatā ane-kapariyāyena dhammo pakāsito es' āham bhante bhaga-
vantam saranam gacchāmi dhammañi ca bhikkhusamghañi ca, upāsakam mam bhagavā dhāretu ajjatagge pānupetaṃ sara-nam gatan ti. || 9 || **26** ||

atha kho bhagavā anupubbena cārikam caramāno yena Rājagaḥam tad avasari. tatra sudam bhagavā Rājagahe viharati Veluvane Kalandakanivāpe tena kho pana samayena Rājagahe gulo ussanno hoti bhikkhū gilānass' eva bhagavatā gulo anuññāto no agilānassā 'ti kukkuccā-yantā gulam na bhuñjanti bhagavato etam attham āroce-sum anujānāmi bhikkhave gilānassa gulam, agilānassa gulodakan ti || 1 || **27** ||

atha kho bhagavā Rājagahe yathābhirantam viharitvā yena Pātali-gāmo tena cārikam pakkāmi mahatā bhikkhu-samghena saddhim addhatelasehi bhikkhusatehi. atha kho bhagavā anupubbena cārikam caramāno yena Pātali-gāmo tad avasari. assosum kho Pātali-gāmikā upāsakā. bhagavā kira Pātali-gāmam anuppatto 'ti atha kho Pātali-gāmikā upāsakā yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu, ekamantam nisinne kho Pātali-gāmike upāsake bhagavā dhammiyā kathāya sandassesī samādapesi samuttejesī sampahamsesi. || 1 ||
atha kho Pātali-gāmikā upāsakā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahamsitā bhaga-vantaṃ etad avocum. adhivāsetu no bhante bhagavā āvasa-thāgāram saddhim bhikkhusamghenā 'ti adhivāsesi bhagavā tuṇḍabhāvena. atha kho Pātali-gāmikā upāsakā bhagavato adhivāsanam viditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā

padakkhinam katvā yena āvasathāgāram ten' upasamkamim-su, upasamkamitvā sabbasantharim santhatam āvasathāgāram santharitvā āsanāni paññāpetvā udakamanikam patitthāpetvā telapadīpam āropetvā yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam atthamsu. ||2|| ekamantam tthitā kho Pāṭaligāmikā upāsakā bhagavantam etad avocum sabbasantharim santhatam bhante āvasathāgāram, āsanāni paññattāni, udakamaniko patitthāpi-to, telapadīpo āropito, yassa dāni bhante bhagavā kālām maññatīti atha kho bhagavā pubbanhasamayam nivāsetvā pattacivaram ādāya saddhim bhikkhusamghena yena āvasathāgāram ten' upasamkamī, upasamkamitvā pāde pakkhāletvā āvasathāgāram pavisitvā majjhimam thambham nissāya puratthimābhimukho nisīdi. bhikkhusamgho pi kho pāde pakkhāletvā āvasathāgāram pavisitvā pacchimam bhittim nissāya puratthimābhimukho nisīdi bhagavantam yeva purakkhatvā. Pāṭaligāmikāpi kho upāsakā pāde pakkhāletvā āvasathāgāram pavisitvā puratthimam bhittim nissāya pacchimābhimukhā nisīdimsu bhagavantam yeva purakkhatvā ||3||

atha kho bhagavā Pāṭaligāmike upāsake āmantesi pañc' ime gahapatayo ādīnavā dussīlassa sīlavipattiyā katame pañca idha gahapatayo dussīlo sīlavipanno pamādādhikara-nam mahatim bhogajānīm nigacchatī, ayam paṭhamo ādīnavo dussīlassa sīlavipattiyā puna ca param gahapatayo dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchatī, ayam duttiyo ādīnavo dussīlassa sīlavipattiyā puna ca param gahapatayo dussīlo sīlavipanno yañi ñad eva parisam upasamkamati yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samanaparisam avisārado upasamkamati mañkubhūto, ayam tatiyo ādīnavo dussīlassa sīlavipattiyā puna ca param gahapatayo dussīlo sīlavipanno sammūlho kālām karotī, ayam catuttho ādīnavo dussīlassa sīlavipattiyā puna ca param gahapatayo dussīlo sīlavipanno kāyassa bhedā param maraṇā apāyam duggatim vinipātam nirayam upapajjati, ayam pañcimo ādīnavo dussīlassa sīlavipattiyā ime kho gahapatayo pañca ādīnavā dussīlassa sīlavipattiyā ||4||

pañc' ime gahapatayo ānīsamsā sīlavato sīlasampadāya.

katame pañca idha gahapatayo sīlavā sīlasampanno appamādhādhikaranam mahantam bhogakkhandham adhigacchatī, ayam pathamo ānīsamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavato sīlasampannassa kalyāno kittisaddo abbhuggacchatī, ayam duttiyo ānīsamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavā sīlasampanno yañi fiad eva parisam upasamkamati yadi khattiyaparisam yadi brāhmanaparisam yadi gahapatiparisam yadi samanaparisam visārado upasamkamati amāṅkubhūto, ayam tatiyo ānīsamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavā sīlasampanno asammūlho kalam karoti, ayam catuttho ānīsamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavā sīlasampanno kāyassa bhedā param maranā sugatim saggam lokam upapajjati, ayam pañcimo ānīsamso sīlavato sīlasampadāya ime kho gahapatayo pañca ānīsamso sīlavato sīlasampadāya 'ti ||5||

atha kho bhagavā Pātali-gāmike upāsake bahud eva rattim dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā uyyojesi abhikkantā kho gahapatayo ratti, yassa dāni kalam maññīathā 'ti. evam bhante 'ti kho Pātali-gāmikā upāsakā bhagavato patisunitvā utthāyāsana bhagavantam abhivādetvā padakkhinam katvā pakkamimsu ||6||

atha kho bhagavā acirapakkantesu Pātali-gāmikesu upāsakesu suññāgāram pāvisi tena kho pana samayena Sunidhāvassakārā Magadhamahāmattā Pātali-gāme nagaram māpentī Vajjīnam patibāhāya addasa kho bhagavā rattiya paccūsasamayam paccutthāya dibbena cakkhunā visuddhena atikkantamānusakena sambahulā devatāyo Pātali-gāme vatthūni pariganhantiyo. yasmim padese mahesakkhā devatā vatthūni pariganhanti, mahesakkhānam tattha rājūnam rājamahāmattānam cittāni namanti nīvesanāni māpetum, yasmim padese majjhīmā devatā vatthūni pariganhanti, majjhīmānam tattha rājūnam rājamahāmattānam cittāni namanti nīvesanāni māpetum, yasmim padese nīcā devatā vatthūni pariganhanti, nīcānam tattha rājūnam rājamahāmattānam cittāni namanti nīvesanāni māpetum ||7|| atha kho bhagavā āyasmantaṃ Ānandam āmantesi ke nu kho te Ānanda Pātali-gāme nagaram māpentīti. Sunidhāvassakā-

rā bhante Magadhamahāmattā Pātaliḡāme nagaram māpentī Vajjīnam paṭibāhāyā 'tī seyyathāpi Ānanda devehi Tāvattimsehi saddhim mantetvā evam eva kho Ānanda Sunidhavassakārā Magadhamahāmattā Pātaliḡāme nagaram māpentī Vajjīnam paṭibāhāyā idhāham Ānanda rattiyaṃ paccūsasam-ayam paccutthāya addasam dibbena cakkhunā visuddhena atikkantamānusakena sambahulā devatāyo . . nīcānam tattha rājūnam rājamahāmattānam cittāni namanti nivesanāni māpetum yāvataṃ Ānanda ariyam āyatanam yāvataṃ vanippatho idam agganagaram bhavissati Pāṭaliputtam putabhedanam Pāṭaliputtassa kho Ānanda tayo antarāyā bhavissanti, aggito vā udakato vā abbhantarato vā mithubhedā 'tī ||8||

atha kho Sunidhavassakārā Magadhamahāmattā yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavatā saddhim sammodimsu, sammodaniyam katham sāraniyam vītisāretvā ekamantam atthamsu, ekamantam tthitā kho Sunidhavassakārā Magadhamahāmattā bhagavantam etad avocum · adhivāsetu no bhavam Gotamo ajjatanāya bhattam saddhim bhikkhusamghenā 'tī. adhivāsesi bhagavā tunhībāvena. atha kho Sunidhavassakārā Magadhamahāmattā bhagavato adhivāsanam viditvā pakkamimsu ||9|| atha kho Sunidhavassakārā Magadhamahāmattā panītaṃ khādaniyam bhojanīyam paṭiyādāpetvā bhagavato kalam ārocāpesum kalam bho Gotama, niṭṭhitam bhattan tī atha kho bhagavā pubbanhasamayam nivāsetvā pattacivaram ādāya yena Sunidhavassakārānam Magadhamahāmattānam parivesanā ten' upasamkamī, upasamkamitvā paññāte āsane nisīdi saddhim bhikkhusamghena. atha kho Sunidhavassakārā Magadhamahāmattā buddhapamukham bhikkhusamgham panītena khādaniyena bhojanīyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapānim ekamantam nisīdīmsu, ekamantam nisinne kho Sunidhavassakāre Magadhamahāmatte bhagavā imāhi gāthāhi anumodī · ||10||

yasmim padese kappeti vāsam paṇḍitajātiyo,
silavantettha bhojetvā saññāte brahmacariye |
yā tattha devatā āsum tāsam dakkhiṇam ādisse,
tā pūjitā pūjayanti, mānītā mānayanti nam,|

tato nam anukampanti mâtâ puttam va orasam
devatānukampito poso sadā bhadrāni passatīti

atha kho bhagavā Sunidhavassakāre Magadhamahāmante
imāhi gāthāhi anumoditvā utthāyāsanaṃ pakkāmi. ||11|| tena
kho pana samayena Sunidhavassakārā Magadhamahāmattā
bhagavantam piṭṭhito-piṭṭhito anubaddhā honti, yen' ajja sa-
mano Gotamo dvārena nikkhamissati tam Gotamadvāram
nāma bhavissati, yena tūthena Gaṅgam nadim uttarissati
tam Gotamatittham nāma bhavissatīti atha kho bhaga-
vā yena dvārena nikkhami tam Gotamadvāram nāma ahosi
atha kho bhagavā yena Gaṅgā nadī ten' upasamkamī tena
kho pana samayena Gaṅgā nadī pūrā hoti samatitthikā kāka-
peyyā manussā aññe nāvaṃ pariyesanti aññe ulumpam
pariyesanti aññe kullam bandhanti oḷā pāram gantukāmā
||12|| addasa kho bhagavā te manusse aññe nāvaṃ pariyе-
sante aññe ulumpam pariyesante aññe kullam bandhante oḷā
pāram gantukāme, disvāna seyyathāpi nāma balavā puriso
sammūḍḍitam vā bhāma pasāreyya pasāntam vā bhāma samm-
iṇḍeyya, evam eva Gaṅgāya nadiyā ormatīre antarahito pā-
rmatīre paccutthasi saddhim bhikkhusaṃghena atha kho
bhagavā etam attham viditvā tāyaṃ velāyaṃ imam udānam
udānesi

ye taranti annavaṃ saram setuṃ katvāna vissajja pallalāni,
kullam hi jano bandhati, tinnā medhāvino janā'ti ||13|| 28||

atho kho bhagavā yena Kotigāmo ten' upasamkamī. tatra
sudam bhagavā Kotigāme viharati. tatra kho bhagavā
bhikkhū āmantesi catunnam bhikkhave ariyasaccānam an-
anubodhā appativedhā evam idam dīgham addhānam sandhā-
vitam samsaritam mamañi c' eva tumhākañi ca katamesam
catunnam. dukkhassa bhikkhave ariyasaccassa ananubodhā
appativedhā evam idam dīgham addhānam sandhāvitam sam-
saritam mamañi c' eva tumhākañi ca dukkhasamudayassa ari-
yasaccassa, dukkhanirodhassa ariyasaccassa, dukkhanirodha-
gāminipatipadā ariyasaccassa ananubodhā appativedhā evam
idam dīgham addhānam sandhāvitam samsaritam mamañi c'
eva tumhākañi ca. ||1|| tayidaṃ bhikkhave dukkham ariya-

saccam anubuddham patividdham, dukkhasamudayam ariya-saccam anubuddham patividdham, dukkhanirodham ariya-saccam anubuddham patividdham, dukkhanirodhagâmini pa-paṭipadâ ariyasaccam anubuddham patividdham, ucchinnâ bhavatanhâ, khinâ bhavanetti, n' atthi dâni punabbhavo 'ti.

catunnam ariyasaccânam yathâbhûtam adassanâ
samsitam dīgham addhânam tâsu-tâsv eva jâtisu |
tâni etâni ditthâni, bhavanetti samûhatâ,
ucchinnam mûlam dukkhassa, n' atthi dâni punabbhavo
'ti ||2||**29**||

assosi kho Ambapâli ganikâ. bhagavâ kira Kotigâ-mam anuppatto 'ti atha kho Ambapâli ganikâ bhadrâni-bhadrâni yânâni yojâpetvâ bhadram yânam abhirûhivâ bhadrehi-bhadrehi yânehi Vesâliyâ niyyâsi bhagavantam dassanâya yâvatikâ yânassa bhûmi yâna gantvâ yânâ paccorohivâ pattikâ 'va yena bhagavâ ten' upasamkamî, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisîdi.
||1|| ekamantam nisinnam kho Ambapâlim ganikam bhagavâ dhammiyâ kathâya sandassesî samâdapesî samuttejesî sampahamsesî. atha kho Ambapâli ganikâ bhagavatâ dhammiyâ kathâya sandassitâ samâdapitâ samuttejitâ sampahamsitâ bhagavantam etad avoca. adhivâsetu me bhante bhagavâ svâtanâya bhattam saddhim bhikkhusamghenâ 'ti adhivâsesî bhagavâ tunhibhâvena. atha kho Ambapâli ganikâ bhagavato adhivâsanam viditvâ utthâyâsanâ bhagavantam abhivâdetvâ padakkhinam katvâ pakkâmi. ||2|| assosum kho Vesâlikâ Licchavî bhagavâ kira Kotigâmam anuppatto 'ti. atha kho Vesâlikâ Licchavî bhadrâni-bhadrâni yânâni yojâpetvâ bhadram-bhadram yânam abhirûhivâ bhadrehi-bhadrehi yânehi Vesâliyâ niyyâsum bhagavantam dassanâya appekacce Licchavî nîlâ honti nîlavannâ nîlavatthâ nîlâlamkârâ, appekacce Licchavî pîtâ honti pîtavannâ pîtavatthâ pîtâlamkârâ, appekacce Licchavî lohita-kâ honti lohita-vannâ lohita-vatthâ lohita-lamkârâ, appekacce Licchavî odâtâ honti odâtavannâ odâtavattâ odâtâlamkârâ atha kho Ambapâli ganikâ daharânam-daharânam Licchavînam isâya isam yuge-na yugam cakkena cakkam akkhena akkham paṭivaṭṭesi. ||3||

atha kho te Licchavî Ambapālim ganikam etad avocum .
 kissa je Ambapāli daharānam-daharānam Licchavīnam isāya
 isam yugena yugam cakkena cakkam akkhena akkham
 pativattesi tathā hi pana mayā ayyaputtā svātanāya
 buddhapamukho bhikkhusamgho nimantito 'ti dehi je
 Ambapāli amhākam etam bhattam satasahassenā 'ti. sace pi
 ayyaputtā Vesālī sâhāram dajjeyyātha, n' eva dajjāham
 tam bhattan ti. atha kho te Licchavî aṅgulī poṭhesum
 jīt' amhā vata bho ambakāya, parājīt' amhā vata bho
 ambakāya 'ti. ||4|| atha kho te Licchavî yena bhagavā
 ten' upasamkamimsu addasa kho bhagavā te Licchavî dū-
 rato 'va āgacchante, disvāna bhikkhū āmantesi yehi bhi-
 kkhave bhikkhūhi devā Tāvatisā aditthapubbā, oloketha
 bhikkhave Licchaviparisam apaloketha bhikkhave Licchavi-
 parisam upasamharatha bhikkhave Licchaviparisam Tāvati-
 saparisan ti atha kho te Licchavî yāvaticā yānassa bhūmi
 yānena gantvā yānā paccorohitvā pattikā 'va yena bhagavā
 ten' upasamkamimsu, upasamkamitvā bhagavantam abhivā-
 detvā ekamantam nisīdimsu. ekamantam nisinne kho te
 Licchavî bhagavā dhammiyā kathāya sandassesī samādapesi
 samuttejesī sampahamsesi atha kho te Licchavî bhagavatā
 dhammiyā kathāya sandassitā samādapitā samuttejitā sampa-
 hamsitā bhagavantam etad avocum adhivāsetu no bhante
 bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti.
 adhivuttho 'mhi Licchavî svātanāya Ambapāliyā ganikāya
 bhattan ti. atha kho te Licchavî aṅgulī pothesum jīt'
 amhā vata kho ambakāya, parājīt' amhā vata bho ambakāya
 'ti. atha kho te Licchavî bhagavato bhāsitam abhinanditvā
 anumoditvā utthāyāsana bhagavantam abhivādetvā padakkhi-
 nam katvā pakkamimsu ||5|| atha kho bhagavā Kotigāme
 yathābhirantam viharitvā yena Nātikā ten' upasamkami
 tatra sudam bhagavā Nātike viharatī Gīṇjakāvasathe
 atha kho Ambapāli ganikā tassā rattiyā accayena sake ārāme
 panītam khādaniyam bhojaniyam patiyādāpetvā bhagavato
 kālā ārocāpesi kālo bhante, nitthitam bhattan ti. atha
 kho bhagavā pubbanhasamayam nivāsetvā pattacivaram ādā-
 ya yena Ambapāliyā ganikāya parivesanā ten' upasamkami,
 upasamkamitvā paṇīatthe āsane nisīdi saddhim bhikkhu-

samghena atha kho Ambapālī ganikā buddhapamukham bhikkhusamgham panītena khādaniyena bhojaniyena sahattā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapānim ekamantam nisīdi ekamantam nisinnā kho Ambapālī ganikā bhagavantam etad avoca imāham bhante Ambapālivanam buddhapamukhassa bhikkhusamghassa dammīti patiggaheṣi bhagavā āramam atha kho bhagavā Ambapālīm ganikam dhammīyā kathāya sandassetvā . . sampahamsetvā utthāyāsanaṃ yena Mahāvanam ten' upasamkamī. tatra sudam bhagavā Vesālīyam vīharatī Mahāvane Kūtāgārasālāyam. ||6||30||

Licchavibhānavāram niṭṭhitam.

tena kho pana samayena abhiññātā-abhiññātā Licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vānam bhāsanti, dhammassa vānam bhāsanti, samghassa vānam bhāsanti. tena kho pana samayena Sīho senāpati niganthasāvako tassam parīsāyam nissinno hoti atha kho Sīhassa senāpatissa etad ahoṃ nissamsayam kho so bhagavā araham sammāsambuddho bhavissati, tathā h' ime abhiññātā-abhiññātā Licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vānam bhāsanti, dhammassa vānam bhāsanti, samghassa vānam bhāsanti yam nūnāham taṃ bhagavantam dassanāya upasamkameyyam arahantam sammāsambuddhan ti ||1|| atha kho Sīho senāpati yena nigantho Nātaputto ten' upasamkamī, upasamkamitvā nigantham Nātaputtam etad avoca icchāmi aham bhante samanā Gotamam dassanāya upasamkamitun ti kim pana tvam Sīha kiriyavādo samāno akiriyavādam samanā Gotamam dassanāya upasamkamissasi samano hi Sīha Gotamo akiriyavādo akiriyāya dhammam deseti tena ca sāvake vinetīti. atha kho Sīhassa senāpatissa yo ahoṃ gamikābhīsamkhāro bhagavantam dassanāya so patipassambhi. ||2|| dutiyam pi kho abhiññātā-abhiññātā Licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vānam bhāsanti, dhammassa vānam bhāsanti, samghassa vānam bhāsanti dutiyam pi kho Sīhassa senāpatissa etad ahoṃ nissamsayam . . sammāsambuddhan ti dutiyam pi kho Sīho senāpati

yena nigantho Nātaputto . vineti dutiyam pi kho Sīhassa senāpatissa . paṭippassambhī tatīyam pi kho abhiññātā . vannaṃ bhāsanti tatīyam pi kho Sīhassa senāpatissa etad ahoṣi nissamsayam . . saṃghassa vannaṃ bhāsanti. kim hi me karissanti niganthā apalokitā vā anapalokitā vā yam nūnāham anapaloketvā 'va niganthe tam bhagavantam dassanāya upasamkameyyam arahantam sammā-sambuddhan ti ||3|| atha kho Sīho senāpati pañcahi rathasatehi divādivassa Vesālīyā nuyyāsi bhagavantam dassanāya yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā patiko 'va yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi ekamantam nisīno kho Sīho senāpati bhagavantam etad avoca sutam metam bhante akiriyavādo samano Gotamo, akiriyāya dhammam deseti tena ca sāvake vinetīti. ye te bhante evam āhamsu akiriyavādo samano Gotamo, akiriyāya dhammam deseti tena ca sāvake vinetīti, kacci te bhante bhagavato vuttavādī na ca bhagavantam abhūtena abbhācikkhanti dhammassa ca anudhammaṃ vyākaroni na ca koci saha-dhammiko vādānuvādo gārayhaṭṭhānam āgacchatī, anabbhakkhātukāmā hi mayaṃ bhante bhagavantān ti ||4||

atthi Sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya akiriyavādo samano Gotamo, akiriyāya dhammam deseti tena ca sāvake vinetīti atthi Sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya. kiriyavādo samano Gotamo, kiriyāya . . vinetīti atthi Sīha pariyāyo yena mam . . vadeyya ucchedavādo samano Gotamo, ucchedāya . . vinetīti atthi Sīha pariyāyo yena mam . . . vadeyya jegucchī samano Gotamo, jegucchitāya . . vinetīti atthi Sīha pariyāyo yena mam . . . vadeyya. venayiko samano Gotamo, vinayāya . . . vinetīti. atthi Sīha pariyāyo yena mam . . vadeyya tapassī samano Gotamo, tapassitāya . . . vinetīti. atthi Sīha pariyāyo yena mam . . . vadeyya. apagabbho samano Gotamo, apagabbhatāya . . . vinetīti. atthi Sīha pariyāyo yena mam . . vadeyya: assattho samano Gotamo, assāsāya . . . vinetīti ||5|| kata-mo ca Sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya akiriyavādo samano Gotamo, akiriyāya dhammam

deseti tena ca sāvake vinetīti. aham hi Sīha akiriyaṃ vadāmi kâya-duccaritassa vaci-duccaritassa manoduccaritassa anekavihītanam pâpakānam akusalānam dhammānam akiriyaṃ vadāmi ayam kho Sīha pariyaṃ yena mam . . . vadeyya akiriyavādo samano Gotamo, akiriyaṃ . . . vinetīti katamo ca Sīha pariyaṃ yena mam . . . vadeyya kiriyavādo samano Gotamo, kiriyā . . . vinetīti. aham hi Sīha kiriyaṃ vadāmi kâyasucaritassa vacisucaritassa manosucaritassa anekavihītanam kusalānam dhammānam kiriyaṃ vadāmi ayam kho Sīha pariyaṃ yena mam . . . vadeyya kiriyavādo samano Gotamo, kiriyā . . . vinetīti. ||6|| katamo ca Sīha pariyaṃ yena mam . . . vadeyya ucchedavādo samano Gotamo, ucchedā . . . vinetīti aham hi Sīha ucchedam vadāmi râgassa dosassa mohassa anekavihītanam pâpakānam akusalānam dhammānam ucchedam vadāmi ayam kho Sīha pariyaṃ yena mam . . . vadeyya ucchedavādo samano Gotamo, ucchedā . . . vinetīti katamo ca Sīha pariyaṃ yena mam . . . vadeyya jegucchī samano Gotamo, jegucchitā . . . vinetīti aham hi Sīha jugucchāmi kâya-duccaritena vaci-duccaritena manoduccaritena anekavihītanam pâpakānam akusalānam dhammānam samâpattiyaṃ jegucchitāya dhammam desemi ayam kho Sīha pariyaṃ yena mam . . . vadeyya . jegucchī samano Gotamo, jegucchitā . . . vinetīti. ||7|| katamo ca Sīha pariyaṃ yena mam . . . vadeyya . venayiko samano Gotamo, vinayā . . . vinetīti. aham hi Sīha vinayā dhammam desemi râgassa dosassa mohassa anekavihītanam pâpakānam akusalānam dhammānam vinayā dhammam desemi. ayam kho Sīha pariyaṃ yena mam . . . vadeyya venayiko samano Gotamo, vinayā . . . vinetīti. katamo ca Sīha pariyaṃ yena mam . . . vadeyya . tapassī samano Gotamo, tapassitā . . . vinetīti. tapaniṃ' aham Sīha pâpake akusale dhamme vadāmi kâya-duccaritam vaci-duccaritam manoduccaritam. yassa kho Sīha tapaniṃ pâpakā akusalā dhammā pahīnā uccinnamūlā tālā vatthukatā anabhāvam katā âyatim anuppâdadhammā tam aham tapassī vadāmi. tathâgatassa kho Sīha tapaniṃ pâpakā akusalā dhammā . . . anuppâdadhammā. ayam kho Sīha pariyaṃ yena mam . . . vadeyya . tapassī samano

Gotamo, tapassitāya . . vinetīti. ||8|| katamo ca Sīha pari-
 yāyo yena mam . vadeyya apagabbho samano Gotamo,
 apagabbhatāya . vinetīti yassa kho Sīha āyatim gabbha-
 seyyā punabbhavābhūnibbatti pahinā ucchinnamūlā tālā va-
 tthukatā anabhāvam katā āyatim anuppādadhammā, tam
 aham apagabbho 'ti vadāmi. tathāgatassa kho Sīha āyatim
 gabbhaseyyā . . . anuppādadhammā ayam kho Sīha pari-
 yāyo yena mam . . vadeyya apagabbho samano Gotamo,
 apagabbhatāya vinetīti. katamo ca Sīha pariyaṇṇo yena
 mam . . vadeyya assattho samano Gotamo, assāsāya . . .
 vinetīti aham hi Sīha assattho paramena assāsena assāsāya
 ca dhammam desemi tena ca sāvake vinemi ayam kho Sīha
 pariyaṇṇo yena mam vadeyya assattho samano Gotamo,
 assāsāya dhammam deseti tena ca sāvake vinetīti ||9|| evam
 vutte Sīho senāpati bhagavantam etad avoca abhikkantam
 bhante — la — upāsakam maṃ bhagavā dhāretu ajjatagge
 pānupetam saranam gatan ti. anuvijjakāram kho Sīha karo-
 hi, anuvijjakāro tumhādisānam nīatamanussānam sādhu hoti-
 ti iminā p' āham bhante bhagavato bhīyosomattāya atta-
 mano abhiraddho yam mam bhagavā evam āha anuvijjakā-
 ram kho Sīha karohi, anuvijjakāro tumhādisānam nīatamanussā-
 nam sādhu hotīti mamam hi bhante aññatitthiyā sāvakam
 labhītvā kevalakappam Vesālīṃ patākam parihareyyum Sīho
 amhākam senāpati sāvakattam upagato 'ti atha ca pana
 mam bhagavā evam āha anuvijjakāram kho Sīha karohi,
 anuvijjakāro tumhādisānam nīatamanussānam sādhu hotīti
 es' āham bhante dutiyam pi bhagavantam saranam gacchāmi
 dhammañ ca bhikkhusamghañ ca, upāsakam maṃ bhagavā
 dhāretu ajjatagge pānupetam saranam gatan ti ||10|| dīgha-
 rattam kho te Sīha niganthānam opānabhūtam kulam yena
 nesam upagatanam pindapātam dātābbaṃ maññeyyāsīti.
 iminā p' āham bhante bhagavato bhīyosomattāya attamano
 abhiraddho yam mam bhagavā evam āha dīgharattam kho
 te Sīha niganthānam opānabhūtam kulam yena nesam upa-
 gatanam pindapātam dātābbaṃ maññeyyāsīti. sutam metam
 bhante: samano Gotamo evam āha: mayham eva dānaṃ
 dātābbaṃ, na aññesam dānaṃ dātābbaṃ, mayham eva sāvaka-
 naṃ dānaṃ dātābbaṃ, na aññesam sāvakanāṃ dānaṃ dā-

tabbam, mayham eva dinnam mahapphalam, na aññesam dinnam mahapphalam, mayham eva sāvakānam dinnam mahapphalam, na aññesam sāvakānam dinnam mahapphalam ti atha ca pana mam bhagavā niganthesu pi dāne samādapeti. api ca bhante mayham ettha kalam jānissāma es' āham bhante tatīyam pi bhagavantam saranam gacchāmi . . . saranam gatan ti. ||11|| atha kho bhagavā Sīhassa senāpatissa anupubbikatham kathesi seyyath' idam dānakatham — la — aparappaccayo satthu sāsane bhagavantam etad avoca . adhivāsetu me bhante bhagavā svātānāya bhattam saddhim bhikkhusamghenā 'ti adhivāsesi bhagavā tunhībhāvena. atha kho Sīho senāpati bhagavato adhivāsanam viditvā utthāyāsana bhagavantam abhivādetvā padakkhinam katvā pakkāmi atha kho Sīho senāpati aññātaram purisam ānāpesi gaccha bhane pavattamamsam jānāhīti atha kho Sīho senāpati tassā rattiyā accayena panītam khādaniyam bhojaniyam patiyādāpetvā bhagavato kalam ārocāpesi kālo bhante, nitthitam bhattan ti atha kho bhagavā pubbanhasamayam nivāsetvā pattacīvaram ādāya yena Sīhassa senāpatissa nivesanam ten' upasamkamī, upasamkamitvā paññāte āsane nisīdi saddhim bhikkhusamghena ||12|| tena kho pana samayena sambahulā niganthā Vesāliyam rathiyāya rathiyam siṅghātakena siṅghātakam bāhā paggayha kandanti ajja Sīhena senāpatinā thullam pasum vadhitvā samānassa Gotamassa bhattam katam, tam samaṇo Gotamo jānam uddissakatam mamsam paribhuñjati paticcakamman ti atha kho aññātaro puriso yena Sīho senāpati ten' upasakammi, upasamkamitvā Sīhassa senāpatissa upakannake ārocesi yagghe bhante jāneyyāsi, ete sambahulā niganthā Vesāliyam rathiyāya rathiyam siṅghātakena siṅghātakam bāhā paggayha kandanti ajja . uddissakatam mamsam paribhuñjati paticcakamman ti. alam ayyo dīgharattam pi te āyasmantā avannakāmā buddhassa avannakāmā dhammassa avannakāmā samghassa, na ca pana te āyasmantā jīranti tam bhagavantam asatā tucchā musā 'va abhūtena abbhācikkhantā, na ca mayham jīvītahe tu pi sañcicca paṇam jīvīta voropeyyāmā 'ti. ||13|| atha kho Sīho senāpati buddhapamukham bhikkhusamgham panītena khādaniyena bhojaniyena sahatthā santa-

ppetvā sampavāretvā bhagavantam bhuttāvim onītapattapā-
 num ekamantam nisīdi, ekamantam nisinnam kho Sīham
 senāpatim bhagava dhammiyā kathāya sandassetvā
 sampahamsetva utthāyāsanaṃ pakkāmi atha kho bhagavā
 etasmim nīdāne dhammikatham katvā bhikkhū āmantesi na
 bhikkhave jānam uddissakatam mamsam paribhuñji-
 tabbam yo paribhuñjeyya, āpatti dukkatassa anujānāmi
 bhikkhave tikoti-parisuddham macchamamsam adittham
 asutam aparisaṅkītaṃ ti ||14|| **31**||

tena kho pana samayena Vesālī subhikkhā hoti susassā
 sulabbhapindā sukarā uñchena paggahena yāpetum atha
 kho bhagavato rahogatassa patissallīnassa evam cetaso pa-
 rivatikko udapādi yāni tāni mayā bhikkhūnam anuññātā-
 nāni dubbhikkhe dussasse dullabbhapinde anto vuttham anto
 pakkam sāmam pakkam uggahītapatiggahītakam tato nīha-
 tam purebhattam patiggahītam vanattham pokkharattham,
 ajjāpi nu kho tāni bhikkhū paribhuñjantīti atha kho
 bhagavā sāyanhasamayam patissallānaṃ vutthito āyasmantam
 Ānandaṃ āmantesi yāni tāni Ānanda maya bhikkhū-
 nam anuññātāni paribhuñjantīti paribhuñjanti bha-
 gavā 'ti ||1|| atha kho bhagava etasmim nīdane etasmim
 pakarane dhammikatham katvā bhikkhū āmantesi yāni
 tāni bhikkhave mayā bhikkhūnam anuññātāni dubbhikkhe
 dussasse dullabbhapinde anto vuttham anto pakkam sāmam pa-
 kkam uggahītapatiggahītakam tato nīhatam purebhattam pa-
 tiggahītam vanattham pokkharattham, tān' āham ajjatagge
 patikkhipāmi na bhikkhave anto vuttham anto pakkam sā-
 mam pakkam uggahītapatiggahītakam paribhuñjitabbam yo
 paribhuñjeyya, āpatti dukkatassa na ca bhikkhave tato nī-
 hatam purebhattam patiggahītam vanattham pokkharattham
 bhuttāvinā pavāritena anāritam paribhuñjitabbam yo
 paribhuñjeyya, yathādhammo kāretabbo 'ti ||2|| **32**||

tena kho pana samayena janapadā manussā bahum lonam
 pi telam pi tandulam pi khādaniyam pi sakatesu āropetvā
 bahārāmakotthake sakataparivattam karitvā acchanti yadā
 patipātīm labhissāma tadā bhattam karissāma 'ti, mahā ca

negho uggato hoti atha kho te manussā yenāyasmā
 Ānando ten' upasamkamimsu, upasamkamitvā āyasmantam
 Ānandam etad avocum idha bhante Ānanda bahum lonam
 pi telam pi tandulam pi khādaniyam pi sakatesu āropetvā
 itthanti mahā ca meghe uggato katham nu kho bhante
 Ānanda patipajjitabban ti atha kho āyasma Ānando bhagava-
 o etam attham ārocesī ||1|| tena h' Ānanda samgho paccanti-
 nam vihāram kappiyabhūmim sammannitvā tattha vāse-
 su yam samgho ākāṅkhatī vihāram vā addhayogam vā pāsā-
 lam vā hammiyam vā guham vā evaṃ ca pana bhikkhave
 sammannitabbo vyattena bhikkhunā patibalena samgho nā-
 petabbo sunātu me bhante samgho yadi samghassa patta-
 callam, samgho itthannāmam vihāram kappiyabhūmim sam-
 nanneyya esā ñatti sunātu me bhante samgho samgho
 itthannāmam vihāram kappiyabhūmim sammannati yassā-
 rasmato khamatī itthannāmassa vihārassa kappiyabhūmiyā
 ammuti, so tunh' assa, yassa na khamatī, so bhāseyya
 ammato samghena itthannāmo vihāro kappiyabhūmi kha-
 natī samghassa, tasmā tunhī, evam etam dhārayāmīti ||2||
 tena kho pana samayena manussā tath' eva sammutiya k-
 appiyabhūmiyā yāguyo pacanti bhattāni pacanti sūpāni sampā-
 lentī mamsāni kottenti katthāni phālentī assosi kho bha-
 gavā ratiyā paccūsasamayam paccutthāya uccāsaddam mahā-
 saddam kākoravasaddam, sutvāna āyasmantam Ānandam
 imantesi kim nu kho so Ānanda uccāsaddo mahāsaddo
 kākoravasaddo 'ti ||3|| etarahi bhante manussā tath' eva
 sammutiya kappiyabhūmiyā yaguyo pacanti bhattāni pacanti
 sūpāni sampādentī mamsāni kottenti katthāni phālentī, so
 so bhagavā uccāsaddo mahāsaddo kākoravasaddo 'ti atha
 kho bhagavā etasmim nīdāne dhammikatham katvā bhikkhū
 imantesi na bhikkhave sammutī kappiyabhūmi parī-
 bhūñjitabbā yo paribhūñjeyya, āpatī dukkatassa anujā-
 nāmi bhikkhave tisso kappiyabhūmiyo ussāvanantīkam
 gonisādīkam gahapatin ti ||4|| tena kho pana samayena
 āyasmā Yasojo gulāno hoti, tass' atthāya bhesajjani ahari-
 yyanti, tāni bhikkhū bahi tthapenti ukkapindakāpi
 khādanti corāpi haranti bhagavato etam attham ārocesum
 anujānāmi bhikkhave sammutim kappiyabhūmim pa-

ribhuññitum anujānāmi bhikkhave catasso kappiya-
bhūmiyo ussāvanantikam gonisādikam gahapatim sammu-
tin ti ||5|| **33**||

catuvīsatibhānavaram nitthitam

tena kho pana samayena Bhaddiyanagare Mendako
gahapati pativasati, tassa evarūpo iddhānubhāvo hoti sīsam
nahāyitvā dhaññāgaram sammajjāpetvā bahidvāre 'va nisī-
dati, antalikkha dhaññassa dhārā opatitvā dhaññāgaram pū-
reti bhariyāya evarūpo iddhanubhāvo hoti ekañ ñeva
ālhakathālikam upanisiditvā ekañ ca sūpavyañjanakam dāsa-
kammakaraporisam bhattena parivisati, na tava tam khīyati
yava sā na vutthati puttassa evarūpo iddhānubhāvo hoti
ekañ ñeva sahassatthavikam gahetva dāsakammakaraporisassa
chammāsikam vetanam deti, na tāva tam khīyati yāv' assa
hatthagatā ||1|| sunisāya evarūpo iddhānubhāvo hoti ekañ
ñeva catudonikam pitakam upanisiditvā dasakammakarapori-
sassa chammāsikam bhattam deti, na tāva tam khīyati yāva sā
na vutthāti dāsassa evarūpo iddhānubhāvo hoti ekena
naṅgalena kasantassa satta sītāyo gacchanti ||2|| assosi kho
rājā Māgadho Senīyo Bimbisāro amhākam kira vijite
Bhaddiyanagare Mendako gahapati pativasati, tassa evarūpo
iddhanubhāvo sīsam nahāyitvā dhaññāgaram sammajjāpetvā
bahidvāre nisīdati, antalikkhā dhaññassa dhārā opatitvā
dhaññāgaram pūreti bhariyāya evarūpo iddhānubhāvo
ekañ ñeva alhakathālikam upanisiditva ekañ ca sūpavyañja-
nakam dāsakammakaraporisam bhattena parivisati, na tava
tam khīyati yava sā na vutthāti puttassa evarūpo iddhānu-
bhāvo ekañ ñeva sahassatthavikam gahetva dāsakammaka-
raporisassa chammāsikam vetanam deti, na tāva tam khīyati
yāv' assa hatthagatā ||3|| sunisaya evarūpo iddhānubhāvo
ekañ ñeva catudonikam pitakam upanisiditvā dāsakammaka-
raporisassa chammāsikam bhattam deti, na tava tam khīyati
yāva sā na vutthati dāsassa evarūpo iddhānubhāvo ekena
naṅgalena kasantassa satta sītāyo gacchanti ||4|| atha kho
rāja Māgadho Senīyo Bimbisāro aññataram sabbatthakam
mahāmattam āmantesi amhākam kira bhane vijite Bhaddi-
yanagare Mendako gahapati pativasati, tassa evarūpo iddhā-

nubhāvo sīsam satta sītāyo gacchanti gaccha bhane
 jānāhi, yathā mayā sāmam dittho evam tava dittho bhavissa-
 tīti evam devā 'ti kho so mahāmatto rañño Māgadha
 Seniyassa Bimbisārassa patisunitvā caturaṅginīyā senāya ye-
 na Bhaddiyam tena pāyāsī ||5|| anupubbena yena Bhaddi-
 yam yena Mendako gahapatī ten' upasamkamī, upasamka-
 mitvā Mendakam gahapatim etad avoca aham hi gahapatī
 raññā ānatto amhakam kira bhane vijite dittho bha-
 vissatīti passāma te gahapatī iddhānubhāvan ti atha kho
 Mendako gahapatī sīsam nahāyitva dhaññāgāram sammajja-
 petvā bahūdvare nisīdi, antalikkhā dhaññassa dharā opatitva
 dhaññāgāram pūresi dittho te gahapatī iddhānubhāvo,
 bhariyāya te iddhānubhāvam passissāmā 'ti ||6|| atha kho
 Mendako gahapatī bhariyam ānāpesi tena hi caturaṅginim
 senam bhattena parivisāhīti atha kho Mendakassa gahapa-
 tissa bhariyā ekañi ñeva ālhakathalikam upanisīditvā ekañi ca
 sūpavyañjanakam caturaṅginim senam bhattena parivisi, na
 tāva tam khīyati yāva sā na vutthāti dittho te gahapatī
 bhariyaya pi iddhānubhāvo, puttassa te iddhānubhavam pa-
 ssissāmā 'ti ||7|| atha kho Mendako gahapatī puttam ānāpe-
 si tena hi tāta caturaṅginīyā senāya chammasīkam vetanam
 dehīti atha kho Mendakassa gahapatissa putto ekañi ñeva
 sahasatthavīkam gahetvā caturaṅginīyā senāya chammāsī-
 kam vetanam adāsī, na tāva tam khīyati yāv' assa hattha-
 gaṭṭā dittho te gahapatī puttassa pi iddhānubhavo, su-
 nisāya te iddhānubhāvam passissāmā 'ti ||8|| atha kho
 Mendako gahapatī sunisam ānāpesi tena hi caturaṅginīyā
 senāya chammāsīkam bhattam dehīti atha kho Mendakassa
 gahapatissa sunisā ekañi ñeva catudonikam pitakam upanī-
 ditvā caturaṅginīyā senāya chammāsīkam bhattam adāsī, na
 tava tam khīyati yava sā na vutthāti dittho te gahapatī su-
 nisāya pi iddhānubhavo, dāsassa te iddhānubhāvam passissā-
 mā 'ti mayham kho sāmī dāsassa iddhānubhāvo khet-
 te passitabbo 'ti alam gahapatī dittho te dāsassa pi iddhānu-
 bhāvo 'ti atha kho so mahāmatto caturaṅginīyā senāya pu-
 nad eva Rājagaham paccāgacchi, yena rāja Māgadho Seni-
 yo Bimbisāro ten' upasamkamī, upasamkamitvā rañño Māga-
 dhassa Seniyassa Bimbisārassa etam attham ārocesi ||9||

atha kho bhagavā Vesālīyam yathābhirantam viharitvā yena Bhaddīyam tena caṇṇikam pakkāmi mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi atha kho bhagavā anupubbena caṇṇikam caramāno yena Bhaddīyam tad avasari tatra sudam bhagava Bhaddīye viharati Jāṭiyāvane ||10|| assosi kho Mendako gahapati samano khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Bhaddīyam anupatto Bhaddīye viharati Jāṭiyāvane tam kho pana bhagavantam Gotamam evam kalyāno kittisaddo abbhuggato iti pi so bhagavā araham sammāsambuddho vijjācaranasampanno sugato lokavidū anuttaro purisadammasārathi sattha devamanussanam buddho bhagavā, so imam lokam sadevakam samārakam sabrahmakam sassamanabrāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti, so dhammam deseti ādikalyānam majjhe kalyānam pariyosānakalyānam sattham savyañjanam kevalaparipunnam parisuddham brahmacariyam pakaseti sādhu kho pana tatthārūpānam arahatam dassanam hotīti ||11|| atha kho Mendako gahapati bhadraṇi-bhadraṇi yānaṇi yojāpetvā bhadram yānam abhirūhitvā bhadrehi-bhadrehi yānehi Bhaddīyā niyyāsi bhagavantam dassanāya addasamsu kho sambahulā tittīya Mendakam gahapatim dūrato 'va āgacchantam, disvāna Mendakam gahapatim etad avocum kham tvam gahapati gacchasīti gacchām' aham bhante bhagavantam samanam Gotamam dassanayā 'ti kim pana tvam gahapati kiriyavādo samāno akiriyavadam samanam Gotamam dassanāya upasamkamissasi, samano hi gahapati Gotamo akiriyavādo akiriyaya dhammam deseti tena ca sāvake vinetīti ||12|| atha kho Mendakassa gahapatissa etad ahosi nissamsayam kho so bhagavā araham sammāsambuddho bhavissati yathā yime tittīyā usuyyanti, yavatika yanassa bhūmi yānena gantvā yānā paccorohitvā pattiko 'va yena bhagava ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi ekamantam nisinnassa kho Mendakassa gahapatissa bhagavā anupubbikatham kathesi seyyath' idam dānakatham — la — aparappaccayo satthu sāsane bhagavantam etad avoca abhikkantam bhante — gha — upāsakam mam bhagavā dhāretu ajjatagge pānupetam saranam

gatan ti, adhivāsetu ca me bhante bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti adhivāsesi bhagavā tunhībāvena ||13|| atha kho Mendako gahapati bhagavato adhivāsanam viditvā utthāyāsanā bhagavantam abhivādetvā padakkhinam katvā pakkāmi atha kho Mendako gahapati tassā rattiyā accayena panītam khādaniyam bhojaniyam patiyādāpetvā bhagavato kalam ārocāpesi kālo bhante, nitthitam bhattan ti atha kho bhagavā pubbanhasamayam nivāsetvā pattacīvaram ādāya yena Mendakassa gahapatissa nivesanam ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena ||14|| atha kho Mendakassa gahapatissa bhariyā ca putto ca sunisā ca dāso ca yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu tesam bhagavā anupubbikaṭham kathesi — la — aparappaccayā satthu sāsane bhagavantam etad avocum — gha — ete mayam bhante bhagavantam saranam gacchāma dhammañ ca bhikkhusamghañ ca, upāsake no bhagavā dhāretu ajjatagge pānupete saranam gate 'ti ||15|| atha kho Mendako gahapati buddhapamukham bhikkhusamgham panītena khādaniyena bhojaniyena sahattā santappetvā sampavaretvā bhagavantam bhuttāvim onītapattapānūm ekamantam nisīdi ekamantam nisinno kho Mendako gahapati bhagavantam etad avoca yāva bhante bhagavā Bhaddiye viharati, tāva aham buddhapamukhassa bhikkhusamghassa dhuvabhattanā 'ti atha kho bhagavā Mendakam gahapatim dhammiyā kathāya sandassetvā sampahamsetvā utthāyāsanā pakkāmi ||16||

atha kho bhagavā Bhaddiye yathabhirantam viharitvā Mendakam gahapatim anāpucchā yena Aṅguttarāpo tena cārikam pakkāmi mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi assosi kho Mendako gahapati bhagavā kira yena Aṅguttarāpo tena cārikam pakkanto mahatā bhikkhusatehīti atha kho Mendako gahapati dase ca kammakare ca ānapehi tena hi bhane bahum lonam pi telam pi tandulam pi khādaniyam pi sakatesu āropetvā agacchatha, addhatelasāni ca gopālakasatani addhatelasāni dhenusātāni ādāya āgacchantu, yattha bhagavantam passissāma tattha tarunena khīrena bhojessāma 'ti ||17|| atha kho Mendako

gahapati bhagavantam antarā magge kantāre sambhāvesi
 atha kho Mendako gahapati yena bhagavā ten' upasamkamī,
 upasamkamitvā bhagavantam abhivādetvā ekamantam attha-
 sī ekamantam thito kho Mendako gahapati bhagavantam
 etad avoca adhivāsetu me bhante bhagavā svātanāya bha-
 ttam saddhim bhikkhusamghenā 'tī adhivāsesi bhagavā
 tunhībhāvena atha kho Mendako gahapati bhagavato
 adhivāsanam viditvā bhagavantam abhivādetvā padakkhinam
 katvā pakkamī atha kho Mendako gahapati tassā rattiyā
 accayena panītam khādaniyam bhojaniyam patiyadāpetvā
 bhagavato kālam ārocapesi kalo bhante, nīttitām bhattan
 tī ||18|| atha kho bhagava pubbanhasamayam nivāsetvā
 pattacīvaram ādaya yena Mendakassa gahapatissa parivesanā
 ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi sa-
 ddim bhikkhusamghena atha kho Mendako gahapati addha-
 telasāni gopālakasatani ānāpesi tena hi bhane ekamekam
 dhenum gahetvā ekamekassa bhikkhuno upatitthatha tarune-
 na khīrena bhojessāmā 'tī atha kho Mendako gahapati
 buddhapamukham bhikkhusamgham panītena khādaniyena
 bhojaniyena sahattha santappesi sampavāresi tarunena ca
 khīrena bhikkhū kukkucāyanīā khīram na patiganhanti
 patiganhatha bhikkhave paribhuñjatha 'tī ||19|| atha kho
 Mendako gahapati buddhapamukham bhikkhusamgham pa-
 nītena khādaniyena bhojaniyena sahatthā santappetva sampa-
 *varetvā tarunena ca khīrena bhagavantam bhuttānim onīta-
 pattapānim ekamantam nisīdi ekamantam nisinno kho
 Mendako gahapati bhagavantam etad avoca santi bhante
 maggā kantārā appodakā appabhakkhā na sukarā apātheyye-
 na gantum sadhu bhante bhagavā bhikkhūnam patheyyam
 anujānātū 'tī atha kho bhagava Mendakam gahapatim
 dhammiyā kathāya sandassetvā sampahamsetvā uttha-
 yāsanā pakkamī ||20|| atha kho bhagavā etasmim nidāne
 dhammikatham katvā bhikkhū amantesi anujānāmi bhi-
 kkhave pañca gorase khīram daddim takkam navanītam
 sappim santi bhikkhave maggā kantārā appodakā appa-
 bhakkhā na sukarā apātheyyena gantum anujānāmi bhi-
 kkhave pātheyyam pariyesitum, tandulo tandulatthikena,
 muggo muggatthikena, māsō māsattikena, lonam lonatthi-

kena, gulo gulatthikena, telam telatthikena, sappi sappitthikena santi bhikkhave manussā saddhā pasannā, te kappiyakāraṇaṃ hatthe hiraṇṇiṃ upanikkhipanti iminā ayyassayaṃ kappiyam tam detha 'ti anujānāmi bhikkhave yam tato kappiyam tam sādītum na tv evāham bhikkhave kena ci pariyayena jātarūparajataṃ sādītabbam pariyesitabban ti vadamīti ||21||**34**||

atha kho bhagavā anupubbena cārikam caramāno yena Āpanam tad avasari assosi kho Keniyo jatilo samano khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Āpanam anuppatto Āpane viharati tam kho pana bhagavantam Gotamam evam kalyāno kittisaddo abbhuggato — la — sādhu kho pana tathārūpānam arahatam dassanam hotīti atha kho Keniyassa jatilassa etad aho si kim nu kho aham samanassa Gotamassa harapeyyan ti ||1|| atha kho Keniyassa jatilassa etad aho si ye pi kho te brahmananam pubbakā isayo mantanam kattāro mantānam pavattaro yesam idam etarahi brāhmanā porānam mantapadam gitam pavuttam samihitam tad anugāyanti tad anubhāsanti bhāsitaṃ anubhāsanti vācitaṃ anuvācenti, seyyath' idam Atthako Vāma ko Vāmadevo Vessāmitto Yamataggi Aṅgiraso Bhāradvājo Vāsettho Kassapo Bhagu, rattūparatā viratā vikālabhojanā, te evarupāni pānāni sādīyimsu, ||2|| samano pi Gotamo rattūparato virato vikālabhojanā, arahati samano pi Gotamo evarūpāni pānāni sādītun ti, pahūtāni pānam patiyadapetvā kajehi gāhapetvā yena bhagavā ten' upasamkamī, upasamkamitvā bhagavata saddhim sammodi, sammodanīyam katham sārānīyam vītisaretvā ekamantam atthāsi ekamantam thito kho Keniyo jatilo bhagavantam etad avoca patiganhātu me bhavam Gotamo pānan ti tena hi Keniya bhikkhūnam dehīti bhikkhū kukkuccāyantaṃ na patiganhanti patiganhatha bhikkhave paribhuñjathā 'ti ||3|| atha kho Keniyo jatilo buddhapamukham bhikkhusaṃgham pahūtehi panehi sahatthā santappetvā sampavāretvā bhagavantam dhotahattham onītapattapānīm ekamantam nisīdi ekamantam nisinnam kho Keniyam jatilam bhagavā dhammīyā kathāya sandassesī sampahamsesī atha

kho Keniyo jatilo bhagavata dhammiya kathāya sandassito sampahamsito bhagavantam etad avoca adhivāsetu me bhavam Gotamo svātanāya bhattam saddhim bhikkhusamghena 'ti ||4|| mahā kho Keniya bhikkhusamgho addhatelasāni bhikkhusatāni tvañ ca brāhmanesu abhippasanno 'ti dutiyam pi kho Keniyo jatilo bhagavantam etad avoca kiñ cāpi bho Gotama mahā bhikkhusamgho addhatelasāni bhikkhusatāni ahañ ca brāhmanesu abhippasanno adhivāsetu me bhikkhusamghenā 'ti mahā kho abhippasanno 'ti tatiyam pi kho Keniyo jatilo bhagavantam etad avoca kiñ cāpi saddhim bhikkhusamghenā 'ti adhivāsetu me bhagavā tunhībhavena atha kho Keniyo jatilo bhagavato adhivāsanam viditvā utthāyāsanaṃ pakkāmi ||5|| atha kho bhagavā etasmim nīdāne dhammikatham katvā bhikkhū amantesi anujānāmi bhikkhave attha panāni ambapanam jambupānam cocapānān mocapānam madhup muddikāp sālukap phārusakapānam anujānāmi bhikkhave sabbam phalarasam thapetvā dhaññaphalarasam anujānāmi bhikkhave sabbam pattarasam thapetvā dākarasam anujānāmi bhikkhave sabbam puppharasam thapetvā madhukapuppharasam anujānāmi bhikkhave uccurāsanaṃ ti ||6||

atha kho Keniyo jatilo tassā rattiyā accayena sake assame paṇītam khādaniyam bhojaniyam patiyādāpetvā bhagavato kalam arocāpesi kalam bho Gotama, nīttitā bhattān ti atha kho bhagavā pubbanhasamayam nivāsetvā pattacivaram ādāya yena Keniyassa jatilassa assama ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena atha kho Keniyo jatilo buddhapamukham bhikkhusamgham paṇītena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapānīm ekamantam nisīdi ||7|| ekamantam nisinnam kho Keniyam jatilam bhagavā imahi gathāhi anumodī

aggihuttamukhā yaññā, sāvittī chandaso mukham,
rājā mukham manussānam, nadānam sāgaro mukham,
nakkhattānam mukham cando, ādicco tapatam mukham,
puññam ākaṅkhamānānam samgho ve jayatam mukhaṃ ti

atha kho bhagavā Keniyam jatilam imahi gathāhi anumoditvā utthāyāsanaṃ pakkāmi ||8|| 35 ||

vihāro samvutadvāro, tena appasaddo upasamkamitvā ataramāno ālindam pavisitvā ukkāsitvā aggalam ākotehi, vivarissati te bhagavā dvāran ti ||4|| atha kho Rojo Mallo yena so vihāro samvutadvāro tena appasaddo upasamkamitvā ataramāno ālindam pavisitvā ukkāsitvā aggalam ākotesi, vivari bhagavā dvāram atha kho Rojo Mallo vihāram pavisitvā bhagavantam abhivādetvā ekamantam nisīdi ekamantam nisinnassa kho Rojassa Mallassa bhagavā anupubbikatham kathesi seyyath' idam dānakatham — la — aparappaccayo satthu sasane bhagavantam etad avoca sadhu bhante ayyā mamañ ñeva patiganheyyum cīvarapīṇḍapātasenāsanagilānapaccayabhesajjaparikkharam no aññesan ti yesam kho Roja sekkena ñanena sekkena dassanena dhammo dittho seyyatha-pi tayā tesam pi evam hoti aho nūna ayyā amhākañ ñeva patiganheyyum cīvarapīṇḍapātasenāsanagilānapaccayabhesajjaparikkharam no aññesan ti tena hi Roja tava c' eva patiganhissanti aññesañ cā 'ti ||5||

tena kho pana samayena Kusinārāyam paṇitānam bhattānam bhattapātipātī adhiṭṭhitā hoti atha kho Rojassa Mallassa patipātīm alabhantassa etad ahosi yam nūnāham bhattaggaṃ olokeyyam, yam bhattagge nāddasam tam patiyādeyyam ti atha kho Rojo Mallo bhattaggaṃ olokento dve nāddasa dākañ ca piṭṭhakhadaniyañ ca atha kho Rojo Mallo yenayasmā Ānando ten' upasamkamī, upasamkamitvā āyasmantam Ānandam etad avoca idha me bhante Ānanda patipātīm alabhantassa etad ahosi yam nūnaham bhattaggaṃ olokeyyam, yam bhattagge nāddasam tam patiyādeyyam ti so kho aham bhante Ānanda bhattaggaṃ olokento dve nāddasam dakañ ca piṭṭhakhadaniyañ ca sac' āham bhante Ānanda patiyādeyyam dakañ ca piṭṭhakhadaniyañ ca, patiganheyya me bhagavā 'ti tena hi Roja bhagavantam patipucchissamīti ||6|| atha kho āyasma Ānando bhagavato etam attham ārocesi tena h' Ānanda patiyādetū 'ti tena hi Roja patiyādehīti atha kho Rojo Mallo tassā rattiyā accayena pahutam dakañ ca piṭṭhakhadaniyañ ca patiyādāpetvā bhagavato upanāmesī patiganhātu me bhante bhagavā dākañ ca piṭṭhakhadaniyañ cā 'ti tena hi Roja bhikkhūnam dehīti bhikkhū kukkucayanta na pa-

tiganhanti patiganhatha bhikkhave paribhujjathā 'ti ||7||
 atha kho Rojo Mallo buddhapamukham bhikkhusamgham
 pahûtehi dakehi ca pitthakhâdanîyehi ca sahattha santappe-
 tvā sampavâretva bhagavantam dhotahattham onîtapattapâ-
 nim ekamantam nisîdi ekamantam nisinnam kho Rojam
 Mallam bhagavā dhammîyā kathāya sandassetvā sampa-
 hamsetvā utthayâsanā pakkamî atha kho bhagavā etasmim
 nidâne dhammikatham katva bhikkhû âmantesi anujânâmi
 bhikkhave sabbañi ca dâkam sabbañi ca pitthakhâdani-
 yan ti ||8||36||

atha kho bhagavā Kusinârâyam yathâbhūnantam viha-
 ritva yena Âtumâ tena cārikam pakkāmi mahata bhikkhu-
 samghena saddhim addhatelasehi bhikkhusatehi tena kho
 pana samayena aññataro vuddhapabbajito Âtumâyam pativa-
 sati nahapitapubbo, tassa dve dāraka honti mañjukā pati-
 bhaneyyakā dakkha pariyodâtasippa sake âcariyake nahâpi-
 takamme ||1|| assosi kho so vuddhapabbajito bhagava
 kira Âtumam âgacchati mahatā bhikkhusamghena saddhim
 addhatelasehi bhikkhusatehîti atha kho so vuddhapabbajito
 te dārake etad avoca bhagavā kira tâta Âtumam âgacchati
 mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusa-
 tehi gacchatha tumhe tâta khurabhandam âdaya nâliyâ-
 vâpakena anugharakam anugharakam âhindatha lonam pi
 telam pi tandulam pi khadaniyam pi samharatha, bhagavato
 âgatassa yâgupânâni karissâmā 'ti ||2|| evam tâta 'ti kho te
 dāraka tassa vuddhapabbajitassa patisunitvā khurabhandam
 âdaya nâliyavâpakena anugharakam anugharakam âhindanti
 lonam pi telam pi tandulam pi khadaniyam pi samharantā
 manussā te dārake mañjuka patibhāneyyake passitva ye pi
 na kârâpetukāmā te pi karapenti kârâpetvāpi bahum denti
 atha kho te dārakā bahum lonam pi telam pi tandulam pi
 khadaniyam pi samharimsu ||3||

atha kho bhagavā anupubbena cārikam caramāno yena
 Âtumâ tad avasari tatra sudam bhagavā Âtumâyam vi-
 harati Bhûsâgāre atha kho so vuddhapabbajito tassā
 rattiyā accayena pahûtam yâgum patiyâdâpetvā bhagavato
 upanâmesî patiganhâtu me bhante bhagava yâgun ti jâ-

nantāpi tathāgatā pucchanti — la — sāvakanam vā sikkhāpadam paññāpessāmā 'ti atha kho bhagavā tam vuddhapabbajitam etad avoca kut' āyam bhikkhu yāgū 'ti atha kho so vuddhapabbajito bhagavato etam attham ārocesi || 4 || vigarahi buddho bhagavā ananucchaviyam moghapurisa ananulomikam appatirūpam assāmanakam akappiyam akaranīyam katham hi nāma tvam moghapurisa pabbajito akappiye samādapessasi n' etam moghapurisa appasannanam vā pasādaya vigarahitvā dhammikatham katvā bhikkhū āmantesi na bhikkhave pabbajitena akappiye samādape tabbam yo samādapeyya, āpatī dukkatassa na ca bhikkhave nahāpitapubbena khurabbandam pariharitabbam yo parihareyya, āpatī dukkatassā 'ti || 5 || 37 ||

atha kho bhagavā Âtumāyam yathābhirantam viharitvā yena Sāvattī tena cārikam pakkāmi anupubbena cārikam caramāno yena Sāvattī tad avasari tatra sudam bhagavā Sāvattīyam viharati Jetavane Anāthapindikassa ārāme tena kho pana samayena Sāvattīyam bahum phalakhadaniyam ussannam hoti atha kho bhikkhūnam etad ahosi kim nu kho bhagavatā phalakhadaniyam anuññātam kim ananuññātan ti bhagavato etam attham ārocesum anujānāmi bhikkhave sabbam phalakhadaniyan ti || 1 || 38 ||

tena kho pana samayena samghikāni bījāni puggalikāya bhūmiyā ropiyanti, puggalikāni bījāni samghikāya bhūmiyā ropiyanti bhagavato etam attham ārocesum samghikāni bhikkhave bījāni puggalikāya bhūmiyā ropitāni bhāgam datvā paribhuñjitabbāni, puggalikāni bījāni samghikāya bhūmiyā ropitāni bhāgam datvā paribhuñjitabbāni || 1 || 39 ||

tena kho pana samayena bhikkhūnam kismiñci-kismiñci thāne kukkuccam uppajjati kim nu kho bhagavatā anuññātam kim ananuññātan ti bhagavato etam attham ārocesum yam bhikkhave mayā idam na kappatīti appatikkhittam, tañ ce akappiyam anulometi kappiyam patibāhati, tam vo na kappatī yam bhikkhave mayā idam na kappatīti appa-

tikkhittam, tan ce kappiyam anulometi akappiyam patibāha-
ti, tam vo kappatī yañi ca bhikkhave maya idam kappatīti
ananuññātam, tañi ce akappiyam anulometi kappiyam patibā-
hati, tam vo na kappatī yam bhikkhave mayā idam
kappatīti ananuññātam, tañi ce kappiyam anulometi akappi-
yam patibahati, tam vo kappatīti ||1||

atha kho bhikkhūnam etad ahoṣi kappatī nu kho yā-
vakālikena yāmakālikam na nu kho kappatī kappatī nu
kho yāvakālikena sattahakālikam na nu kho kappatī ka-
ppatī nu kho yāvakālikena yāvajīvikam na nu kho kappatī
kappatī nu kho yāmakālikena sattāhakālikam na nu kho
kappatī kappatī nu kho yāmakālikena yāvajīvikam na nu
kho kappatī kappatī nu kho sattāhakālikena yāvajīvikam
na nu kho kappatīti bhagavato etam attham ārocesum ||2||
yāvakālikena bhikkhave yamakālikam tadahu patiggahī-
tam kāle kappatī vikāle na kappatī yāvakālikena bhi-
kkhave sattāhakālikam tadahu patiggahitam kāle kappatī
vikāle na kappatī yāvakālikena bhikkhave yāvajīvikam
tadahu patiggahitam kāle kappatī vikāle na kappatī
yāmakālikena bhikkhave sattahakālikam t p yame
kappatī yāmātikkante na kappatī yāmakālikena bhikk-
have yāvajīvikam t p yāme kappatī yāmātikkante na
kappatī sattāhakālikena bhikkhave yāvajīvikam sattā-
ham kappatī sattāhātikkante na kappatīti ||3|| 40 ||

bhesajjakkhandhakam chattham

imamhi khandhake vatthum ekasatam chavatthum tassa
uddanam

sāradike, vikāle pi, vasam, mūle, pitthehi ca,
kasāvehi, panna-phalam, jatu-lonam, chakanam ca,
cunnam, cālīni, mamsan ca, añjanam, upapisanam,
añjanī, ucca-parutā, salāka, salakodhani,
thavikam, bandhakam, suttam, muddhanī telam, natthu ca,
natthukaranī, dhūmañi ca, nettañ, cā, 'pidhānam, thavi,
telapākesu, majjañi ca, atikkhitta-abbhañjanam,
tumbam, sedam, sambhārañi ca, mahā-bhaṇṇogadākam tathā,
dakakottham, lohitañi ca, viśānam, pādabbhañjanam,
5 pajjam, sattham, kasāvañi ca, tulakka kabālikam,

- colam, sāsapakuttañ ca, dhûma sakkharikâya ca,
 vanatelam, vikâsikam, vikatañ ca, patiggaham,|
 gûtham, karonto, loliñ ca, khâram, muttahaṛitakî,
 gandha, virecanañ c'eva, acchâ, 'kata-katâkatam,|
 paticchâdanî pabbhârâ, ârâmi, sattahena ca,
 gulam, muggam, sovîrañ ca, sâmapâkâ, punâ pace,|
 punanuññâsî, dubbhikkhe, phalañ ca, tîla khâdanî,
 purebhattam, kâyadâho, nibbattañ ca, bhagandalam,|
 vatthikammañ ca, Suppi ca, manussamamsam eva ca,
 10 hatthî, assâ, sunakho ca, ahî, sîha-vyaggha-dîpikam,|
 accha-taracchamamsañ ca, patipâti ca, yâgu ca,
 tarunam aññatra, gulam, Sunidh' âvasathâgâram,|
 Ambapâlî ca, Lucchavî, Gaṅgâ, Kotî saccakathâ,
 uddissakatam, subhikkham punad eva patikkhipî,|
 meggho, Yasajo, Mendako ca, gorasam pâtheyyakena ca,
 Kenî, ambo, jambu, coca moca-madhu, muddikâ, sâlukam,|
 phârusakâ, dâka pittham, Âtumâyam nahapito,
 Sâvatthiyam phala bîjam, kasmîm thâne ca, kâlîko 'tî

M A H A V A G G A

VII

Tena samayena buddho bhagavā Sāvattthiyam viharati Jetavane Anāthapindikassa ārāme tena kho pana samayena timsamattā Pātheyyakā bhikkhū sabbe āra-
 ñṇakā sabbe pindapātikā sabbe pamsukūlika sabbe tecivarika Sāvattthim gacchantā bhagavantam dassanāya upakattthāya vassūpanayikaya nāsakkhimsu Sāvattthiyam vassūpanayikam sambhāvetum, antarā magge Sākete vassam upagacchimsu te ukkanthitarupā vassam vasimsu āsanneva no bhagavā viharati ito chasu yojanesu na ca mayam labhāma bhagavantam dassanāya 'tī atha kho te bhikkhū vassam vutthā temasaccayena katāya pavāranaya deve vassante udakasamgahe udakacikkhulle okapunnehi cīvarehi kilantarūpā yena Sāvattthi Jetavanam Anāthapindikassa ārāmo yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu ||1|| ācinnam kho pan' etam buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim paṭissammoditum atha kho bhagavā te bhikkhū etad avoca kacci bhikkhave khamanīyam, kacci yāpanīyam, kacci samaggā sammodamānā avivadamānā phasukam vassam vasittha na ca pindakena kilamitthā 'tī khamanīyam bhagavā, yāpanīyam bhagavā, samaggā ca mayam bhante sammodamānā avivadamānā vassam vasimhā na ca pindakena kilamimhā idha mayam bhante timsamattā Pātheyyakā bhikkhū Sāvattthim āgacchantā bhagavantam dassanāya upakattthāya vassūpanāyikāya nāsakkhimhā Savattthiyam vassūpanāyikam sambhāvetum, antarā magge Sākete vassam upagacchimhā te mayam bhante ukkanthitarūpā vassam va-

simha āsanneva no bhagavā vīharatī ito chasu yojanesu ña
 ca mayam labhāma bhagavantam dassanāyā 'tī atha kho
 mayam bhante vassam vutthā temāsaccayena katāya pavāra-
 nāya deve vassante udakasamgahe udakacikkhale okapunne-
 hi cīvarehi kilantarūpā addhanam āgata 'tī ||2|| atha kho
 bhagavā etasmim nīdāne dhammikatham katvā bhikkhū
 āmantesī anujānāmi bhikkhave vassam vutthanam bhikkhū-
 nam kathinam attharītum atthatakathinānam vo bhī-
 kkhave pañca kappissantī anamantacāro asamādānacāro gana
 bhojanam yāvadatthacīvaram yo ca tattha cīvaruppādo so
 nesam bhavissatī atthatakathinānam vo bhikkhave imāni
 pañca kappissantī evañ ca pana bhikkhave kathinam attha-
 rītabbam ||3|| vyattena bhikkhunā patibalena samgho ñā-
 petabbo sunātu me bhante samgho idam samghassa kaṭhi-
 nadussam uppannam yadi samghassa pattakallam, samgho
 imam kathinadussam itthannāmassa bhikkhuno dadeyya ka-
 thinam attharītum esā ñattī sunātu me bhante samgho
 idam samghassa kathinadussam uppannam samgho imam
 kathinadussam itthannāmassa bhikkhuno detī kathinam
 attharītum yassāyasmato khamatī imassa kathinadussassa
 itthannāmassa bhikkhuno dānam kathinam attharītum so
 tunh' assa yassa na kkhamatī so bhaseyya dīnnam idam
 samghena kathinadussam itthannāmassa bhikkhuno kathinam
 attharītum khamatī samghassa, tasmā tunhī, evam etam
 dhārayāmitī ||4|| evam kho bhikkhave atthataṃ hotī kaṭhi-
 nam, evam anatthataṃ kathañ ca bhikkhave anatthataṃ
 hotī kathinam na ullikhītamattena atthataṃ hotī kaṭhi-
 nam, na dhovanamattena atthataṃ hotī kathinam, na cīvara-
 vicāranamattena atth h kath, na cchedanamattena atth h
 k, na bandhanamattena atth h k, na ovattīkakaranama-
 ttena atth h k, na kandusakaranamattena atth h k, na
 dalhīkammakaranamattena atth h k, na anuvāṭakaranam-
 attena atth h k, na paribhandakaranamattena atth h k,
 na ovaddheyyakaranamattena atth h k, na kambalamadda-
 namattena atth h k, na nīmittakatena atth h k, na pari-
 kathākatena atth h k, na kukkukatena atth h k, na
 sannīdhīkatena atth h k, na nissaggiyena atth h k, na
 akappakatena atth h k, na aññātra samghātiya atth h k,

na aññātra uttarāsaṅgena atth h k, na aññātra antaravāsa-
kena atth h k, na aññātra pañcakena vā atirekapañcakena
vā tadah' eva sañchinnena samandalīkatena atth h k, na
aññātra puggalassa atthārā atth h kathinam sammā c' eva
atthataṃ hoti kathinam tañ ce nissimattho anumodati evaṃ
pi anatthataṃ hoti kathinam evaṃ kho bhikkhave anattha-
taṃ hoti kathinam ||5|| kathañ ca bhikkhave atthataṃ hoti
kathinam ahatena atthataṃ hoti kathinam, ahatakappena
atth h k, pilotikāya atth h k, pamsukūlena atth h k,
pāpanikena atth h k, animittakatena atth h k, aparika-
thākatena atth h k, akukkukatena atth h k, asannidhika
tena atth h k, anissaggiyena atth h k, kappakatena atth
h k, samghātiyā atth h k, uttarāsaṅgena atth h k, anta-
ravāsakena atth h k, pañcakena vā atirekapañcakena vā
tadah' eva sañchinnena samandalīkatena atth h k, pugga-
lassa atthārā atth h k, sammā c' eva atthataṃ hoti kathi-
nam tañ ce sīmattho anumodati evaṃ pi atthataṃ hoti kathi-
nam evaṃ kho bhikkhave atthataṃ hoti kathinam ||6||

kathañ ca bhikkhave ubbhatam hoti kathinam atth' imā
bhikkhave mātikā kathinassa ubbhārāya pakkamananti
kā nitthānantikā sannitthānantikā nāsanantika savanantikā
asāvacchedikā sīmatikkantikā sahubbhārā 'ti ||7||1||

bhikkhu atthatakathino katacīvaram ādāya pakkamati na
paccessan ti tassa bhikkhuno pakkamanantiko kathinu-
ddhāro bhikkhu atthatakathino cīvaram ādāya pakkamati,
tassa bahisīmagatassa evaṃ hoti idh' ev' imam cīvaram kā-
ressam na paccessan ti, so tam cīvaram kareti tassa bhi-
kkhuno nitthānantiko kathinuddhāro bhikkhu atthataka-
thino cīvaram ādāya pakkamati, tassa bahisīmagatassa evaṃ
hoti n' ev' imam cīvaram kāressam na paccessan ti tassa
bhikkhuno sannitthānantiko kathinuddhāro bhikkhu attha-
takathino cīvaram ādāya pakkamati, tassa bahisīmagatassa
evaṃ hoti idh' ev' imam cīvaram kāressam na paccessan ti,
so tam cīvaram kareti, tassa tam cīvaram kayīramāṇam nassa-
ti tassa bhikkhuno nāsanantiko kathinuddhāro ||1|| bhi-
kkhu atthatakathino cīvaram ādāya pakkamati paccessan ti,
so bahisīmagato tam cīvaram kareti, so katacīvaro sunāti

ubbhatam kira tasmim āvāse kathīnan tī tassa bhikkhuno
savanantiko kathīnuddhāro bhikkhu atthatakathīno cīva-
ram ādāya pakkamatī paccessan tī, so bahisīmagato tam
cīvaram kāreti, so katacīvaro paccessam paccessan tī bahi-
ddhā kathīnuddhāram vītīnāmetī tassa bhikkhuno sīmā-
tikantiko kathīnuddhāro bhikkhu atthatakathīno cīva-
ram ādāya pakkamatī paccessan tī, so bahisīmagato tam cīvaram
kāreti, so katacīvaro paccessam paccessan tī sambhunātī ka-
thīnuddhāram tassa bhikkhuno saha bhikkhūhi kathīnu-
ddhāro ||2||2||

ādāyasattakam nīthītam

bhikkhu atthatakathīno katacīvaram samādaya pakkamatī
na paccessan tī tassa bhikkhuno pakkamanantiko kathīnu-
ddhāro bhikkhu atthatakathīno cīvaram samādāya pakka-
matī, tassa bahisīmagatassa evam hotī idh' ev' imam cīva-
ram karessam na paccessan tī, so tam cīvaram kāreti tassa
bhikkhuno nīthānantiko kathīnuddhāro bhikkhu atthata-
kathīno cīvaram samādāya pakkamatī, tassa bahisīmagatassa
evam hotī n' ev' imam cīvaram karessam na paccessan tī
tassa bhikkhuno sannīthānantiko kathīnuddhāro bhikkhu
atthatakathīno cīvaram samadaya pakkamatī, tassa bahisī-
magatassa evam hotī idh' ev' imam cīvaram karessam na
paccessan tī, so tam cīvaram kareti tassa tam cīvaram
kayīramānam nassatī tassa bhikkhuno nāsanantiko kathīnu-
ddhāro ||1|| bhikkhu atthatakathīno cīvaram samādāya
pakkamatī paccessan tī, so bahisīmagato tam cīvaram kāreti,
so katacīvaro sunātī ubbhatam kira tasmim āvāse kathīnan
tī tassa bhikkhuno savanantiko kathīnuddhāro bhikkhu
atthatakathīno cīvaram samādāya pakkamatī paccessan tī, so
bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam
paccessan tī bahiddhā kathīnuddhāram vītīnāmetī tassa
bhikkhuno sīmātikantiko kathīnuddhāro bhikkhu attha-
takathīno cīvaram samādaya pakkamatī paccessan tī, so ba-
hisīmagato tam cīvaram kāreti, so katacīvaro paccessam
paccessan tī sambhunātī kathīnuddhāram tassa bhikkhuno
saha bhikkhūhi kathīnuddhāro ||2||3||

samādāyasattakam nīthītam

bhikkhu atthatakathino vippakatacīvaram ādāya pakkamatī, tassa bahisīmagatassa evam hoti idh' ev' imam cīvaram kāressam na pācessan tī, so tam cīvaram kāreti tassa bhikkhuno nitthānantiko (= ch 2, read vippakatacīvaram ādāya instead of cīvaram adāya, the pakkamanantiko kathinuddhāro is omitted) saha bhikkhūhi kathinuddhāro ||1||4||

ādāyachakkam nitthitam

bhikkhu atthatakathino vippakatacīvaram samādāya pakkamatī, tassa bahisīmagatassa evam hoti idh' ev' imam cīvaram kāressam na pācessan tī, so tam cīvaram kāreti tassa bhikkhuno nitthānantiko (= ch 3, read vippakatacīvaram samādāya instead of cīvaram samādāya, the pakkamanantiko kathinuddhāro is omitted) saha bhikkhūhi kathinuddhāro ||1||5||

samādāyachakkam

bhikkhu atthatakathino cīvaram ādāya pakkamatī, tassa bahisīmagatassa evam hoti idh' ev' imam cīvaram kāressam na pācessan tī, so tam cīvaram kāreti tassa bhikkhuno nitthānantiko kathinuddhāro bhikkhu atthatakathino cīvaram ādāya pakkamatī, tassa bahisīmagatassa evam hoti n' ev' imam cīvaram kāressam na pācessan tī tassa bhikkhuno sannitthānantiko kathinuddhāro bhikkhu atthatakathino cīvaram ādāya pakkamatī, tassa bahisīmagatassa evam hoti idh' ev' imam cīvaram kāressam na pācessan tī, so tam cīvaram kāreti tassa tam cīvaram kayiramānam nassati tassa bhikkhuno nāsanantiko kathinuddhāro ||1|| bhikkhu atthatakathino cīvaram ādāya pakkamatī na pācessan tī, tassa bahisīmagatassa evam hoti idh' ev' imam cīvaram kāressan tī, so tam cīvaram kāreti tassa bhikkhuno nitthānantiko kathinuddhāro bhikkhu atthatakathino cīvaram ādāya pakkamatī na pācessan tī, tassa bahisīmagatassa evam hoti n' ev' imam cīvaram kāressan tī tassa bhikkhuno sannitthānantiko kathinuddhāro bhikkhu atthatakathino cīvaram ādāya pakkamatī na pācessan tī, tassa bahisīmagatassa evam hoti idh' ev' imam cīvaram kāressan

ti, so tam cīvaram kâreti, tassa tam cīvaram kayīramanam nassati tassa bhikkhuno nâsanantiko kathinuddhâro ||2|| bhikkhu atthatakathino cīvaram âdāya pakkamati anadhitthitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisīmagatassa evam hoti idh' ev' imam cīvaram kâressam na paccessan ti, so tam cīvaram kâreti tassa bhikkhuno nīthānantiko kathinuddhâro bhikkhu atthatakathino cīvaram âdāya pakkamati anadhitthitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisīmagatassa evam hoti n' ev' imam cīvaram karessam na paccessan ti tassa bhikkhuno sannīthānantiko kathinuddhâro bhikkhu atthatakathino cīvaram âdāya pakkamati anadhitthitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisīmagatassa evam hoti idh' ev' imam cīvaram karessam na paccessan ti, so tam cīvaram kâreti, tassa tam cīvaram kayīramanam nassati tassa bhikkhuno nâsanantiko kathinuddhâro ||3|| bhikkhu atthatakathino cīvaram âdāya pakkamati paccessan ti, tassa bahisīmagatassa evam hoti idh' ev' imam cīvaram karessam na paccessan ti, so tam cīvaram kâreti tassa bhikkhuno nīthānantiko kathinuddhâro bhikkhu atthatakathino cīvaram âdāya pakkamati paccessan ti, tassa bahisīmagatassa evam hoti idh' ev' imam cīvaram kâressam na paccessan ti, so tam cīvaram kâreti, tassa tam cīvaram kayīramanam nassati tassa bhikkhuno nâsanantiko kathinuddhâro bhikkhu atthatakathino cīvaram âdāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kâreti, so katacīvaro sunāti ubbhatam kira tasmim āvāse kathinan ti tassa bhikkhuno savanantiko kathinuddhâro bhikkhu atthatakathino cīvaram âdāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kâreti, so katacīvaro paccessam paccessan ti bahiddhā kathinuddharam vītināmeti tassa bhikkhuno sīmâtikkantiko kathinuddhâro bhikkhu atthatakathino cīvaram âdāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kâreti, so katacīvaro paccessam paccessan ti sambhu-

nāti kathinuddhāram tassa bhikkhuno saha bhikkhūhi
kathinuddhāro ||4||6||

bhikkhu atthatakathino cīvaram samādaya pakkamati
— pa — ādayapakkamanavārasadisam evam vitthāretabbam
— la — bhikkhu atthatakathino vippakatacīvaram ādaya
pakkamati — la — samādayapakkamanavārasadisam evam
vitthāretabbam — la — bhikkhu atthatakathino vippakata-
cīvaram samādaya pakkamati (= ch 6, read vippaka-
ta-cīvaram samādaya instead of cīvaram ādaya) saha
bhikkhūhi kathinuddharo ||1||7||

ādayabhānavāram nitthitam

bhikkhu atthatakathino cīvarasāya pakkamati, so bahisīma-
gato tam cīvarāsam payirupāsati anasāya labhati āsaya na
labhati, tassa evam hoti idh' ev' imam cīvaram kāressam na
pācessan ti, so tam cīvaram kāreti tassa bhikkhuno nitthān-
antiko kathinuddhāro bhikkhu atthatakathino cīvarasāya
tassa evam hoti n' ev' imam cīvaram kāressam na pa-
cācessan ti tassa bhikkhuno sannitthānantiko kathinuddhāro
tassa evam hoti idh' ev' imam cīvaram kāressam na pa-
cācessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayīrama-
nam nassati tassa bhikkhuno nāsanantiko kathinuddhāro bhi-
kkhu atthatakathino cīvarasāya pakkamati, tassa bahisīmaga-
tassa evam hoti idh' ev' imam cīvarāsam payirupāsissam na
pācessan ti, so tam cīvarasam payirupāsati, tassa sā cīvarasā
upacchiyyati tassa bhikkhuno āsāvācchediko kathinuddhāro
||1|| bhikkhu atthatakathino cīvarasāya pakkamati na pa-
cācessan ti, so bahisīmagato tam cīvarāsam payirupāsati
anāsāya labhati āsāya na labhati, tassa evam hoti idh' ev'
imam cīvaram kāressan ti, so tam cīvaram kāreti tassa
bhikkhuno nitthānantiko kathinuddhāro bhikkhu atthata-
kathino tassa evam hoti n' ev' imam cīvaram kāressan
ti tassa bhikkhuno sannitthānantiko kathinuddhāro
tassa evam hoti idh' ev' imam cīvaram kāressan ti, so tam
cīvaram kāreti, tassa tam cīvaram kayīramanam nassati
tassa bhikkhuno nāsanantiko kathinuddharo bhikkhu attha-
takathino cīvarasāya pakkamati na pācessan ti, tassa bahisī-

magatassa evam hoti idh' ev' imam cīvarāsam payirupāsissan ti, so tam cīvarāsam payirupasati, tassa sâ cīvarāsâ upacchijjati tassa bhikkhuno āsavacchediko kathinuddhâro ||2|| bhikkhu atthatakathino cīvarāsāya pakkamatī anadhitthitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, so bahisīmagato tam cīvarasam payirupāsati anāsāya labhati āsāya na labhati, tassa evam hoti idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti tassa bhikkhuno nīthānantiko kathinuddhâro tassa evam hoti n' ev' imam cīvaram kāressam na paccessan ti tassa bhikkhuno sannīthānantiko kathinuddhâro tassa evam hoti idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati tassa bhikkhuno nāsanantiko kathinuddhâro bhikkhu atthatakathino cīvarāsāya pakkamatī anadhitthitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisīmagatassa evam hoti idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sâ cīvarāsâ upacchijjati tassa bhikkhuno āsavacchediko kathinuddhâro ||3||8||

anasādolasakam nīthitam

bhikkhu atthatakathino cīvarāsāya pakkamatī paccessan ti, so bahisīmagato tam cīvarasam payirupasati āsāya labhati anāsāya na labhati, tassa evam hoti idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti tassa bhikkhuno nīthānantiko kathinuddhâro tassa evam hoti n' ev' imam cīvaram kāressam na paccessan ti tassa bhikkhuno sannīthānantiko kathinuddhâro tassa evam hoti idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati tassa bhikkhuno nāsanantiko kathinuddhâro bhikkhu atthatakathino cīvarāsāya pakkamatī paccessan ti, tassa bahisīmagatassa evam hoti idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupasati, tassa sâ cīvarāsâ upacchijjati tassa bhikkhuno āsavacchediko kathinuddhâro ||1|| bhikkhu atthatakathino cīvarāsāya pakkamatī paccessan ti, so bahisīmagato sunāti ubbhatam

kira tasmim āvāse kathinan ti, tassa evam hoti yato tasmim āvāse ubbhatam kathinam idh' ev' imam cīvarasam payirupāsissan ti, so tam cīvarāsam payirupāsati āsāya labhati anāsaya na labhati, tassa evam hoti idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti tassa bhikkhuno nitthānantiko kathinuddhāro tassa evam hoti n' ev' imam cīvaram karessam na paccessan ti tassa bhikkhuno sannitthānantiko kathinuddharo tassa evam hoti idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati tassa bhikkhuno nasanantiko kathinuddhāro bhikkhu atthatakathino cīvarāsāya pakkamati paccessan ti, sō bahisīmagato sunāti ubbhatam kira tasmim āvāse kathinan ti, tassa evam hoti yato tasmim āvāse ubbhatam kathinam idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sā cīvarāsa upacchijjati tassa bhikkhuno āsāvachediko kathinuddharo ||2|| bhikkhu atthatakathino cīvarāsāya pakkamati paccessan ti, so bahisīmagato tam cīvarasam payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaram kāreti, so katacīvaro sunāti ubbhatam kira tasmim āvāse kathinan ti tassa bhikkhuno savanantiko kathinuddhāro bhikkhu atthatakathino cīvarāsāya pakkamati paccessan ti, tassa bahisīmagatassa evam hoti idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sā cīvarāsa upacchijjati tassa bhikkhuno āsāvachediko kathinuddharo bhikkhu atthatakathino cīvarāsāya pakkamati paccessan ti, so bahisīmagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kathinuddhāram vītīnāmeti tassa bhikkhuno sīmatikkantiko kathinuddhāro bhikkhu atthatakathino cīvarāsāya pakkamati paccessan ti, so bahisīmagato tam cīvarāsam payirupāsati āsāya labhati anāsaya na labhati, so tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhūnāti kathinuddhāram tassa bhikkhuno saha bhikkhūhi kathinuddhāro ||3||9||

āsādolasakam nitthitam

bhikkhu atthatakathino kenacid eva karaniyena pakkamati, tassa bahisimagatassa civarasa uppajjati, so tam civarasam payirupasati anasaya labhati asaya na labhati, tassa evam hoti idh' ev' imam civaram kassam na paccessan ti, so tam civaram kareti tassa bhikkhuno nitthanantiko kathinuddhāro tassa evam hoti n' ev' imam civaram kassam na paccessan ti tassa bhikkhuno sannitthanantiko kathinuddhāro tassa evam hoti idh' ev' imam civaram kassam na paccessan ti, so tam civaram kareti, tassa tam civaram kayramānam nassati tassa bhikkhuno nāsanantiko kathinuddhāro bhikkhu atthatakathino kenacid eva karaniyena pakkamati, tassa bahisimagatassa civarasa uppajjati, tassa evam hoti idh' ev' imam civarasam payirupāsissam na paccessan ti, so tam civarasam payirupāsati, tassa sa civarasa upacchijjati tassa bhikkhuno asāvacchediko kathinuddhāro ||1|| bhikkhu atthatakathino kenacid eva karaniyena pakkamati na paccessan ti, tassa bahisimagatassa civarasa uppajjati, so tam civarasam payirupāsati anasaya labhati asaya na labhati, tassa evam hoti idh' ev' imam civaram kassan ti, so tam civaram kareti, tassa bhikkhuno nitthānantiko kathinuddhāro tassa evam hoti n' ev' imam civaram kassan ti tassa bhikkhuno sannitthānantiko kathinuddhāro tassa evam hoti idh' ev' imam civaram kassan ti, so tam civaram kareti, tassa tam civaram kayramānam nassati tassa bhikkhuno nāsanantiko kathinuddhāro bhikkhu atthatakathino kenacid eva karaniyena pakkamati na paccessan ti, tassa bahisimagatassa civarasa uppajjati, tassa evam hoti idh' ev' imam civarasam payirupāsissan ti, so tam civarasam payirupāsati, tassa sa civarasa upacchijjati tassa bhikkhuno asāvacchediko kathinuddhāro ||2|| bhikkhu atthatakathino kenacid eva karaniyena pakkamati anadhitthitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisimagatassa civarasa uppajjati, so tam civarasam payirupāsati anasaya labhati asaya na labhati, tassa evam hoti idh' ev' imam civaram kassam na paccessan ti, so tam civaram kareti tassa bhikkhuno nitthānantiko kathinuddhāro tassa evam hoti n' ev' imam civaram kassam na paccessan ti tassa bhikkhuno sanni-

tthānantiko kathinuddhāro tassa evam hoti idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kareti, tassa tam cīvaram kayiramānam nassati tassa bhikkhuno nāsanantiko kathinuddhāro bhikkhu atthatakathino kenacid eva karaniyena pakkamati anadhitthitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisimagatassa cīvarāsā uppajjati, tassa evam hoti idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sā cīvarāsā upacchiyyati tassa bhikkhuno āsāvachediko kathinuddhāro ||3||10||

karanīyadolāsakam nitthitam

bhikkhu atthatakathino disamgamiko pakkamati cīvarapativisam apacinayamano, tam enam disamgatam bhikkhū pucchanti kaham tvam āvuso vassam vuttho kattha ca te cīvarapativiso 'ti so evam vadeti amukasmim āvāse vassam vuttho 'mhi tattha ca me cīvarapativiso ti te evam vadanti gacchāvuso tam cīvaram āhara, mayan te idha cīvaram karissāmā 'ti so tam āvāsam gantvā bhikkhū pucchati kaham me āvuso cīvarapativiso 'ti te evam vadanti ayan te āvuso cīvarapativiso, kaham gamissasīti so evam vadeti amukam nāma āvāsam gamissami tattha me bhikkhū cīvaram karissantīti te evam vadanti alam avuso mā agamāsi, mayan te idha cīvaram karissāmā 'ti tassa evam hoti idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kareti tassa bhikkhuno nitthānantiko kathinuddhāro bhikkhu atthatakathino disamgamiko pakkamati — la — tassa bhikkhuno sannitthānantiko kathinuddhāro bhikkhu atthatakathino disamgamiko pakkamati — la — tassa bhikkhuno nāsanantiko kathinuddhāro ||1|| bhikkhu atthatakathino disamgamiko pakkamati cīvarapativisam apacinayamāno ayan te avuso cīvarapativiso 'ti so tam cīvaram ādāya tam āvāsam gacchati, tam enam antarā magge bhikkhu pucchanti āvuso kaham gamissasīti so evam vadeti amukam nāma āvāsam gamissami, tattha me bhikkhū cīvaram karissantīti te evam vadanti alam āvuso mā agamāsi, mayan te idha cīvaram karissāmā 'ti tassa evam hoti idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kareti

tassa bhikkhuno nitthānantiko kathinuddharo tassa evam
 hoti n' ev' imam cīvaram kāressam na pācessan tī tassa
 bhikkhuno sannitthānantiko kathinuddharo idh' ev'
 imam cīvaram karessam na pācessan tī, so tam cīvaram
 kāreti, tassa tam cīvaram kayiramānam nassatī tassa bhi-
 kkhuno nāsanantiko kathinuddhāro ||2|| bhikkhu atthata-
 kathino disamgamiko pakkamatī cīvaram apacinayamano
 ayan te āvuso cīvarapativiso 'tī so tam cīvaram ādāya tam
 āvāsam gacchatī, tassa tam avāsam gacchantassa evam hoti
 idh' ev' imam cīvaram kāressam na pācessan tī, so tam
 cīvaram kāreti tassa bhikkhuno nitthānantiko kathin-
 uddharo n' ev' imam cīvaram kāressam na pācessan tī
 tassa bhikkhuno sannitthānantiko kathinuddharo idh'
 ev' imam cīvaram kāressam na pācessan tī, so tam cīvaram
 kāreti, tassa tam cīvaram kayiramānam nassatī tassa bhi-
 kkhuno nāsanantiko kathinuddhāro ||3||11||
 apacinanavakam nitthitam

bhikkhu atthatakathino phāsuvihāriko cīvaram ādāya
 pakkamatī amukam nāma āvāsam gamissāmi, tattha me
 phāsu bhavissatī vasissāmi, no ce me phāsu bhavissatī amu-
 kam nāma āvāsam gamissāmi, tattha me phāsu bhavissatī
 vasissāmi, no ce me phāsu bhavissatī amukam nāma āvāsam
 gamissāmi, tattha me phāsu bhavissatī vasissāmi, no ce me
 phāsu bhavissatī pācessan tī tassa bahisīmagatassa evam
 hoti idh' ev' imam cīvaram kāressam na pācessan tī, so
 tam cīvaram kāreti tassa bhikkhuno nitthānantiko kathin-
 uddhāro bhikkhu atthatakathino phāsuvihāriko pa-
 ccessan tī tassa bahisīmagatassa evam hoti n' ev' imam
 cīvaram kāressam na pācessan tī tassa bhikkhuno sanni-
 tthanantiko kathinuddhāro bhikkhu atthatakathino phāsu-
 vihāriko pācessan tī tassa bahisīmagatassa evam
 hoti idh' ev' imam cīvaram karessam na pācessan tī, so
 tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassatī
 tassa bhikkhuno nāsanantiko kathinuddhāro bhikkhu attha-
 takathino phāsuvihāriko pācessan tī so bahisīmagato
 tam cīvaram kāreti, so katacīvaro pācessam pācessan tī
 bahiddhā kathinuddhāram vītīnāmetī tassa bhikkhuno sī-

mâtikkantiko kathinuddhâro bhikkhu atthatakathino phâ-
suvihâriko paccessan ti so bahisîmagato tam cîvaram
kâreti, so katacîvaro paccessam paccessan ti sambhunâti
kathinuddhâram tassa bhikkhuno saha bhikkhuhi kathin-
uddhâro ||1||12||

phâsuvihârapaṇcākam nitthitam

dve 'me bhikkhave kathinassa palibodhâ dve apalibodha
katame ca bhikkhave dve kathinassa palibodhâ âvasapali-
bodho ca cîvarapalibodho ca kathaṇi ca bhikkhave âvâsa-
palibodho hoti idha bhikkhave bhikkhu vassati vâtasam
âvâse sâpekkho vâ pakkamatî paccessan ti evam kho
bhikkhave âvâsapalibodho hoti kathaṇi ca bhikkhave cîvara-
palibodho hoti idha bhikkhave bhikkhuno cîvaram akatam
va hoti vippakatam vâ cîvarasâ va anupacchinâ evam kho
bhikkhave cîvarapalibodho hoti ime kho bhikkhave dve
kathinassa palibodha ||1|| katame ca bhikkhave dve kathi-
nassa apalibodhâ avasaapalibodho ca cîvaraapalibodho ca
kathaṇi ca bhikkhave âvâsapalibodho hoti idha bhikkhave
bhikkhu pakkamatî tamha avâsâ cattena vantena muttena
anapekkhena na paccessan ti evam kho bhikkhave âvâsa-
apalibodho hoti kathaṇi ca bhikkhave cîvaraapalibodho
hoti idha bhikkhave bhikkhuno cîvaram katam vâ hoti
nattham vâ vinattham vâ daddham vâ cîvarasâ vâ upacchi-
nnâ evam kho bhikkhave cîvaraapalibodho hoti ime kho
bhikkhave dve kathinassa apalibodha 'ti ||2||13||

kathinakkhandhakam sattamam

imamhi khandhake vatthu dolasa, peyyâlamukhani ekasa-
tam atthârasa tassa uddânam

timsa Patheyyakâ bhikkhû Sâket' ukkanthitâ vasum
vassam vutth' okapunnehi agamum jînadassanam |
idam vatthum kathinassa, kappiyan ti ca paṇcaka
anâmantâ asamacârâ tath' eva ganabhajanam |
yâvadatthaṇi ca uppâdo atthatânam bhavissati
fiatti ev' atthatafi c' eva, evaṇi c' eva anattthatam |
ullikhi dhovanâ c' eva vicâianam ca chedanam
bandhan' ovatti kandu ca dâhikamm'-anuvâtikâ |

- paribhandam ovatteyyam maddanā nimitta-kathā
 5 kukku sannidhi nissaggi n' akapp' aññatra te tayo |
 aññatra pañcātūreke sañchinnena samandali
 na aññatra puggalā, sammā nissimattho anumodati, |
 kathinam anattthatam hoti evam buddhena desitam
 ahat' ākappa-piloti-pamsu-pāpanikaya ca |
 animitt'-āparikathā akukku asannidhi ca
 anissaggi kappakate tathā ticīvarena ca |
 pañcake vatireke vā chinna samandalikate
 puggalass' atthārā, sammā sīmattho anumodati |
 evam kathinattharanam ubbhārass' attha mātikā
 10 pakkamananti nitthānam sannitthānañi ca nasanam |
 savanam asavacchedi sīmā saubbhār' atthamī
 katacīvaram ādaya na paccessan ti gacchati, |
 tassa tam kathinuddhāro hoti pakkamanantiko
 ādaya cīvaram yāti nissīme idha cintayī |
 kāressam na paccessan ti nitthāne kathinuddhāro
 ādāya nissīmam n' eva na paccessan timānaso |
 tassa tam kathinuddhāro sannitthānantiko bhavē
 ādāya cīvaram yāti nissīme idha cintayī |
 kāressam na paccessan ti kayīram tassa nassati,
 15 tassa tam kathinuddhāro bhavati nāsanantiko |
 adāya yāti paccessam bahi kārēti cīvaram
 cīvarakato sunati ubbhatam kathinam tahim, |
 tassa tam kathinuddhāro bhavati savanantiko
 adāya yāti paccessam bahi kārēti cīvaram |
 katacīvaro bahiddha nāmeti kathinuddhāram,
 tassa tam kathinuddhāro sīmātikkantiko bhavē |
 ādāya yāti paccessam bahi kārēti cīvaram
 katacīvaro paccessam sambhoti kathinuddhāram, |
 tassa tam kathinuddhāro saha bhikkhuhi jāyati
 20 ādāya samādaya ca sattasattavidhi gati |
 pakkamanantika n' atthi chaccā vippakatā gati
 ādāya nissimagatam kāressam itī jāyati |
 nitthānam sannitthānañi ca nāsanāñi ca ime tayo
 ādāya na paccessan ti bahisīme karomīti |
 nitthanam sannitthānam pi nāsanam pi idam tayo
 anadhītthitena n' ev' assa hetthā tīni nayā vidhi |

ādāya yāti paccessam bahisīme karomīti
 na paccessan ti kâreti, nitthāne kathinuddhâro |
 sannitthanam nâsanāñi ca savana-simâtikkama
 25 saha bhikkhūhi jayetha, evam pannarasam gati |
 samadāya, vipakatā, samādāya puna tathā,
 ime te caturo varā sabbe pannarasa vidhi |
 anāsāya ca, āsāya, karaniyo ca te tayo,
 nayato tam vijāneyya tayo dvādasa-dvādasa |
 apacinana nav' ettha, phāsu pañcavidhā tathā,
 palibodh' apalibodhā, uddānam nayato katan ti

MAHAVAḢĠA

VIII

Tena samayena buddho bhagavā Rājagahe viharatī
 Veluvane Kalandakanivape tena kho pana samayena
 Vesālī iddhā c' eva hotī phītā ca bahujanā ākinnamanussā
 subhikkhā ca, satta ca pasādasahassāni satta ca pasādasatāni
 satta ca pāsādā satta ca kūtagarasahassāni satta ca kūtāgā-
 rasatāni satta ca kūtāgārāni satta ca ārāmasahassāni satta ca
 ārāmasatāni satta ca ārāmā satta ca pokkharanīśahassāni satta
 ca pokkharanīsatāni satta ca pokkharaniyo Ambapālikā
 ganikā abhirūpā hotī dassanīyā pāsādika paramāya vanna-
 pokkharatāya samannāgatā padakkhinā nacce ca gīte ca
 vādite ca abhisatā atthikānam-atthikanam manussanam
 paññāsayā ca rattim gacchatī tāya ca Vesālī bhīyyosoma-
 ttāya upasobhatī ||1|| atha kho Rājagahako negamo Vesa-
 līm agamasī kenacid eva karaniyena addasa kho Rājagahako
 negamo Vesālīm iddham ca phītam ca bahujanam ākinnama-
 nussam subhikkham ca satta ca pāsādasahassāni satta ca
 pokkharaniyo Ambapālīm ca ganikam abhirūpam dassaniyam
 pāsādikam upasobhitan tī atha kho Rājagahako ne-
 gamo Vesāliyam tam karaniyam tīretva punad eva Rājaga-
 ham paccāgacchī, yena rajā Māgadho Senīyo Bimbisāro
 ten' upasamkamī, upasamkamitvā rajānam Māgadham Senī-
 yam Bimbisāram etad avoca Vesālī deva iddhā ca phītā ca
 upasobhatī sādhu deva mayam pi ganikam vuttha-
 peyyāmā 'tī tena hī bhane tādīsim kumārīm jānāhi
 yam tumhe ganikam vutthāpeyyāthā 'tī ||2|| tena kho
 pana samayena Rājagahe Sālavatī nāma kumārī abhirūpā
 hotī dassanīyā pāsādikā paramāya vanna-pokkharatāya sama-
 nnāgatā atha kho Rājagahako negamo Sālavatīm kumārīm

ganikam vutthāpesi atha kho Sālavatī ganikā na cirass' eva padakkhinā ahosi nacce ca gite ca vadite ca abhīsatā atthikanam-atthikanam manussānam patīsatena ca rattim gacchati atha kho Sālavatī ganikā na cirass' eva gabbhinī ahosi atha kho Sālavatīyā ganikāya etad ahosi itthi kho gabbhinī purisānam amanāpā sace mam koci jānissati Sālavatī ganikā gabbhinīti sabbo me sakkaro parihāyissati yam nunaham gilānā 'ti pativedeyyan ti atha kho Sālavatī ganika dovārikam ānāpesi mā bhane dovārika koci puriso pāvīsi, yo ca mam pucchati gilāna 'ti pativedehīti evam ayye 'ti kho so dovāriko Sālavatīyā ganikāya paccassosi ||3|| atha kho Sālavatī ganikā tassa gabbhassa paripākam anvāya puttam vijāyi atha kho Sālavatī ganika dāsīm ānāpesi handa je imam dārakam kattarasuppe pakkhīpitvā nīharitvā samkāra-kūte chaddehīti evam ayye 'ti kho sā dasī Sālavatīya ganikāya patīsunitva tam darakam kattarasuppe pakkhīpitva nīharitvā samkāra-kūte chaddesi tena kho pana samayena Abhayo nama rajakumaṃ kalass' eva rajupatthānam gacchanto addasa tam darakam kākehi samparikkinnam, disvāna manusse pucchi kim etam bhane kākehi samparikkinnam ti darako devā 'ti jīvati bhane 'ti jīvati devā 'ti tena hi bhane tam darakam amhākam antepuram netvā dhātīnam detha posetun ti evam devā 'ti kho te manussā Abhayassa rājakumārassa patīsunitvā tam dārakam Abhayassa rājakumārassa antepuram netvā dhātīnam adamsu posethā 'ti tassa jīvātīti Jīvako 'ti nāmam akamsu, kumarena posāpito 'ti Komārabhacco 'ti nāmam akamsu ||4||

atha kho Jīvako Komārabhacco na cirass' eva viññūtam pāpunī atha kho Jīvako Komārabhacco yena Abhayo rajakumāro ten' upasamkami, upasamkamitvā Abhayam rājakumāram etad avoca ka me deva mātā ko pitā 'ti aham pi kho te bhane Jīvaka mātaram na jānāmi, api cāham te pitā, mayāpi posāpito 'ti atha kho Jīvākassa Komārabhaccassa etad ahosi imāni kho rājakulāni na sukarāni asippena upajīvitum yam nūnāham sippam sikkheyyan ti tena kho pana samayena Takkaśīlāyam disāpamokkho vejjo pativasati ||5|| atha kho Jīvako Komārabhacco Abhayam rājakumāram anāpucchā yena Takkaśīla

tena pakkāmi, anupubbena yena Takkasilā yena so vejjo ten' upasamkamī, upasamkamitvā tam vejjam etad avoca iecchāmi' aham ācariya sippam sikkhitun ti tena hi bhane Jivaka sikkhassū 'ti atha kho Jivako Komārabhacco bahum ca ganhātī lahum ca ganhātī sutthum ca upadhāreti gahitam c' assa na pamussati atha kho Jivakassa Komārabhaccassa sattannam vassānam accayena etad ahosi aham kho bahum ca ganhāmi lahum ca ganhāmi sutthum ca upadhāremi gahitam ca me na pamussati satta ca me vassāmi adhiyantassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatīti ||6|| atha kho Jivako Komārabhacco yena so vejjo ten' upasamkamī, upasamkamitvā tam vejjam etad avoca aham kho ācariya bahum ca ganhāmi lahum ca ganhāmi sutthum ca upadhāremi gahitam ca me na pamussati satta ca me vassāmi adhiyantassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatīti tena hi bhane Jivaka khanittim ādāya Takkasilāya samantā yojanam ahindanto yam kiñci abhesajjam passeyyāsi tam āhara 'ti evam ācariyā 'ti kho Jivako Komārabhacco tassa vejja patisunitvā khanittim ādāya Takkasilāya samantā yojanam āhindanto na kiñci abhesajjam addasa atha kho Jivako Komārabhacco yena so vejjo ten' upasamkamī, upasamkamitvā tam vejjam etad avoca āhindanto 'mhi ācariya Takkasilāya samantā yojanam, na kiñci abhesajjam addasan ti sikkhito 'si bhane Jivaka, alan te ettakam jivikāyā 'ti Jivakassa Komārabhaccassa parittam patheyyam padāsi ||7||

atha kho Jivako Komārabhacco tam parittam patheyyam ādāya yena Rājagaham tena pakkāmi atha kho Jivakassa Komārabhaccassa tam parittam patheyyam antarā magge Sākete paṇikkhayam agamāsi atha kho Jivakassa Komārabhaccassa etad ahosi ime kho maggā kantarā appodakā appabhakkhā na sukarā apātheyyena gantum, yam nūnāham pātheyyam pariyeseyyan ti tena kho pana samayena Sākete setthibhāriyāya sattavassiko sisabādho hoti, bahū mahantā -mahantā disāpāmokkhā vejjā āgantvā nāsakkhimsu ārogam kātum, bahum hiraññam ādāya agamamsu atha kho Jivako Komārabhacco Sāketam pavasitvā manusse pucchi ko bhane gulāno kam tikicchamīti etissā ācariya setthibhāriyāya

sattavassiko sīsābādho, gaccha ācariya setthibhāriyam tiki-
 cohāhīti ||8|| atha kho Jīvako Komārabhacco yena setthissa
 gahapatissa nivesanam ten' upasamkamī, upasamkamitvā
 dovārikam ānāpesi gaccha bhane dovarika, setthibhāriyāya
 pāvada, vejjo ayye āgato so tam datthukāmo 'ti evam
 ācariya 'ti kho so dovāriko Jīvakassa Komārabhaccassa pati-
 sunitvā yena setthibhāriyā ten' upasamkamī, upasamkamitvā
 setthibhāriyam etad avoca vejjo ayye āgato so tam datthu-
 kāmō 'ti kīdiso bhane dovārika vejjo 'ti daharako ayye
 'ti alam bhane dovārika, kim me daharako vejjo karissati
 bahū mahantā-mahanta disāpāmokkhā vejja āgantvā nasa-
 kkhimsu ārogam katum, bahum hiraññam adāya agamamsū 'ti
 ||9|| atha kho so dovāriko yena Jīvako Komarabhacco ten'
 upasamkamī, upasamkamitvā Jivakam Komārabhaccam etad
 avoca setthibhāriyā acariya evam aha alam bhane dovārika
 agamamsū 'ti gaccha bhane dovārika, setthibhāriyāya
 pāvada vejjo ayye evam aha ma kir' ayye pure kiñci adāsi,
 yadā arogā ahosi, tada yam iccheyyāsi tam dajjeyyasīti
 evam acariyā 'ti kho so dovariko Jīvakassa Komarabhaccassa
 patisunitva yena setthibhāriyā ten' upasamkamī, upasam-
 kamitvā setthibhāriyam etad avoca vejjo ayye evam aha
 tam dajjeyyasīti tena hi bhane dovārika vejjo āgacch-
 atū 'ti evam ayye 'ti kho so dovāriko setthibhāriyaya
 patisunitvā yena Jivako Komarabhacco ten' upasamkamī,
 upasamkamitvā Jivakam Komārabhaccam etad avoca setthi-
 bhāriya tam ācariya pakkosatīti ||10|| atha kho Jīvako
 Komārabhacco yena setthibhāriyā ten' upasamkamī, upasam-
 kamitvā setthibhāriyaya vikāram sallakkhetvā setthibhāriyam
 etad avoca pasatena ayye sappinā attho 'ti atha kho
 setthibhāriyā Jivakassa Komarabhaccassa pasatam sappim
 dapesi atha kho Jivako Komārabhacco tam pasatam sappim
 nānābhesajjehi nippacitvā setthibhāriyam mañcike uttānam
 nipajjāpetvā natthuto adāsi atha kho tam sappi natthuto
 dinnam mukhato uggaçchi atha kho setthibhāriyā patiggahe
 nutthuhitvā dāsm anāpesi handa je imam sappim picunā
 ganhāhīti ||11|| atha kho Jivakassa Komārabhaccassa etad
 ahosi acchāriyam yāva lūkhāyam gharanī yatīa hi nāma
 imam chaddanīyadhammam sappim picunā gāhapessati, bahu-

kāni ca me mahagghāni-mahagghani bhesajjāni upagatanī,
 kim pi m' ayam kiñci deyyadhammam dassatīti atha kho
 setthibhāriyā Jivakassa Komārabhaccassa vīkāram salla-
 kkhettvā Jivakam Komārabhaccam etad avoca kissa tvam
 ācariya vimano 'sīti idha me etad ahosi acchariyam yāva
 dassatīti mayam kho ācariya agārīkā nāma upajñānā'
 etassa samyamassa, varam etam sappi dāsānam vā kamma-
 karānam vā padabbhañjanam vā padīpakaraṇe vā āsittam
 mā tvam ācariya vimano ahosi, na te deyyadhammo hāyissa-
 tīti ||12|| atha kho Jivako Komārabhacco setthibhāriyaya
 sattavassikam sīsabādhānam eken' eva natthukammena apa-
 kaddhi atha kho setthibhāriyā ārogā samānā Jivakassa
 Komārabhaccassa cattārī sahaṣṣāni pādāsī, putto mātā me
 āroga thitā 'ti cattārī sahaṣṣāni pādāsī, sunisā sassū me ārogā
 thitā 'ti cattārī sahaṣṣāni pādāsī, setthi gahapatī bhāriyā me
 ārogā thitā 'ti cattārī sahaṣṣāni pādāsī dāsam ca dāsīm ca
 assaratham ca atha kho Jivako Komārabhacco tāni solasa
 sahaṣṣāni ādāya dāsam ca dāsīm ca assaratham ca yena
 Rājagāham tena pakkamī, anupubbena yena Rājagāham
 yena Abhayo rājakumaro ten' upasamkamī, upasamkamitvā
 Abhayam rājakumārānam etad avoca idam me deva pathama-
 kammam solasa sahaṣṣāni dāso ca dasī ca assaratho ca, pati-
 ganhātu me devo posāvanīkaṇa ti alam bhane Jivaka tuyh'
 eva hotu, amhākañi ñeva antepure nivesanam mapehīti evam
 devā 'ti kho Jivako Komārabhacco Abhayassa rājakumarassa
 patisunitvā Abhayassa rājakumārassa antepure nivesanam
 māpesi ||13||

tena kho pana samayena rañño Magadhassa Seniyassa
 Bimbisārassa bhagandalābādho hoti, satakā lohītena
 makkhiyanti deviyo disvā uppendenti utunī danī devo,
 puppham devassa uppannam, na cirass' eva devo vijā-
 yissatīti tena rājā mañku hoti atha kho rājā Māgadho
 Seniyō Bimbisāro Abhayam rājakumārānam etad avoca
 mayham kho bhane Abhaya tādiso ābādho satakā lohītena
 makkhiyanti, deviyo mam disvā uppendenti vijāyissatīti
 iṅgha bhane Abhaya tādīsam vejjam janāhi yo mam tiki-
 coheyyā 'ti ayam deva, amhākam Jivako vejjo taruno
 bhadrako, so devam tikicchissatīti tena hi bhane Abhaya

Jīvakam vejjam ānāpehi, so mam tikicchissatīti ||14|| atha kho Abhayo rājakumāro Jīvakam Komārabhaccam ānāpesi gaccha bhane Jīvaka rājānam tikicchāhīti evaṃ devā 'ti kho Jīvako Komārabhacco Abhayassa rājakumarassa patisunivā nakhena bhesajjam ādāya yena rājā Māgadho Senīyo Bimbisāro ten' upasamkamī, upasamkamitvā rājānam Magadham Senīyam Bimbisāram etad avoca ābādham deva passāmā'ti atha kho Jīvako Komārabhacco rañño Māgadhasa Senīyassa Bimbisārasa bhagandalābādham eken' eva ālepena apakaddhi atha kho rājā Māgadho Senīyo Bimbisāro ārogo samāno pañca itthiṣatāni sabbālamkāram bhūṣāpetvā omuñcāpetvā puñjam karāpetvā Jīvakam Komārabhaccam etad avoca etam bhane Jīvaka pañcannam itthiṣatānam sabbālamkāram tuyham hotū'ti alam deva adhikāram me devo saratū'ti tena hi bhane Jīvaka mam upatthaha itthāgāram ca buddhapamukham bhikkhusamgham cā'ti evaṃ devā'ti kho Jīvako Komārabhacco rañño Magadhassa Senīyassa Bimbisārasa paccassosi ||15||

tena kho pana samayena Rājagahakassa setthissa sattavassiko sīsābādho hoti, bahū mahantā-mahantā disāpāmokkhā vejjā āgantvā nāsakkhimsu arogam kātum, bahum hiraññim ādāya agamamsu api ca vejjehi paccakkhāto hoti, ekacce vejja evaṃ āhamsu pañcamam divasam setthi gahapatī kalam karissatīti, ekacce vejjā evaṃ āhamsu sattamam divasam setthi gahapatī kalam karissatīti atha kho Rājagahakassa negamassa etad ahosi ayam kho setthi gahapatī bahūpakaro rañño c' eva negamassa ca, api ca vejjehi paccakkhāto, ekacce vejjā evaṃ āhamsu pañcamam divasam setthi gahapatī kalam karissatīti, ekacce vejja evaṃ āhamsu sattamam divasam setthi gahapatī kalam karissatīti, ayam ca rañño Jīvako vejjo taruno bhadraḥ, yam nūna mayam rājānam Jīvakam vejjam yāceyyama setthim gahapatim tikicchitun ti ||16|| atha kho Rājagahako negamo yena rājā Māgadho Senīyo Bimbisāro ten' upasamkamī, upasamkamitvā rājānam Māgadham Senīyam Bimbisāram etad avoca ayam deva setthi gahapatī bahūpakāro devassa c' eva negamassa ca, api ca vejjehi paccakkhāto karissatīti sādhu devo Jīvakam vejjam ānāpetu setthim gahapatim

tikicchitun ti atha kho rājā Māgadho Senīyo Bimbisāro Jīvakaṃ Komārabhaccaṃ anapesi gaccha bhane Jīvaka setthim gahapatim tikicchāhīti evaṃ devā 'ti kho Jīvako Komarabhacco rañño Māgadhassa Seniyassa Bimbisārassa patisunitvā yena setthi gahapatī ten' upasamkamī, upasamkamitvā setthissa gahapatissa vikāraṃ sallakkhetvā setthim gahapatim etad avoca sac' aham tam gahapatī ārogāpeyyam kim me assa deyyadhammo 'ti sabbam sapateyyam ca te ācariya hotu aham ca te dāso 'ti ||17|| sakkhissasī pana tvam gahapatī ekena passena satta māse nīpajjitun ti sakkom' aham ācariya ekena passena satta māse nīpajjitun ti sakkhissasī pana tvam gahapatī dutiyena passena satta māse nīpajjitun ti sakkom' aham ācariya dutiyena passena satta māse nīpajjitun ti sakkhissasī pana tvam gahapatī uttāno satta māse nīpajjitun ti sakkom' aham ācariya uttāno satta māse nīpajjitun ti atha kho Jīvako Komārabhacco setthim gahapatim mañcike nīpajjāpetvā mañcike sambandhitvā sīsacchavim upphāletvā sībbinim vināmetvā dve pānake nīharitvā janassa dassesi passath' ayyo ime dve pānake ekam khuddakam ekam mahallakam ye te ācariya evaṃ āhamsu pañcamam divasam setthi gahapatī kalam karissatīti teh' āyam mahallako pānako dittho, pañcamam divasam setthissa gahapatissa matthaluṅgam pariyādiyissatī, matthaluṅgassa pariyādānā setthi gahapatī kalam karissatī, sudittho tehī ācariyehi ye te ācariyā evaṃ āhamsu sattamam divasam setthi gahapatī kalam karissatīti teh' āyam khuddako pānako dittho, sattamam divasam setthissa gahapatissa matthaluṅgam pariyādiyissatī, matthaluṅgassa pariyādānā setthi gahapatī kalam karissatī, sudittho tehī ācariyehīti, sībbinim sampatīpādetvā sīsacchavim sībbetvā ālepam adasi ||18|| atha kho setthi gahapatī sattāhassa accayena Jīvakaṃ Komārabhaccaṃ etad avoca nāham ācariya sakkomī ekena passena satta māse nīpajjitun ti nanu me tvam gahapatī patisunī sakkom' aham ācariya ekena passena satta māse nīpajjitun ti saccāham ācariya patisunim, ap' āham marissāmi, nāham sakkomī ekena passena satta māse nīpajjitun ti tena hi tvam gahapatī dutiyena passena satta māse nīpajjāhīti atha kho setthi gahapatī sattāhassa accayena Jīvakaṃ Komārabhaccaṃ etad

avoca naham ācariya sakkomi dutiyena passena satta māse
 nīpajjitun ti nanu me tvam gahapati patisuni sakkom'
 aham ācariya dutiyena passena satta māse nīpajjitun ti
 saccāham ācariya patisunim, ap' aham marissamī, nāham
 ācariya sakkomi dutiyena passena satta māse nīpajjitun ti
 tena hi tvam gahapati uttāno satta māse nīpajjhīti atha kho
 setthi gahapati sattāhassa accayena Jivakam Komārabhaccam
 etad evoca nāham ācariya sakkomi uttāno satta māse
 nīpajjitun ti nanu me tvam gahapati patisuni sakkom' aham
 ācariya uttano satta māse nīpajjitun ti saccāham ācariya
 patisunim, ap' aham marissamī, nāham sakkomi uttāno satta
 mase nīpajjitun ti ||19|| aham ce tam gahapati na va-
 deyyam ettakam pi tvam na nīpajjeyyasi, api ca patigacc'
 eva maya ñāto tīhi sattāhehi setthi gahapati ārogo bhavissa-
 tīti utthehi gahapati arogo 'si, jānāhi kim me deyya-
 dhammo 'ti sabbam sāpateyyam ca te acariya hotu aham ca
 te dāso 'ti alam gahapati mā me tvam sabbam sāpateyyam
 adāsi ma ca me dāso, rañño satasahassam dehi mayham sata-
 sahasan ti atha kho setthi gahapati ārogo samāno rañño
 satasahassam adāsi Jivakassa Komarabhaccassa satasaha-
 ssam ||20||

tena kho pana samayena Bāranaseyyakassa setthi-
 puttassa mokkhacikāya kilantassa antaganthābādho hoti yena
 yāgu pi pītā na sammāparinānam gacchati bhattam pi
 bhuttam na sammāparinānam gacchati uccaro pi passavo pi
 na paguno so tena kiso hoti lūkho dubbanno upbanduppa
 ndukajāto dhamanisanthataगतto atha kho Bāranaseyya-
 kassa setthissa etad aho si mayham kho puttassa kidiso
 ābādho yāgu pi pītā na sammāparinānam gacchati bhattam
 pi bhuttam na sammāparinānam gacchati uccaro pi passavo
 pi na paguno, so tena kiso lūkho dubbanno upbandupbandu-
 kajāto dhamanisanthataगतto yam nunaham Rājagaham
 gantvā rajānam Jivakam vejjam yāceyyam puttam me tiki-
 cohīti ti atha kho Bāranaseyyako setthi Rājagaham
 gantvā yena rājā Māgadho Senīyo Bimbisāro ten' upasa-
 kamī, upasamkamitvā rajanam Māgadham Senīyam Bimbisā-
 ram etad avoca mayham kho deva puttassa tādiso abadho
 yagu pi dhamanisanthataगतto sādhu devo Jivakam

vejjam ānāpetu puttam me tikicchitun ti ||21|| atha kho rāja Magadho Senīyo Bimbisaro Jīvaka Komarabhaccam ānāpesi gaccha bhane Jīvaka Bārānasim gantva Bārānaseyyakam setthiputtam tikicchahīti evam devā 'ti kho Jivako Komarabhacco rañño Māgadhasa Seniyassa Bimbisārassa patisunitvā Bārānasim gantva yena Bārānaseyyako setthiputto ten' upasamkamī, upasamkamitvā Bārānaseyyakassa setthiputtassa vikāram sallakkhetvā janam ussāretva tirokaraniyam parikkhīpitvā thambhe ubbandhitva bhariyam purato thapetva udaracchavim upphāletvā antaganthim nīharitvā bhariyāya dassesi passa te sāmikassa ābadham, iminā yāgu pi pīta na sammāparināmam gacchatī bhattam pi bhuttam na sammāparināmam gacchatī uccāro pi passavo pi na paguno, iminayam kiso lūkho dubbanno uppanduppandukajāto dhamanisanthatagatto 'ti, antaganthim vimivethetva antāni patipavesetvā udaracchavim sībbetvā alepam adāsi atha kho Bārānaseyyako setthiputto na cirass' eva ārogo aho si atha kho Bārānaseyyako setthi putto me ārogo thito 'ti Jivakassa Komarabhaccassa solasa sahasāni pādāsi atha kho Jivako Komarabhacco tāni solasa sahasāni ādāya punad eva Rājagaham paccagacchi ||22||

tena kho pana samayena rañño Pajjotassa panduro gābādho hoti bahū mahanta - mahantā disapāmokkha vejja āgantvā nāsakkhimsu ārogam kātum, bahum hiraññam ādāya agamamsu atha kho rājā Pajjoto rañño Māgadhasa Seniyassa Bimbisārassa santike dūtam pahesi mayham kho tādiso ābadho, sādhu devo Jivakam vejjam ānāpetu, so mam tikicchissatīti atha kho rājā Māgadho Senīyo Bimbisaro Jīvaka Komarabhaccam ānāpesi gaccha bhane Jīvaka Ujjenim gantvā rājānam Pajjotam tikicchāhīti evam deva 'ti kho Jivako Komarabhacco rañño Magadhasa Seniyassa Bimbisārassa patisunitvā Ujjenim gantva yena rājā Pajjoto ten' upasamkamī, upasamkamitvā rañño Pajjotassa vikāram sallakkhetvā rājānam Pajjotam etad avoca ||23|| sappim deva nippacissāmi, tam devo pivissatīti alam bhane Jivaka yam te sakkā vinā sappinā ārogam katum tam karohi, jeguccham me sappi patikkūlan ti atha kho Jivakassa Komarabhaccassa etad

ahosi imassa kho rañño tādiso ābadho na sakka vīna sappina
 ārogam kātum yam nūnaham sappim nippaceyyam kasā-
 vavannam kasāvagandham kasāvarasan ti atha kho Jīvako
 Komārabhacco nānabhesajjehi sappim nippaci kasāvavannam
 kasāvagandham kasāvarasam atha kho Jīvakassa Komara-
 bhaccassa etad ahosi imassa kho rañño sappi pitam parina-
 mentam uddekam dassati cand' āyam rajā ghātāpeyyasi
 mam yam nūnāham patigaco' eva āpuccheyyan ti atha
 kho Jīvako Komarabhacco yena raja Pajjoto ten' upasamkamī,
 upasamkamitvā rajānam Pajjotam etad avoca ||24|| mayam
 kho deva vejjā nāma tadīsena muhuttēna mūlāni uddharama
 bhesajjāni samharāma sādhu devo vahanagāresu ca dvāresu
 ca anāpetu yena vāhanena Jivako icchatī tena vāhanena
 gacchatu, yena dvārena icchatī tena dvārena gacchatu, yam
 kalam icchatī tam kalam gacchatu, yam kalam icchatī tam
 kalam pavisatū 'ti atha kho rāja Pajjoto vahanagāresu ca
 dvāresu ca anāpesi yena vahanena Jivako icchatī tena
 vāhanena gacchatu, yena dvārena icchatī tena dvārena ga-
 cchatu, yam kalam icchatī tam kalam gacchatu, yam kalam
 icchatī tam kalam pavisatū 'ti tena kho pana samayena
 rañño Pajjotassa Bhaddavatikā nāma hatthinikā paññasayo-
 janikā hoti atha kho Jivako Komarabhacco rañño Pajjotassa
 sappim upanāmesi kasāvam devo pivatū 'ti atha kho Jivako
 Komārabhacco rājānam Pajjotam sappim payetvā hatthisālam
 gantvā Bhaddavatikāya hatthinikāya nagaramhā nippati
 || 25 || atha kho rañño Pajjotassa tam sappi pitam
 parināmentam uddekam adāsi atha kho rajā Pajjoto
 manusse etad avoca dutthena bhane Jivakena sappim payito
 'mhi tena hi bhane Jivakam vejjam vicinatha 'ti Bhadda-
 vatikāya deva hatthinikāya nagaramhā nippatito 'ti tena
 kho pana samayena rañño Pajjotassa Kako nāma dāso
 sattiyojaniko hoti amanussena paticca jāto atha kho rāja
 Pajjoto Kakam dāsam anāpesi gaccha bhane Kāka Jivakam
 vejjam nivattehi rājā tam ācariya nivattāpetitī ete kho
 bhane Kāka vejjā nāma bahumāyā, mā o' assa kiñci patigga
 hesitī ||26|| atha kho Kāko dāso Jivakam Komārabhaccam
 antarā magge Kosambiyam sambhāvesi patarasam karon-
 tam atha kho Kāko dāso Jivakam Komārabhaccam etad

avoca rājā tam ācariya nivattāpetīti āgamehi bhane Kāka
 vāva bhuñjāma, handa bhane Kāka bhuñjassū 'ti alu
 ācariya raññi' amhi anatto ete kho bhane Kaka vejjā nama
 bahumaya mā o' assa kiñci patiggahesīti tena kho pana
 samayena Jīvako Komārabhacco nakhena bhesajjam olum-
 petvā āmalakam ca khādati pāṇiyam ca pivati atha kho
 Jīvako Komārabhacco Kākam dāsam etad avoca handa
 bhane Kāka amalakam ca khāda pāṇiyam ca pivassū 'ti ||27||
 atha kho Kako dāso ayam kho vejjo āmalakam ca khādati
 pāṇiyam ca pivati, na arahati kiñci pāpakam hotu ti
 upaddhāmalakam ca khādi pāṇiyam ca apāyi tassa tam
 upaddhāmalakam khādayitam tatth' eva nicchāresi atha
 kho Kako dāso Jivakam Komarabhaccam etad avoca atthi
 me ācariya jivitan ti mā bhane Kāka bhāyi, tvam o' eva
 ārogo bhavissasi, rājā ca cando, so rājā ghātapeyyāsi mam,
 tenāham na nivattāmīti Bhaddavatīkam batthunīkam Kākassa
 niyyādetvā yena Rājagaham tena pakkāmi, anupubbena yena
 Rājagaham yena rāja Magadho Senīyo Bimbisāro ten' upa-
 samkamī, upasamkamitva raññi Māgadhassa Seniyassa Bim-
 bisārassa etam attham arocesi sutthu bhane Jivaka akāsi yam
 pi na nivatto, cando so rājā ghātapeyyāsi tan ti ||28|| atha
 kho rājā Pajjoto ārogo samano Jivakassa Komārabhaccassa
 santike dūtam pāhesi, āgacchatu Jivako varam dassāmi-
 ti alam ayyo adhikāram me devo saratū 'ti tena kho
 pana samayena raññi Pajjotassa Siveyyakam dussayugam
 uppannam hoti bahunnam dussānam bahunnam dussayugānam
 bahunnam dussayugasatānam bahunnam dussayugasahassā-
 nam bahunnam dussayugasatasahassānam aggam ca settham
 ca mokkham ca uttamam ca pavaram ca atha kho rāja
 Pajjoto tam Siveyyakam dussayugam Jivakassa Komāra-
 bhaccassa pāhesi atha kho Jivakassa Komarabhaccassa etad
 ahosi idam kho me Siveyyakam dussayugam raññi Pajjotena
 pahitam bahunnam dussānam pavaram ca, na yimam
 añño koci paccārahati aññatra tena bhagavata arahatā samma-
 sambuddhena raññi vā Magadhena Seniyena Bimbisārenā 'ti
 ||29||

tena kho pana samayena bhagavato kayo dosābhisanno
 hoti atha kho bhagava ayasmantam Ānandam āmantesi

dosābhisanno kho Ānanda tathāgatassa kāyo, icchatī tathāgato virecanam pātun ti atha kho āyasmā Ānando yena Jivako Komarabhacco ten' upasamkamī, upasamkamitva Jivakam Komārabhaccam etad avoca dosābhisanno kho āvuso Jivaka tathāgatassa kayo, icchatī tathāgato virecanam pātun ti tena hi bhante Ānanda bhagavato kāyam katipaham sinehethā 'ti atha kho āyasmā Ānando bhagavato kāyam katipaham sinehetvā yena Jivako Komarabhacco ten' upasamkamī, upasamkamitva Jivakam Komārabhaccam etad avoca sīdiddho kho āvuso Jivaka tathāgatassa kāyo, yassa danī kālam maññasitī ||30|| atha kho Jivakassa Komārabhaccassa etad ahosi na kho me tam patirūpam yo 'ham bhagavato olārikam virecanam dadeyyan ti, tīni uppalahatthani nānābhesajjehi paribhāvetvā yena bhagavā ten' upasamkamī, upasamkamitvā ekam uppalahattham bhagavato upanāmesī imam bhante bhagavā pathamam uppalahattham upasiñghatu, idam bhagavantam dasakkhattum virecessatīti dutiyam pi uppalahattham bhagavato upanamesī imam bhante bhagavā dutiyam uppalahattham upasiñghatu, idam bhagavantam dasakkhattum virecessatīti tatiyam pi uppalahattham bhagavato upanamesī imam bhante bhagavā tatiyam uppalahattham upasiñghatu, idam bhagavantam dasakkhattum virecessatīti, evam bhagavato samatimsāya virecanam bhavissatīti atha kho Jivako Komarabhacco bhagavato samatimsāya virecanam datvā bhagavantam abhivādetvā padakkhiṇam katvā pakkamī ||31|| atha kho Jivakassa Komārabhaccassa bahi dvarakotthaka nikkhantassa etad ahosi mayā kho bhagavato samatimsāya virecanam dinnam dosābhisanno tathāgatassa kāyo, na bhagavantam samatimsakkhattum virecessatī, ekūnatimsakkhattum bhagavantam virecessatī, api ca bhagava viritto nahāyissatī, nahatam bhagavantam sakim virecessatī, evam bhagavato samatimsāya virecanam bhavissatīti atha kho bhagavā Jivakassa Komarabhaccassa cetasā cetoparivitakkam aññāya āyasmantam Ānandam āmantesī idhānanda Jivakassa Komarabhaccassa bahi dvārakotthakā nikkhantassa etad ahosi mayā kho bhagavato bhavissatīti tena h' Ānanda unhoḍakam patiyādetthā 'ti evam bhante 'ti kho āyasma Ānando bhagavato patisunitvā unho-

dakam patiyādesi ||32|| atha kho Jīvako Komārabhacco yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi, ekamantam nisinno kho Jīvako Komarabhacco bhagavantam etad avoca viritto bhante bhagava 'ti viritto 'mhi Jīvaka 'ti idha mayham bhante bahi dvārakotthaka nikkhantassa etad ahoṣi mayā kho bhagavato bhavissatīti nahayatu bhante bhagavā, nahāyatu sugato 'ti atha kho bhagavā unhoḍakam nahāyi, nahātam bhagavantam sakim viresesi, evam bhagavato samatimsāya viresanam ahoṣi atha kho Jīvako Komārabhacco bhagavantam etad avoca yāva bhante bhagavato kāyo pakatatto hoti, alam yūsapindapatenā 'ti atha kho bhagavato kāyo na cirass' eva pakatatto ahoṣi ||33||

atha kho Jīvako Komārabhacco tam Siveyyakam dussayugam ādaya yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi ekamantam nisinno kho Jīvako Komārabhacco bhagavantam etad avoca ekaham bhante bhagavantam varam yācāmīti atikkantavarā kho Jīvaka tathagatā 'ti yam ca bhante kappatī yam ca anavajjan ti vadehi Jīvaka 'ti bhagava bhante pamsukūliko bhikkhusamgho ca idam me bhante Siveyyakam dussayugam raññā Pajjotena pahitam bahunnam dussānam bahunnam dussayugānam bahunnam dussayugasatānam bahunnam dussayugasahasānam bahunnam dussayugasatasahassānam aggam ca settham ca makkham ca uttamam ca pavaram ca patiganhātu me bhante bhagavā Siveyyakam dussayugam bhikkhusamghassa ca gahapaticivaram anujānatū 'ti patiggahesi bhagavā Siveyyakam dussayugam atha kho bhagavā Jīvako Komarabhaccam dhammiya kathaya sandassesī samādapesī samuttejesī sampahamsesi atha kho Jīvako Komārabhacco bhagavata dhammiyā kathāya sandassito samādapito samuttejito sampahamsito utthāyāsanā bhagavantam abhivādetvā padakkhinam katva pakkamī ||34|| atha kho bhagava etasmim nīdāne dhammikatham katvā bhikkhū āmantesī anujānāmi bhikkhave gahapaticivaram yo icchatī pamsukūliko hotu, yo icchatī gahapaticivaram sādīyatu itarītarena p' āham bhikkhave santutthim vannemīti assosum kho Rājagahe manussā bhagavatā

kira bhikkhūnam gahapaticīvaram anuññātan ti, te ca manussā hatthā ahesum udagga, idāni kho mayam dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnam gahapaticīvaram anuññātan ti, ekāhen' eva Rajagahe bahūni cīvarasahassāni uppajjimsu assosum kho janapadā manussā bhagavatā kira bhikkhūnam gahapaticīvaram anuññātan ti, te ca manussā hatthā ahesum udaggā, idāni kho mayam dānāni dassāma puññāni karissāma yato bhagavata bhikkhūnam gahapaticīvaram anuññātan ti, janapade pi ekāhen' eva bahūni cīvarasahassāni uppajjimsu ||35|| tena kho pana samayena samghassa pavāro uppanno hoti bhagavato etam attham ārocesum anujānāmi bhikkhave pavāran ti koseyyapavāro uppanno hoti anujānāmi bhikkhave koseyyapavāran ti kojavam uppannam hoti anujānāmi bhikkhave kojavan ti ||36||1||

pathamakabhānavaram nitthitam

tena kho pana samayena Kāsikarajā Jīvakassa Komārabhaccassa addhakāsikam kambalam pahesi upaddhakāsīnam khamamānam atha kho Jivako Komārabhacco tam addhakāsikam kambalam ādāya yena bhagava ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi ekamantam nisīno kho Jivako Komārabhacco bhagavantam etad avoca ayam me bhante addhakāsiko kambalo Kasuāññā pahito upaddhakāsīnam khamamāno patiganhātu me bhante bhagava kambalam yam mama assa dīgharattam hitaya sukhāyā 'ti patiggahehi bhagavā kambalam atha kho bhagavā Jivakam Komārabhaccam dhammiyā kathāya sandassesī — la — padakkhinam katvā pakkami atha kho bhagavā etasmim nīdāne dhammikatham katvā bhikkhū āmantesi anujānāmi bhikkhave kambalan ti ||1||2||

tena kho pana samayena samghassa uccāvacāni cīvarāni uppajjanti atha kho bhikkhūnam etad ahosi kim nu kho bhagavatā cīvaram anuññātam kim ananuññātan ti bhagavato etam attham ārocesum anujānāmi bhikkhave cha cīvarāni khomam kappasikam koseyyam kambalam sānam bhaṅgan ti ||1|| tena kho pana samayena te bhikkhū gaha-

pativāram sādīyanti, te kukkucāyantaṃ pamsukūlaṃ na
sādīyanti ekam yeva bhagavatā cīvaram anuññātaṃ na dve
'ti bhagavato etam attham ārocesum anujānāmi bhikkha-
ve gahapati-cīvaram sādīyantaṃ pamsukūlaṃ pi saditum, tad-
ubhayena p' aham bhikkhave santutthim vānemi ||2||3||

tena kho pana samayena sambahulā bhikkhū Kosalesu
janapadesu addhanamaggapātīpanna honti ekacce bhikkhū
susānaṃ okkamimsu pamsukūlaya, ekacce bhikkhū nāga-
mesum ye te bhikkhū susānaṃ okkamimsu pamsukūlaya
te pamsukūlāni labhimsu, ye te bhikkhū nāgamesum te evam
āhamsu amhākam pi āvuso bhāgam dethā 'ti te evam
āhamsu na mayam āvuso tumhākam bhāgam dassāma, kissa
tumhe nāgamitthā 'ti bhagavato etam attham ārocesum anu-
janāmi bhikkhave nāgamentānaṃ nākaṃ bhāgam dātun ti
||1|| tena kho pana samayena sambahulā bhikkhū Kosalesu
janapadesu addhānamaggapātīpannā honti ekacce bhikkhū
susānaṃ okkamimsu pamsukūlaya, ekacce bhikkhū āga-
mesum ye te bhikkhū susānaṃ okkamimsu pamsukūlaya
te pamsukūlāni labhimsu, ye te bhikkhū āgamesum te evam
āhamsu amhākam pi āvuso bhāgam dethā 'ti te evam
āhamsu na mayam āvuso tumhākam bhāgam dassāma, kissa
tumhe na okkamittha 'ti bhagavato etam attham ārocesum
anujānāmi bhikkhave āgamentānaṃ akāma bhāgam dātun
ti ||2|| tena kho pana samayena sambahulā bhikkhū Kosa-
lesu janapadesu addhānamaggapātīpannā honti ekacce
bhikkhū pathamam susānaṃ okkamimsu pamsukūlaya, ekacce
bhikkhū pacchā okkamimsu ye te bhikkhū pathamam
susānaṃ okkamimsu pamsukūlaya te pamsukūlāni labhimsu,
ye te bhikkhū pacchā okkamimsu te na labhimsu, te evam
āhamsu amhākam pi āvuso bhāgam dethā 'ti te evam
āhamsu na mayam āvuso tumhākam bhāgam dassāma, kissa
tumhe pacchā okkamitthā 'ti bhagavato etam attham
ārocesum anujānāmi bhikkhave pacchā okkantānaṃ nā-
kaṃ bhāgam dātun ti ||3|| tena kho pana samayena sam-
bahulā bhikkhū Kosalesu janapadesu addhānamaggapā-
tīpannā honti te sādīsā susānaṃ okkamimsu pamsukūlaya,
ekacce bhikkhū pamsukūlāni labhimsu, ekacce bhikkhū na

labhimsu ye te bhikkhū na labhimsu te evam āhamsu
 ambakam pi āvuso bhagam dethā 'ti te evam āhamsu na
 mayam āvuso tumhākam bhāgam dassāma, kissa tumhe na
 labhithā 'ti bhagavato etam attham ārocesum anujānāmi
 bhikkhave sadisānam okkantānam akamā bhagam datun ti
 ||4|| tena kho pana samayena sambahula bhikkhu Kosalesu
 janapadesu addhānamaggapātīpanna honti te katikam katvā
 susānam okkamimsu pamsukūlaya, ekacce bhikkhu pamsukū-
 lāni labhimsu, ekacce bhikkhu na labhimsu ye te bhikkhu
 na labhimsu te evam āhamsu ambhākam pi āvuso bhāgam
 dethā 'ti te evam āhamsu na mayam avuso tumhākam
 bhāgam dassāma, kissa tumhe na labhitha 'ti bhagavato
 etam attham ārocesum anujānāmi bhikkhave katikam katva
 okkantānam akāmā bhagam dātun ti ||5||4||

tena kho pana samayena manussā cīvaram adāya
 āramam āgacchanti, te patiggahakam alabhamāna pati-
 haranti, cīvaram parittam uppajjati bhagavato etam
 attham ārocesum anujānāmi bhikkhave pañicah' aṅgehi
 samannāgatam bhikkhum cīvarapatigghāhakam samma-
 nnitum yo na chandagatim gaccheyya, na dosāgatim
 gaccheyya, na mohāgatim gaccheyya, na bhayāgatim
 gaccheyya, gahitāgahitam ca jāneyya ||1|| evam ca pana
 bhikkhave sammannitabbo pathamam bhikkhu yacitabbo,
 yācitvā vyattena bhikkhunā patibaleṇa saṃgho nāpetabbo
 sunatu me bhante saṃgho yadi saṃghassa pattakallam
 saṃgho itthannānam bhikkhum cīvarapatigghāhakam samma-
 nneyya esā ñatti sunātu me bhante saṃgho saṃgho
 itthannamam bhikkhum cīvarapatigghāhakam sammannati
 yassāyasmato khamati itthannamassa bhikkhuno cīvara-
 patigghāhakassa sammuti, so tunh' assa, yassa na khamati
 so bhaseyya sammato saṃghena itthannāmo bhikkhu cī-
 varapatigghāhako khamati saṃghassa, tasmā tunhī, evam
 etam dhārayamāti ||2||5||

tena kho pana samayena cīvarapatigghāhakā bhikkhu cīva-
 ram patiggahetva tatth' eva ujjhivā pakkamanti, cīvaram
 nassati bhagavato etam attham ārocesum anujānāmi

bhikkhave pañcah' aṅgehi samannagatam bhikkhum cīvaranīdāhakam sammannitum yo na chandagatim gaccheyya
 na bhayāgatim gaccheyya nīhitaṇiṇitaṇaṃ ca jāneyya ||1||
 evam ca pana bhikkhave sammannitabbo pathamam bhikkhu
 yācītabbo, yācītvā vyattena bhikkhunā patibaleṇa saṃgho
 nīpetabbo sunātu me bhante saṃgho yadi saṃghassa
 pattakallam saṃgho itthannāmaṃ bhikkhum cīvaranīdā-
 hakam sammanneyya esa ñatti sunātu me bhante saṃgho
 saṃgho itthannāmaṃ bhikkhum cīvaranīdāhakam samma-
 nnatī yassāyasmato khamatī itthannāmassa bhikkhuno
 cīvaranīdāhakassa sammutī so tunh' assa, yassa na kkhamatī
 so bhāseyya sammato saṃghena itthannāmo bhikkhu
 cīvaranīdahako khamatī saṃghassa, tasmā tunhī, evam
 etam dhārayāmitī ||2||6||

tena kho pana samayena cīvaranīdāhaka bhikkhū mandape
 pi rukkhamaṇe pi nimbakose pi cīvaram nīdahanti, undurehi
 pi upacikāhi pi khajjanti bhagavato etam attham ārocesum
 anujānāmi bhikkhave bhandāgāram sammannitum yam
 saṃgho ākaṅkhatī vihāram vā addhayogam vā pāsādam vā
 hammiyam vā guham vā ||1|| evam ca pana bhikkhave
 sammannitabbo vyattena bhikkhunā patibaleṇa saṃgho
 nīpetabbo sunātu me bhante saṃgho yadi saṃghassa
 pattakallam saṃgho itthannāmaṃ vihāram bhandāgāram
 sammanneyya esa ñatti sunātu me bhante saṃgho saṃgho
 itthannāmaṃ vihāram bhandāgāram sammannatī yassayas-
 mato khamatī itthannāmassa viharassa bhandāgarassa sammutī
 so tunh' assa, yassa na kkhamatī so bhāseyya sammato
 saṃghena itthannāmo vihāro bhandāgāram khamatī saṃ-
 ghassa, tasmā tunhī, evam etam dhārayāmitī ||2||7||

tena kho pana samayena saṃghassa bhandāgāre cīvaram
 aguttam hotī bhagavato etam attham ārocesum anujā-
 nāmi bhikkhave pañcah' aṅgehi samannāgatam bhikkhum
 bhandāgārikam sammannitum yo na chandāgatim ga-
 ccheyya na bhayāgatim gaccheyya guttāguttam ca
 jāneyya evam ca pana bhikkhave sammannitabbo — la —
 sammato saṃghena itthannāmo bhikkhu bhandāgāriko

mattikaya pi cīvaram rajanti, cīvaram dubbannam hoti bhagavato etam attham ārocesum anujanāmi bhikkhave cha rajanāni mularajanam khandharajanam tacarajanam pattarajanam puppharajanam phalarajanāni ti || 1 || tena kho pana samayena bhikkhū situnnakāya cīvaīam rajanti, cīvaīam duggandham hoti bhagavato etam attham ārocesum anujānāmi bhikkhave rajanam pacitum cullarajanakumbhīni ti rajanam uttariyati anujānāmi bhikkhave uttaiālumpam bandhitun ti tena kho pana samayena bhikkhū na jānanti rajanam pakkam vā apakkam vā bhagavato etam attham ārocesum anujānāmi bhikkhave udaye vā nakhapittikāya vā thevakam datun ti || 2 || tena kho pana samayena bhikkhū rajanam oropentā kumbhīm avajjanti, kumbhī bhujjati bhagavato etam attham ārocesum anujanāmi bhikkhave rajanānulaṅkama dandakathalikaṇa ti tena kho pana samayena bhikkhūnam rajanabhajanam na samvijjati bhagavato etam attham ārocesum anujānāmi bhikkhave rajanakoḷambam rajanaghataṇa ti tena kho pana samayena bhikkhū patiyāpi patte pi cīvaram sammaddanti, cīvaram paribhujjati bhagavato etam attham ārocesum anujanāmi bhikkhave rajanadomikaṇa ti || 3 || **10** ||

tena kho pana samayena bhikkhū chamāya cīvaram pattharanti, cīvaram pamsukitama hoti bhagavato etam attham ārocesum anujānāmi bhikkhave tīṇasanthārakaṇa ti tīṇasanthārako upacikāhi khajjati bhagavato etam attham ārocesum anujānāmi bhikkhave cīvaravamsama cīvararajjuna ti majjhena laggenti, rajanam ubhato galati bhagavato etam attham ārocesum anujanāmi bhikkhave kanne bandhitun ti kanno jirati bhagavato etam attham ārocesum anujānāmi bhikkhave kannasuttakaṇa ti rajanam ekato galati bhagavato etam attham ārocesum anujānāmi bhikkhave samparivattakama - samparivattakama rajetuma na ca acchinne theve pakkamitun ti || 1 || tena kho pana samayena cīvaram patthinnama hoti bhagavato etam attham ārocesum anujānāmi bhikkhave udaye osāretun ti tena kho pana samayena cīvaram pharusama hoti bhagavato etam attham ārocesum anujānāmi bhikkhave pānina āko

tetun ti tena kho pana samayena bhikkhū acchinnakāni
dhārenti dantakāsāvaṇi manussā ujjhāyanti khīyanti vipā-
centi seyyathāpi nāma gihī kāmabhogino 'ti bhagavato
etam attham ārocesum na bhikkhave acchinnakāni cīvarāni
dhāretabbāni yo dhāreyya, āpatati dukkatassa 'ti ||2||11||

atha kho bhagavā Rājagahe yathābhirantam viharitvā
yena Dakkhināgiri tena carikam pakkāmi addasa kho
bhagavā Magadhakhettaṃ accubandham pālibandham
marīyādabandham sīṅghatakabandham, disvāna āyasmantaṃ
Ānandaṃ āmantesi passasi no tvam Ānanda Magadha-
khettaṃ accubandham sīṅghatakabandhaṃ ti evam
bhante ussahasi tvam Ānanda bhikkhūnaṃ evarūpāni
cīvarāni samvidahitun ti ussahāmi bhagavā 'ti atha kho
bhagava Dakkhināgirisimam yathābhirantam viharitvā puna-
eva Rājagahaṃ paccagacchi atha kho āyasmā Anando
sambahulānaṃ bhikkhūnaṃ cīvarāni samvidahitvā yena
bhagavā ten' upasamkamī, upasamkamitvā bhagavantam
etaḍ avoca passatu me bhante bhagava cīvarāni samvi-
dahitāni ||1|| atha kho bhagavā etasmim nīdāne dhammi-
katham katvā bhikkhu āmantesi pandito bhikkhave Ānando,
mahapañño bhikkhave Ānando, yatra hi nāma mayā samkhi-
ttena bhasitassa vitthārena attham ājanissati, kusim pi
nāma karissati addhakusim pi nama karissati mandalam pi
n k addhamandalam pi n k vivattam pi n k anu-
vattam pi n k gīveyyakam pi n k jaṅgheyyakam pi n k
bāhantaṃ pi n k chinnakam ca bhavissati sattalōkhaṃ
samanasaruppaṃ paccatthikānaṃ ca anabhijjhitaṃ anujā-
nāmi bhikkhave chinnakam samghatim chinnakam uttarā-
saṅgaṃ chinnakam antaravāsakaṃ ti ||2||12||

atha kho bhagavā Rājagahe yathābhirantam viharitvā
yena Vesālī tena carikam pakkāmi addasa kho bhagavā
antarā ca Rājagahaṃ antarā ca Vesālīṃ addhānamaggapati-
panno sambahule bhikkhū cīvarehi ubbhandite sīse pi
cīvarabbhisiṃ karitvā khandhe pi cīvarabbhisiṃ karitvā ka-
tiyāpi cīvarabbhisiṃ karitvā āgacchante, disvāna bhagavato
etaḍ aho si atilāhum kho ime moghapurissā cīvare bāhullāya

āvattā, yam nūnāham bhikkhūnam cīvare sīmam bandheyyam mariyādam tha-peyyan ti ||1|| atha kho bhagava anupubbenā cārikam caramāno yena Vesālī tad avasari tatra sudam bhagavā Vesālīyam viharatī Gotamake cetiye tena kho pana samayena bhagavā sītāsu hemantikāsu rattīsu antarathakāsu himapātasamaye rattim ajjhokāse ekacīvaro nisīdi, na bhagavantam sītam ahosi nikkhante pathame yāme sītam bhagavantam ahosi dutiyam bhagavā cīvaram pārūpi, na bhagavantam sītam ahosi nikkhante majjhime yāme sītam bhagavantam ahosi tatiyam bhagava cīvaram pārūpi, na bhagavantam sītam ahosi nikkhante pacchime yāme uddhate arune nandimukhiya rattiyā sītam bhagavantam ahosi catuttham bhagavā cīvaram parūpi, na bhagavantam sītam ahosi ||2|| atha kho bhagavato etad ahosi ye pi kho te kulaputta imasmim dhammavinaye sītālukā sītabhīrukā te pi sakkonti tūcīvarena yāpetum yam nūnāham bhikkhūnam cīvare sīmam bandheyyam mariyādam tha-peyyam tūcīvaram anujāneyyan ti atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi ||3|| idhāham bhikkhave antarā ca Rājagaham antarā ca Vesālīm addhānamaggapatipanno addasam sambahule bhikkhū cīvarehi ubbhandite sīse pi cīvarabhisim karitva khandhe pi cīvarabhisim karitvā katiyāpi cīvarabhisim karitva āgacchante, dīsvāna me etad ahosi atilāhum kho ime moghapurisā cīvare bahullāya āvatta, yam nūnāham bhikkhunam cīvare sīmam bandheyyam mariyādam tha-peyyan ti ||4|| idhāham bhikkhave sītāsu hemantikāsu rattīsu antarathakāsu himapātasamaye rattim ajjhokāse ekacīvaro nisīdim, na mam sītam ahosi nikkhante pathame yāme sītam mam ahosi dutiyāham cīvaram pārūpim na mam sītam ahosi nikkhante majjhime yāme sītam mam ahosi. tatiyāham cīvaram pārūpim, na mam sītam ahosi nikkhante pacchime yāme uddhate arune nandimukhiya rattiyā sītam mam ahosi catutthaham cīvaram pārūpim, na mam sītam ahosi tassa mayham bhikkhave etad ahosi ye pi kho te kulaputtā imasmim dhammavinaye sītālukā sītabhīruka te pi sakkonti tūcīvarena yāpetum yam nūnāham bhikkhūnam cīvare sīmam bandheyyam mariyādam tha-pe-

yyam tīcivaram anujāneyyan tī anujānāmi bhikkhave
tīcivaram dīgunam samghātim ekacciyaṃ uttarasāṅgam
ekacciyaṃ antaravasakan tī ||5|| tena kho pana samayena
chabbaggiyā bhikkhu bhagavata tīcivaram anuññātan tī
aññen' eva tīcivarena gāmaṃ pavisaṃti, aññena tīcivarena
ārāme acchanti, aññena tīcivarena nahānam otaranti ye te
bhikkhu appicchā te ujjhāyanti khīyanti vipācenti katham
hi nāma chabbaggiya bhikkhū atirekacivaram dharessanti
atha kho te bhikkhū bhagavato etam attham ārocesum
atha kho bhagavā etasmim nīdāne dhammikatham katvā
bhikkhu āmantesi na bhikkhave atirekacivaram dhāre-
tabbam yo dhareyya, yathādhhammo kāretabbo 'tī ||6||
tena kho pana samayena āyasmato Ānandassa atirekaciva-
ram uppannam hoti āyasmā ca Ānando tam cīvaram
āyasmato Sāriputtassa dātukāmo hoti āyasmā ca Sāri-
putto Sakete viharati atha kho āyasmato Anandassa etad
ahosi bhagavatā paññattam na atirekacivaram dhāretabban
tī, idam ca me atirekacivaram uppannam aham ca imam
cīvaram āyasmato Sāriputtassa dātukāmo āyasma ca Sāriputto
Sakete viharati katham nu kho maya patipajjitabban tī
atha kho āyasma Ānando bhagavato etam attham ārocesi
kīvacivaram panananda Sāriputto āgacchissatīti navamam
vā bhagavā divasam dasamam va 'tī atha kho bhagava
etasmim nīdāne dhammikatham katvā bhikkhū āmantesi
anujānāmi bhikkhave dasahaparamam atirekacivaram dhā-
retun tī ||7|| tena kho pana samayena bhikkhūnam
atirekacivaram uppajjati atha kho bhikkhūnam etad ahosi
katham nu kho atirekacivare patipajjitabban tī bhagavato
etam attham ārocesum anujānāmi bhikkhave atirekaciva-
ram vikappetun tī ||8||13||

atha kho bhagavā Vesālīyam yathābhūrantam viharitvā
yena Bārānasī tena cārīkam pakkāmi anupubbena cārī-
kam caramāno yena Bārānasī tad avasari tatra sudam
bhagavā Barānasīyam viharati Isipatane migadāye
tena kho pana samayena aññatarassa bhikkhuno antaravāsako
chuddo hoti atha kho tassa bhikkhuno etad ahosi bhaga-
vatā tīcivaram anuññatam dīgunā samghātī ekacciyo uttara-

saṅgo ekacciyo antaravasako, ayam ca me antaravāsako
 chiddo yam nunāham aggalam acchupeyyam samantato
 dupattam bhavissati majjhe ekacciyan ti ||1|| atha kho so
 bhikkhu aggalam acchupesī addasa kho bhagavā senāsana-
 cārikam āhinto tam bhikkhum aggalam acchupentam,
 disvāna yena so bhikkhu ten' upasamkamī, upasamkamitvā
 tam bhikkhum etad avoca kim tvam bhikkhu karosīti
 aggalam bhagavā acchupemīti sādhu sadhu bhikkhu, sadhu
 kho tvam bhikkhu aggalam acchupesīti atha kho bhagavā
 etasmim nidāne dhammikatham katvā bhikkhū amantesī
 anujānāmi bhikkhave ahatānam dussānam ahatākappānam
 digunam samghātim ekacciyaṃ uttarāsaṅgam ekacciyaṃ
 antaravāsakam, utuddhatānam dussānam catugunam samghā-
 tim digunam uttarāsaṅgam digunam antavāsakam pamsu-
 kule yāvadattham pāpanike ussāho kaṇaṇiyo anujānāmi
 bhikkhave aggalam tunnam ovattikam kandusakam dāhi-
 kamman ti ||2||14||

atha kho bhagavā Bārānasiyaṃ yathābhūrantam viha-
 ritvā yena Sāvattī tena cārikam pakkamī anupubbena
 cārikam caramāno yena Sāvattī tad avasari tatra sudam
 bhagava Sāvattīyaṃ viharati Jetavane Anāthapīṇḍi-
 kassa ārame atha kho Visakha Migāramātā yena
 bhagavā ten' upasamkamī, upasamkamitvā bhagavantam
 abhivādetvā ekamantam nisīdi ekamantam nisinnam kho
 Visākhā Migāramātāya bhagavā dhammīyā kathāya
 sandassesī sampahamsesī atha kho Visākhā Migāra-
 mātā bhagavatā dhammīyā kathāya sandassitā sampa-
 hamsitā bhagavantam etad avoca adhivāsetu me bhante
 bhagavā svātānāya bhāttam saddhīm bhikkhusamghenā
 'ti adhivāsesī bhagavā tunhibhāvena atha kho Visākhā
 Migāramātā bhagavato adhivāsanam viditvā utthayasanā
 bhagavantam abhivādetva padakkhinam katvā pakkamī ||1||
 tena kho pana samayena tassā rattiya accayena catuddīpiko
 mahāmegho pāvassī atha kho bhagavā bhikkhū amantesī
 yatha bhikkhave Jetavane vassati evam catūsu dīpesu vassati,
 ovassāpetha bhikkhave kāyam, ayam pacchimako catuddīpiko
 mahāmegho 'ti evam bhante 'ti kho te bhikkhū bhagavato

patisunitvā nikkhattacīvara kāyam ovassāpentī ||2|| atha
 kho Visākhā Migāramātā panitam khādaniyam bhojaniyam
 patiyādāpetvā dāsīm ānāpesi gaccha je āramam gantvā
 kālam arocehi kālo bhante nitthitam bhattan ti evam ayye
 'ti kho sā dāsī Visākhaya Migāramātuya patisunitvā āramam
 gantva addasa bhikkhū nikkhattacīvare kāyam ovassāpente,
 disvā n' atthi arame bhikkhū, ājīvaka kāyam ovassāpentīti
 yena Visākhā Migāramata ten' upasamkamī, upasamkamitvā
 Visākhā Migāramātaram etad avoca n' atth' ayye ārame
 bhikkhu, ājīvaka kāyam ovassāpentīti atha kho Visākhāya
 Migāramātuyā paṇḍitāya vīyattāya medhāvīniyā etad aho
 nissamsayam kho ayyā nikkhattacīvara kāyam ovassāpentīti,
 sayam balā maññittha n' atthi ārame bhikkhū, ājīvaka kāyam
 ovassāpentīti, dāsīm ānāpesi gaccha je āramam gantvā
 kālam arocehi kālo bhante nitthitam bhattan ti ||3|| atha
 kho te bhikkhu gattāni sītikanitvā kallakāyā cīvarāni ga-
 hetvā yathaviharam pavāsimsu atha kho sā dāsī arāma-
 m gantvā bhikkhū apassantī n' atthi ārame bhikkhū, suñño
 āramo 'ti yena Visākhā Migāramātā ten' upasamkamī, upa-
 samkamitva Visākhā Migāramātaram etad avoca n' atth'
 ayye ārame bhikkhū, suñño āramo 'ti atha kho Visākhāya
 Migāramātuyā paṇḍitāya vīyattāya medhāvīniyā etad aho
 nissamsayam kho ayyā gattāni sītikanitvā kallakāyā cīvarāni
 gahetva yathaviharam pavitthā, sāyam balā maññittha n'
 atthi ārame bhikkhū, suñño āramo 'ti dāsīm ānāpesi gaccha
 je arāma m gantvā kalam arocehi kālo bhante nitthitam
 bhattan ti ||4|| atha kho bhagavā bhikkhū āmantesi
 sannahatha bhikkhave pattacīvaram, kalo bhāssā 'ti
 evam bhante ti kho te bhikkhū bhagavato paccassosum
 atha kho bhagavā pubbanhasamayam nivasetvā pattacīvaram
 ādāya seyyathāpi nāma balavā puriso sammāññitā vā bā-
 ham pasāreyya pasāritā vā baham sammāññeyya evam eva
 Jetavane antarahito Visākhaya Migāramātuyā kotthake pa-
 turahosi nīdī bhagavā paññatte āsane saddhīm bhikkhu-
 samghena ||5|| atha kho Visākhā Migāramatā acchariyam
 vata bho abbhutam vata bho tathāgatassa mahāddhikata
 mahānubhāvātā, yatra hi nāma jannukamātesu pi oghesu
 pavattamānesu katimātesu pi oghesu pavattamānesu na hi

nāma ekabhikkhussa pi pāda vā civarāni va allāni bhavissanti
 tatthā udaggā buddhapamukham bhikkhusamgham pañi-
 tena khādanīyena bhojanīyena sahatthā santappetvā sampa-
 vāretvā bhagavantam bhuttāvim onītapattapānim ekamantam
 nisīdi ekamantam nisinnā kho Visakha Migāyamata bha-
 gavantam etad avoca atthāham bhante bhagavantam varāni
 yācamīti atikkantavara kho Visakhe tathagata 'ti yāni ca
 bhante kappiyāni yāni ca anavajjānīti vadehi Visakhe 'ti
 ||6|| icchāmi aham bhante samghassa yāvajjivam vassika-
 satikam dātum, āgantukabhaddham dātum, gamikabhaddham
 dātum, gilānabhaddham dātum, gilānupatthākabhaddham dātum,
 gilānabhesajjam dātum, dhuvayagum dātum, bhikkhuni-
 samghassa udakasātikam dātum ti kim pana tvam Visakhe
 atthavasam sampassamānā tathāgatam attha varāni yācasīti
 idhāham bhante dāsim anāpesum gaccha je āramam gantvā
 kalam ārocehi kalam bhante nitthitam bhattam ti, atha kho sa
 bhante dāsi āramam gantvā addasa bhikkhū nikkhattacīvare
 kāyam ovassāpente, disvāna n' atthi ārame bhikkhū, ājivakā
 kāyam ovassapenti ti yenāham ten' upasamkamī, upasamka-
 mitvā mam etad avoca n' atth' ayye ārame bhikkhū, ājivakā
 kāyam ovassapenti ti asuci bhante naggiyam patikkūlam
 imāham bhante atthavasam sampassamānā icchāmi samghassa
 yāvajjivam vassikasātikam dātum ||7|| puna ca param
 bhante āgantuko bhikkhu na vīthikusalo na gocarakusalo
 kilanto pindāya carati so me āgantukabhaddham bhuñjitvā
 vīthikusalo gocarakusalo akilanto pindāya carissati imāham
 bhante atthavasam sampassamāna icchāmi samghassa yāva-
 jivam āgantukabhaddham dātum puna ca param bhante
 gamiko bhikkhu attano bhattam pariyesamāno satthā vā
 vihāyissati, yattha vā vasam gantukamo bhavissati tattha
 vikāle upagacchissati kilanto addhānam gamissati so me
 gamikabhaddham bhuñjitvā satthā na vihāyissati, yattha
 vāsam gantukāmo bhavissati tattha kalena upagacchissati
 akilanto addhānam gamissati imāham bhante atthavasam
 sampassamānā icchāmi samghassa yāvajjivam gamikabhaddham
 dātum ||8|| puna ca param bhante gilānassa bhikkhuno
 sappāyani bhojanāni alabhantassa ābadho vā abhivaddhissati
 kalamkariyā va bhavissati tassa me gilānabhaddham bhuttassa

âbâdho na abhivaddhissati kâlamkiriya na bhavissati imâ-
 ham bhante atthavasam sampassamâna icchâmi samghassa
 yavajîvam gilânabhattam dâtum puna ca param bhante
 gilânupatthako bhikkhu attano bhattam pariyesamâno gila-
 nassa ussûre bhattam nîharissati bhattacchedam karissati
 so me gilânupatthakabhattam bhuñjitvâ gilânassa kâlana
 bhattam nîharissati bhattacchedam na karissati imâham
 bhante atthavasam sampassamâna icchâmi samghassa yâva-
 jîvam gilânupatthakabhattam dâtum ||9|| puna ca param
 bhante gilânassa bhikkhuno sappâyâni bhesajjâni alabhan-
 tassa âbadho va abhivaddhissati kâlamkiriya va bhavissati
 tassa me gilânabhesajjam paribhuttassa âbâdho na abhi-
 vaddhissati kalamkiriya na bhavissati imâham bhante
 atthavasam sampassamâna icchâmi samghassa yâvajî-
 vam gilânabhesajjam dâtum puna ca param bhante
 bhagavatâ Andhakavinde dasanisamse sampassamânenâ
 yâgu anuññâta ty âham bhante ânisamse sampassamâna
 icchâmi samghassa yavajîvam dhuvayâgum datum ||10||
 idha bhante bhikkhuniyo Aciravatiya nadiya vesiyâhi
 saddhim naggâ ekatitthe nahayanti ta bhante vesiya
 bhikkhuniyo uppandesum kim nu kho nâma tumhâkam
 ayye daharânam brahmacariyam cinne, nanu nâma kamâ
 paribhujitabbâ, yada junnâ bhavissanti tadâ brahmacariyam
 carissatha, evam tumhâkam ubho antâ pariggahita bha-
 vissantîti tâ bhante bhikkhuniyo vesiyâhi uppandiyamâna
 mañkû ahesum asuci bhante mâtugamassa naggiyam
 jeguccham patikkûlam imâham bhante atthavasam sam-
 passamâna icchâmi bhikkhunîsamghassa yâvajîvam udaka-
 satikam datun ti ||11|| kim pana tvam Visakhe ânisamsam
 sampassamâna tathâgatam attha varâni yâcasîti idha
 bhante disâsu vassam vutthâ bhikkhû Sâvatthim âgacchi-
 ssanti bhagavantam dassanâya, te bhagavantam upasamka-
 mitva pucchissanti itthannâmo bhante bhikkhu kalamkato,
 tassa kâ gati ko abhisamparâyo 'ti tam bhagavâ vyâka-
 karissati sotâpattiphale vâ sakadagâmi-phale vâ anâgâmi-phale
 vâ arahattaphale vâ ty aham upasamkamitvâ pucchissâmi
 agatapubbâ nu kho bhante tena ayyena Sâvatthîti ||12||
 suce 'me vakkhanti agatapubbâ tena bhikkhunâ Sâvatthîti,

nittham ettha gacchissamī nissamsavim paribhuttam tena
 ayyena vassikasātikā vā āgantukabhaddam vā gamikabhaddam
 va gilānabhaddam vā gilānupatthākabhaddam vā gilānabhe-
 sabbam vā dhuvayāgu vā 'tī tassā me tad anussarantiyā
 pamujjam jāyissatī, pamuditaya pīti jāyissatī, pīti manaya
 kayo passambhissatī, passaddhakaya sukham vedayissamī,
 sukhiniyā cittam samādhīyissatī, sā me bhavissatī indriya-
 bhāvanā balabhāvanā bojjaṅgabhāvanā imaham bhante
 anisamsam sampassamāna tathāgatam attha varāni yācamīti
 || 13 || sādhu sādhu Visākhe, sādhu kho tvam Visākhe imam
 ānisamsam sampassamāna tathāgatam attha varāni yācasī
 anujānāmi te Visākhe attha varānīti attha kho bhagavā
 Visākhā Migāramataram imāhi gāthāhi anumodī

yā annapānam atipamoditā silūpapanna sugatassa sāvika
 dadāti dānam abhibhuyya maccheram sovaggikam soka-
 nudam sukhāvaham, |

dibbam sā labhate āyum āgama maggam virajam anaṅga-
 nam,

sā puññakāmā sukhinī anāmayā saggamhī kāyamhī cīram
 pamodatīti

atha kho bhagavā Visākhā Migāramataram imāhi gāthāhi
 anumoditvā utthāyāsānā pakkāmi || 14 || attha kho bhagavā
 etasmim nīdāne dhammīkatham katvā bhikkhū āmantesī
 anujanāmi bhikkhave vassikasātikam āgantukabha-
 ttam gamikabhaddam gilānabhaddam gilānu-
 patthākabhaddam gilānabhesabbam dhuvayāgum
 bhikkhunīsamghassa udakasatikan tī || 15 || 15 ||

Visākhābhānavāram

tena kho pana samayena bhikkhū pañitāni bhojanāni
 bhuñjitvā mutthassatī asampajānā niddam okkamenti, tesam
 mutthassatīnam asampajānānam niddam okkamantānam supi-
 nantena asuci muccati, senasanam asucinā makkhiyati attha
 kho bhagavā āyasmatā Ānandena pacchāsamanena senāsa-
 nacārikam āhindanto addasa senāsanam asucinā makkhitam,
 disvāna āyasmantam Ānandam āmantesī kim etam Ānanda
 senāsanam makkhitam tī etarahi bhante bhikkhū pañitāni

bhojanani bhuññitva mutthassati asampajānā niddam okku-
menti, tesam asuci muccati, tayidam bhagavā senasanam
asucina makkhitan ti ||1|| evam etam Ānanda evam etam
Ānanda, muccati hi Ānanda mutthassatinam asampajānanam
niddam okkamantānam supinantena asuci ye te Ānanda
bhikkhū upatthitasatī sampajānā niddam okkamenti tesam
asuci na muccati, ye pi te Ānanda puthujjanā kamesu vīta-
rāgā tesam pi asuci na muccati atthānam etam Ānanda
anavakāso yam arahato asuci mucceyya 'ti atha kho bhagavā
etasmim nidane dhammikatham katva bhikkhū āmantesi
idhaham bhikkhave Ānandena pacchasamanena senāsanacarika-
kam ahindanto addasam senāsanam asucinā makkhitaṃ,
disvāna Ānandam āmantesim kim etam Ānanda
(=§ 1, 2) arahato asuci mucceyya 'ti ||2|| pañc' ime
bhikkhave ādinavā mutthassatissa asampajanassa niddam
okkamayato dukkham supati, dukkham patibujjhati, pāpa-
kam supinam passati, devatā na rakkhanti, asuci muccati
ime kho bhikkhave pañca ādinavā mutthassatissa asampaja-
nassa niddam okkamayato pañc' ime bhikkhave ānisamsa
upatthitasatissa sampajānassa niddam okkamayato sukham
supati, sukham patibujjhati, na pāpakam supinam passati,
devatā rakkhanti, asuci na muccati ime kho bhikkhave
pañca ānisamsā upatthitasatissa sampajānassa niddam okka-
mayato anujānāmi bhikkhave kayaguttiyā cīvaraguttiyā
senasanaguttiyā nisīdanam ti ||3|| tena kho pana sama-
yena atikhuddakam nisīdanam na sabbam senāsanam gopeti
bhagavato etam attham ārocesum anujānāmi bhikkhave
yāvamahantam paccattharanam ākañkhati tavamahantam
paccattharanam kātun ti ||4||16||

tena kho pana samayena āyasmato Ānandassa upajjhā-
yassa āyasmato Belatthasāsassa thullakacchābādho hoti
tassa lasikāya cīvarāni kāye lagganti, tāni bhikkhū udakena
temetvā-temetvā apakaddhanti addasa kho bhagavā senā-
sanacārikam ahindanto te bhikkhū tāni cīvarāni udakena
temetvā-temetvā apakaddhante, disvāna yena te bhikkhū
ten' upasamkamī, upasamkamitvā te bhikkhū etad avoca
kim imassa bhikkhave bhikkhuno abadho 'ti imassa bhante

āyasmato thullakacchābadho, lasikāya cīvarāni kāye laggantī,
tāni mayam udakena temetvā temetvā apakaddhāmā 'tī atha
kho bhagavā etasmim nīdāne dhammikatham katvā bhikkhū
āmantesī anujanāmi bhikkhave yassa kandu vā pilakā vā
assāvo vā thullakacchā va ābadho kandupaticchādīn tī
|| 1 || 17 ||

atha kho Visakhā Migāramātā mukhapuñchanacola-
kam ādāya yena bhagavā ten' upasamkamī, upasamkamitvā
bhagavantam abhivadetva ekamantam nisīdī, ekamantam
nisinna kho Visakhā Migaramatā bhagavantam etad avoca
patiganhātu me bhante bhagava mukhapuñchanacolakam yam
mama assa dīgharattam hitaya sukhāyā 'tī patiggahesī
bhagavā mukhapuñchanacolakam atha kho bhagavā Visā-
kham Migāramātaram dhammiyā kathāya sandassesī
sampahamsesī atha kho Visākha Migāramātā bhagavatā
dhammiyā kathāya sandassitā sampahamsitā utthāyā-
sanā bhagavantam abhivadetvā padakkhīnam katvā pakkāmi
atha kho bhagavā etasmim nīdāne dhammikatham katvā
bhikkhū āmantesī anujanāmi bhikkhave mukhapuñcha-
nacolakan tī || 1 || 18 ||

tena kho pana samayena Rojo Mallo āyasmato Ānan-
dassa sahāyo hotī Rojassa Mallassa khomapilotikā āyasmato
Ānandassa hatthe nikkhittā hotī āyasmato ca Ānandassa
khomapilotikāya attho hotī bhagavato etam attham aroce-
sum anujanāmi bhikkhave pañcab' aṅgehī samannāgatassa
vissāsam gahetum sandittho ca hotī sambhatto ca ālapito
ca jīvati ca janāti gahite me attamano bhavissatīti anujā-
nāmi bhikkhave imehī pañcab' aṅgehī samannāgatassa vissā-
sam gahetun tī || 1 || 19 ||

tena kho pana samayena bhikkhūnam paripunnam hotī
tīcīvaram attho ca hotī parissāvanehī pi thavikāhī pi
bhagavato etam attham ārocesum anujanāmi bhikkhave
parikkhāracolakan tī || 1 || atha kho bhikkhūnam etad
ahosī yāni tāni bhagavatā anuññātāni tīcīvaran tī vā vassi-
kasātika 'tī vā nisīdanan tī vā paccattharanan tī vā kandupa-

ticchādīti vā mukhapuñchanacolakan ti vā parikkhāracolakan ti vā, sabbāni taṇi adhiṭṭhātabbāni nu kho udāhu vikkappetabbāni bhagavato etam attham arocesum anujānāmi bhikkhave ticivaram adhiṭṭhatum na vikkappetum, vassika-satikam vassānam cātumāsam adhiṭṭhatum tato param vikkappetum, nisīdanam adhiṭṭhatum na vikkappetum, paccattaranam adhiṭṭhātum na vikkappetum, kandupaticchādim yāva ābadha adhiṭṭhatum tato param vikkappetum, mukhapuñchanacolakam adhiṭṭhātum na vikkappetum, parikkhāracolakanam adhiṭṭhatum na vikkappetun ti ||2||20||

atha kho bhikkhūnam etad ahoṣi kittakam pacchimam nu kho cīvaram vikkappetabban ti bhagavato etam attham arocesum anujanami bhikkhave ayamena atthaṅgulam sugataṅgulena caturaṅgulam vitthatam pacchimam cīvaram vikkappetun ti tena kho pana samayena āyasmato Mahakassapassa pamsukūlakato garuko hoti bhagavato etam attham arocesum anujānāmi bhikkhave suttalukham kātun ti vikanno hoti bhagavato etam attham ārocesum anujānāmi bhikkhave vikannam uddharitun ti suttā okiriyanti bhagavato etam attham ārocesum anujānāmi bhikkhave anuvātam paribbandam āropetun ti tena kho pana samayena samghātiyā pattā lujjanti bhagavato etam attham ārocesum anujānāmi bhikkhave atthapadakam kātun ti ||1|| tena kho pana samayena aññatarassa bhikkhuno ticivare kayiramane sabbam chinnakam na ppahoti anujānāmi bhikkhave dve chinnakāni ekam acchinnakan ti dve chinnakāni ekam achinnakam na ppahoti anujānāmi bhikkhave dve acchinnakāni ekam chinnakan ti dve acchinnakāni ekam chinnakam na ppahoti anujānāmi bhikkhave anvadhikam pi āropetum na ca bhikkhave sabbam acchinnakam dhāretabbam yo dhāreyya, apatti dukkatassā 'ti ||2||21||

tena kho pana samayena aññatarassa bhikkhuno bahum cīvaram uppannam hoti so ca tam cīvaram mātāpitunnam dātukāmo hoti bhagavato etam attham ārocesum mātāpitaro hi kho bhikkhave dadamāne kim vadeyyāma anuja-

nāmi bhikkhave mātāpītunnam dātum na ca bhikkhave
saddhādeyyam vinipatetabbam yo vinipāteyya, āpatti dukka-
tassā 'ti ||1|| **22** ||

tena kho pana samayena aññataro bhikkhu Andhavane
cīvaram nikkhīpīva santaruttarena gāmam pindāya pāvīsī
corā tam cīvaram avaharīmsu so bhikkhu duccolo hoti
lūkhacīvaro bhikkhū evam aham su kissa tvam āvuso
duccolo lūkhacīvaro 'ti idhāham āvuso Andhavane cīvaram
nikkhīpīvā santaruttarena gāmam pindāya pāvīsīm, corā
tam cīvaram avaharīmsu, tena ham duccolo lūkhacīvaro 'ti
bhagavato etam attham ārocesum na bhikkhave santar-
uttarena gāmo pavīsītabbo yo paviseyya, āpatti dukka-
tassā 'ti ||1|| tena kho pana samayena āyasmā Ānando
asatīyā santaruttarena gāmam pindāya pāvīsī bhikkhū
āyasmantam Ānandam etad avocum nanu kho āvuso Ānanda
bhagavatā paññattam na santaruttarena gāmo pavīsītabbo 'ti
kissa tvam āvuso santaruttarena gāmam pavīttho 'ti saccam
āvuso bhagavatā paññattam na santaruttarena gāmo pavīsī-
tabbo 'ti, api cāham asatīyā pavīttho 'ti bhagavato etam
attham ārocesum ||2|| pañc' ime bhikkhave paccaya samghā-
tiyā nikkhepāya gilāno vā hoti, vassikasamketam vā hoti,
nadīpāram gantum vā hoti, aggālagutti viharo vā hoti, attha-
takathinam vā hoti ime kho bhikkhave pañca paccayā
samghātiyā nikkhepāya pañc' ime bhikkhave paccaya
uttarāsaṅgassa antaravāsakassa nikkhepāya gilāno vā
atthatakathinam vā hoti ime kho bhikkhave pañca paccayā
uttarāsaṅgassa antaravāsakassa nikkhepāya pañc' ime bhi-
kkhave paccayā vassikasātīkāya nikkhepāya gilāno vā hoti,
nissīmam gantum vā hoti, nadīpāram gantum vā hoti,
aggālagutti viharo vā hoti, vassikasātīka akatā vā hoti vip-
pakatā vā ime kho bhikkhave pañca paccayā vassikasātīkāya
nikkhepāya 'ti ||3|| **23** ||

tena kho pana samayena aññataro bhikkhu eko vassam
vasi tattha manussā samghassa demā 'ti cīvaranī adamsu
atha kho tassa bhikkhuno etad aho si bhagavatā paññattam
eatuvaggo pacchimo samgho 'ti, aham o' amhi ekako, ime ca

manussā samghassa demā 'tī cīvarāni adamsu yam nūnāham imāni samghikāni cīvarāni Savatthim hareyyan tī atha kho so bhikkhu tāni cīvarāni ādāya Savatthim gantvā bhagavato etam attham arocesi tuyh' eva bhikkhu tāni cīvarāni yāva kathinassa ubbhārāyā 'tī ||1|| idha pana bhikkhave bhikkhu eko vassam vasatī tattha manussā samghassa demā 'tī cīvarāni denti anujānamī bhikkhave tass' eva tāni cīvarāni yāva kathinassa ubbhārāyā 'tī ||2|| tena kho pana samayena aññataro bhikkhu utukālam eko vasi tattha manussā samghassa demā 'tī cīvarāni adamsu atha kho tassa bhikkhuno etad ahoṣi bhagavatā paññattam catuvaggo pacchimo samgho 'tī, aham c' amhi ekako, ime ca manussa samghassa dema 'tī cīvarāni adamsu yam nūnāham imāni samghikāni cīvarāni Savatthim hareyyan tī atha kho so bhikkhu tāni cīvarāni ādāya Sāvattthim gantva bhikkhūnam etam attham arocesi bhikkhu bhagavato etam attham ārocesum anujānamī bhikkhave sammukhībhūtena samghena bhājetum ||3|| idha pana bhikkhave bhikkhu utukālam eko vasatī tattha manussā samghassa demā 'tī cīvarāni denti anujānamī bhikkhave tena bhikkhunā tāni cīvarāni adhiṭṭhātum mayh' imāni cīvarānī tassa ce bhikkhave bhikkhuno tam cīvaram anadhiṭṭhitena añño bhikkhu āgacchatī, samako dātabbo bhāgo tēhi ce bhikkhave bhikkhūhi tam cīvaram bhājīyamāne apātīte kuse añño bhikkhu āgacchatī, samako dātabbo bhāgo tēhi ce bhikkhave bhikkhūhi tam cīvaram bhājīyamāne pātīte kuse añño bhikkhu āgacchatī, nākamā dātabbo bhago 'tī ||4|| tena kho pana samayena dve bhātukā therā āyasmā ca Isīdaso āyasmā ca Isibhatto Sāvattthiyam vassam vutthā aññataram gamakāvasam agamamsu manussa cirassāpi therā āgatā 'tī sacīvarāni bhattāni adamsu āvasika bhikkhū there pucchimsu imāni bhante samghikāni cīvarāni there agamma uppannāni, sādīyissantī therā bhāgan tī therā evam āhamsu yathā kho mayam avuso bhagavatā dhammam desitam ājānāma tumhakam yeva tāni cīvarāni yāva kathinassa ubbhārāyā 'tī ||5|| tena kho pana samayena tayo bhikkhu Rājagahe vassam vasatī tattha manussā samghassa demā 'tī cīvarāni denti atha kho tesam bhikkhūnam etad ahoṣi bhagavatā

paññattam catuvaggo pacchimo samgho 'ti, mayam c' amhā tayo janā, ime ca manussā samghassa demā 'ti cīvarāni denti katham nu kho amhehi patipajjitabban ti tena kho pana samayena sambahula therā āyasmā ca Nīlavāsi āyasmā ca Sanavasī āyasmā ca Gopako āyasmā ca Bhagu āyasma ca Phalikasandāno Pātaliputte viharanti Kukkutārāme atha kho te bhikkhu Pātaliputtam gantva there pucchimsu therā evam āhamsu yathā kho mayam āvuso bhagavata dhammam desitam ājānāma tumhākam yeva tāni cīvarāni yāva kathinassa ubbhārayā 'ti || 6 || **24** ||

tena kho pana samayena āyasmā Upanando Sakya-putto Sāvatthiyam vassam vuttho aññataram gāmak-āvāsam agamāsī tattha bhikkhū cīvaram bhājetukāmā sannipatimsu te evam āhamsu imāni kho āvuso samghika-
ni cīvarāni bhājiyissanti, sādīyissasī bhāgan ti āmāvuso sādīyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsī tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu te pi evam āhamsu imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādīyissasī bhāgan ti āmāvuso sādīyissāmīti tato pi cīvarabhāgam gahetvā aññam āvāsam agamāsī tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu te pi evam āhamsu imāni kho avuso samghikāni cīvarāni bhājiyissanti, sādīyissasī bhāgan ti āmāvuso sādīyissāmīti tato pi cīvarabhāgam gahetvā mahantam cīvarabhādikam ādāya punad eva Sāvattthim paccāgacchī || 1 ||
bhikkhu evam āhamsu mahāpuñño 'si tvam āvuso Upananda, bahum te cīvaram uppannan ti kuto me āvuso puññam, idhāham āvuso Sāvatthiyam vassam vuttho aññataram gāmak-āvāsam agamāsim, tattha bhikkhū cīvaram bhājetukāmā sannipatimsu, te mam evam āhamsu imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādīyissasī bhāgan ti āmāvuso sādīyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsim, tattha pi bhikkhū cīvaram bhājetukāma sannipatimsu, te pi mam evam āhamsu imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādīyissasī bhāgan ti, āmāvuso sādīyissāmīti tato pi cīvarabhāgam gahetvā aññam

âvasam agamâsîm, tattha pi bhikkhu cîvaram bhâjetukamâ sannipatîmsu, te pi mam evam âhamsu imânî sâdiyissamîti tato pi cîvarabhâgam aggahesum, evam me bahum cîvaram uppannan ti ||2|| kim pana tvam âvuso Upananda aññatra vassam vuttho aññatra cîvarabhâgam sâdiyissasîti evam avuso 'ti ye te bhikkhu appicchâ te ujjhâyanti khîyanti vipâcenti katham hi nâma âyasmâ Upanando Sakya putto aññatra vassam vuttho aññatra cîvarabhagam sâdiyissatîti bhagavato etam attham arocesum saccam kira tvam Upananda aññatra vassam vuttho aññatra cîvarabhâgam sâdiyîti saccam bhagavâ vigarahi buddho bhagavâ katham hi nâma tvam moghapurisa aññatra vassam vuttho aññatra cîvarabhâgam sâdiyissasi n' etam moghapurisa appasannânam vâ pasâdaya pasannanam vâ bhîyyobhâvâya vigarahitvâ dhammikatham katvâ bhikkhû âmantesi na bhikkhave aññatra vassam vutthena aññatra cîvarabhâgo sâditabbo yo sâdiyeyya, âpatti dukkatassâ 'ti ||3|| tena kho pana samayena âyasmâ Upanando Sakyaputto eko dvîsu avasesu vassam vasi evam me bahum cîvaram uppajjissatîti atha kho tesam bhikkhûnam etad ahosi katham nu kho âyasmato Upanandassa Sakyaputtassa cîvarapativiso dâtabbo 'ti bhagavato etam attham ârocesum detha bhikkhave moghapurissassa ekâdhîppâyam idha pana bhikkhave bhikkhu eko dvîsu avâsesu vassam vasati evam me bahum cîvaram uppajjissatîti sace amutra upaddham amutra upaddham vasati, amutra upaddho amutra upaddho cîvarapativiso dâtabbo, yattha vâ pana bahutaram vasati tato cîvarapativiso dâtabbo 'ti ||4|| 25 ||

tena kho pana samayena aññatarassa bhikkhuno kucchivikârâbâdho hoti, so sake muttakarîse palipanno seti atha kho bhagavâ âyasmata Ânandena pacchâsamanena senasanacârikam âhîndanto yena tassa bhikkhuno viharo ten' upasamkamî addasa kho bhagavâ tam bhikkhum sake muttakarîse palipannam sayamânam, disvana yena so bhikkhu ten' upasamkamî, upasamkamitvâ tam bhikkhum etad avoca kim te bhikkhu âbâdho 'ti kucchivikâro me bhagava 'ti atthi pana te bhikkhu upatthâko 'ti n' atthi bhagava

'ti kissa tam bhikkhū na upatthentīti aham kho bhante bhikkhūnam akāraṇaṃ, tena mam bhikkhu na upatthentīti ||1|| atha kho bhagavā āyasmantam Ānandam āmantesi gacchānanda udakam ahaia, imam bhikkhum nahāpessāmā 'ti evam bhante 'ti kho āyasmā Ānando bhagavato patissutvā udakam aharitvā bhagava udakam āsiñci āyasmā Anando paridhovi, bhagavā sīsato aggahesi āyasmā Ānando pādato uccāretvā mañcake nipātesum ||2|| atha kho bhagava etasmim nidāne etasmim pakarane bhikkhusamgham sannipātāpetvā bhikkhū patipucchī atthi bhikkhave amukasmim vihāre bhikkhu gilāno 'ti atthi bhagavā 'ti kim tassa bhikkhave bhikkhuno abādho 'ti tassa bhante āyasmato kucchivikārābadho 'ti atthi pana bhikkhave tassa bhikkhuno upatthāko 'ti n' atthi bhagavā 'ti kissa tam bhikkhū na upatthentīti eso bhante bhikkhu bhikkhūnam akāraṇaṃ, tena tam bhikkhu na upatthentīti n' atthi te bhikkhave mātā n' atthi pitā ye te upatthaheyyum tumhe ce bhikkhave aññamaññam na upatthahissatha atha ko carahi upatthahissati yo bhikkhave mam upatthaheyya so gilānam upatthaheyya ||3|| sace upajjhāyo hoti upajjhāyena yāvajjivam upatthātabbo, vutthānassa āgametabbam sace acariyo hoti ācariyena yāvajjivam upatthātabbo, vutthānassa āgametabbam sace saddhivihārako hoti sace antevāsiko hoti sace samānupajjhāyako hoti sace samānacariyako hoti samanācariyakena yāvajjivam upatthātabbo, vutthānassa āgametabbam sace na hoti upajjhāyo vā ācariyo vā saddhivihārako vā antevāsiko vā samānupajjhāyako vā samānacariyako vā samghena upatthātabbo no ce upatthaheyya, āpatti dukkatassa ||4|| pañcahi bhikkhave aṅgehi samannāgato gilāno dupatthāko hoti asappāyakārī hoti, sappāye mattam na jānāti, bhesajjam na patisevitā hoti, atthakāmassa gilānupatthākassa yathābhūtam ābādham nāvikkatta hoti abhikkamantam vā abhikkamatīti patikkamantam vā patikkamatīti thitam vā thito 'ti, uppannānam sārīrikānam vedanānam dukkhānam tibbānam kharānam katukānam asatānam amanāpānam pānaharānam anadhivāsakajātiko hoti imehi kho bhikkhave pañcah' aṅgehi samannāgato gilāno dupatthāko hoti ||5|| pañcahi

bhikkhave aṅgehi samannāgato gilāno supatthāko hoti sappāyakārī hoti, sappāye mattam jānāti, bhesajjam pati-sevita hoti, atthakāmassa gilānupatthākassa yathabhūtam ābādham avikkattā hoti abhikkamantam vā abhikkamatīti patikkamantam vā patikkamatīti thitam vā thito 'ti, uppannānam sārīrikānam vedananam dukkhānam tibbanam kharanam katukānam asātanam amanāpānam panaharānam adhivā-sakajātiko hoti imehi kho bhikkhave pañcah' aṅgehi samannāgato gilāno supatthako hoti ||6|| pañcahi bhikkhave aṅgehi samannagato gilānupatthako nālam gilānam upatthatum na patibalo hoti bhesajjam vidhātum, sappāyā-sappayam na janāti asappayam upanāmeti sappāyam apanāmeti, amisantaro gilānam upatthāti no mettacitto, jegucchi hoti uccaram vā passāvam va khelam va vantam va nīhātum, na patibalo hoti gilānam kalena kalam dhammiyā kathāya sandassetum sampahamsetum imehi kho bhikkhave pañcah' aṅgehi samannagato gilānupatthako nālam gilānam upatthātum ||7|| pañcahi bhikkhave aṅgehi samannāgato gilānupatthāko alam gilānam upatthātum patibalo hoti bhesajjam samvidhātum, sappayāsappāyam janāti asappāyam apanāmeti sappāyam upanāmeti, mettacitto gilānam upatthāti no amisantaro, ajegucchi hoti uccāram vā passāvam va khelam va vantam vā nīhātum, patibalo hoti gilānam kālana kalam dhammiyā kathāya sandassetum sampahamsetum imehi kho bhikkhave pañcah' aṅgehi samannāgato gilānupatthāko alam gilānam upatthātun ti ||8||26||

tena kho pana samayena dve bhikkhu Kosalesu janapadesu addhanamaggapatipannā honti te aññataram āvāsam upagacchimsu, tattha aññataro bhikkhu gilāno hoti atha kho tesam bhikkhūnam etad ahosi bhagavatā kho āvuso gilānupatthānam vanñitam, handa mayam āvuso imam bhikkhum upatthahemā 'ti, te tam upatthahimsu so tehi upatthahīyamāno kalam akāsi atha kho te bhikkhū tassa bhikkhuno pattacivaram ādāya Sāvattim gantva bhagavato etam attham ārocesum ||1|| bhikkhussa bhikkhave kalam kate samgho sāmī pattacivare api ca gilānupatthāka bahūpakārā anujānāmi bhikkhave samghena ticivaram

ca pattam ca gilānupatthākānam datum evam ca pana bhikkhave databbam tena gilānupatthākena bhikkhunā samgham upasamkamitva evam assa vacaniyo itthannāmo bhante bhikkhu kalam kato, idam tassa ticivaram ca patto cā 'ti vyattena bhikkhuna patibalena samgho ñāpetabbo sunātu me bhante samgho itthannamo bhikkhu kalam kato, idam tassa ticivaram ca patto ca yadi samghassa pattakallam samgho imam ticivaram ca pattam ca gilānupatthākānam dadeyya esa ñatti sunātu me bhante samgho itthannāmo bhikkhu kalam kato, idam tassa ticivaram ca patto ca samgho imam ticivaram ca pattam ca gilānupatthākānam deti yassāyasmato khamati imassa ticivarassa ca pattassa ca gilānupatthākānam dānam so tunh' assa, yassa na khamati so bhaseyya dinnam idam samghena ticivaram ca patto ca gilānupatthākānam khamati samghassa, tasmā tunhī, evam etam dharayāmiti ||2|| tena kho pana samayena aññataro sāmāneyo kalam kato hoti bhagavato etam attham arocesum sāmānerassa bhikkhave kalam kate samgho sāmī pattacivare api ca gilānupatthākā bahūpakāra anujānāmi bhikkhave samghena civaram ca pattam ca gilānupatthākānam datum evam ca pana bhikkhave databbam tena gilānupatthākena bhikkhuna samgham upasamkamitva evam assa vacaniyo itthannāmo bhante sāmānero kalam kato, idam tassa civaram ca patto cā 'ti vyattena bhikkhunā patibalena samgho ñāpetabbo sunātu me bhante samgho itthannāmo samanero kalam kato, idam tassa civaram ca patto ca yadi samghassa pattakallam, samgho imam civaram ca pattam ca gilānupatthākānam dadeyya esa ñatti sunātu me bhante samgho itthannamo sāmānero kalam kato, idam tassa civaram ca patto ca samgho imam civaram ca pattam ca gilānupatthākānam deti yassāyasmato khamati imassa civarassa ca pattassa ca gilānupatthākānam dānam so tunh' assa, yassa na khamati so bhaseyya dinnam idam samghena civaram ca patto ca gilānupatthākānam khamati samghassa, tasmā tunhī, evam etam dharayāmiti ||3|| tena kho pana samayena aññataro bhikkhu ca samanero ca gilānam upatthahimsu so tehi upatthahiyamāno kalam akāsi atha kho tassa gilānupatthākassa bhikkhuno etad

ahosi katham nu kho gīlanupatthākassa sāmānerassa
 cīvarapativiso dātabbo 'ti bhagavato etam attham āro-
 cesum anujānāmi bhikkhave gīlanupatthākassa sāmāne-
 rassa samakam pativīsam dātun ti ||4|| tena kho pana
 samayena aññātaro bhikkhu bahubhādo bahuparikkhā-
 ro kalam kato hoti bhagavato etam attham arocesum
 bhikkhussa bhikkhave kalam kate samgho sāmī pattacī-
 vare api ca gīlanupatthākā bahūpakārā anujānāmi
 bhikkhave samghena ticivaram ca pattam ca gīlanu-
 patthakānam dātum, yam tattha lahubhandam lahupari-
 kkham tam sammukhībhūtena samghena bhājetum, yam
 tattha garubhandam garuparikkhāram tam āgatānāga-
 tassa cātuddisassa samghassa avissajjakam avebhaṅgikan ti
 ||5|| 27 ||

tena kho pana samayena aññātaro bhikkhu naggo hutva
 yena bhagavā ten' upasamkamī, upasamkamitva bhagavan
 tam etad avoca bhagavā hi bhante anekapariyāyena appi-
 cchassa santutthassa sallekhasa dhutassa pāsādikassa apaca-
 yassa viriyārambhassa vānnavādi idam bhante naggiyam
 anekapariyāyena appicchatāya santutthiya sallekkhāya dhu-
 tattāya pāsādikāya apacayāya viriyārambhāya samvattati
 sādhu bhante bhagava bhikkhunam naggiyam anujānātū 'ti
 vīgarahi buddho bhagavā ananucchaviyam moghapurisa
 ananulomikam appatirūpam assamanakam akappiyam akara-
 niyam katham hi nama tvam moghapurisa naggiyam
 titthiyasamādanam samādiyissasi n' etam moghapurisa
 appasannanam vā pasādāya vīgarahitvā dhammikatham
 katvā bhikkhū āmantesi na bhikkhave naggiyam titthi-
 yasamādanam samādiyitabbam yo samādiyeyya, āpatti
 thullaccayassā 'ti ||1|| tena kho pana samayena aññātaro
 bhikkhu kusacīram nivāsetva — la — vākacīram nivāsetvā,
 phalacacīram nivāsetvā, kesakambalam nivāsetvā, vālakamba-
 lam nivāsetvā, ulukapakkham nivāsetvā — la — ajnakkhi-
 pam nivāsetvā yena bhagavā ten' upasamkamī, upasamka-
 mitvā bhagavantam etad avoca bhagavā bhante anekapari-
 yāyena appicchassa vānnavādi idam bhante ajnakkhi-
 pam anekapariyāyena appicchatāya samvattati sādhu

bhante bhagavā bhikkhūnam ajinakkhipam anujānātū 'ti
 vīgarahi akaranīyam katham hi nāma tvam mogha-
 purisa ajinakkhipam tittiyadhajam dhāressasi n' etam
 moghapurisa appasannanam vā pasādāya vīgarahitvā
 dhammīkatham katvā bhikkhū āmantesi na bhikkhave
 ajinakkhipam tittiyadhajam dhāretabbam yo dhareyya,
 āpatti thullaccayassā 'ti ||2|| tena kho pana samayena
 aññataro bhikkhu akkanālam nivāsetvā — la — potthakam
 nivāsetvā yena bhagavā ten' upasamkami, upasamkami-
 tvā bhagavantam etad avoca bhagavā bhante aneka-
 pariyayena appicchassa vānavādī ayam bhante
 potthako anekapariyāyena appicchatāya samvatta-
 ti sādhu bhante bhagavā bhikkhūnam potthakam anu-
 jānātū 'ti vīgarahi akaranīyam katham hi nā-
 ma tvam moghapurisa potthakam nivāsessasi n' etam
 moghapurisa appasannānam vā pasādāya vīgarahitvā
 dhammīkatham katvā bhikkhū āmantesi na bhikkhave
 potthako nivāsetabbo yo nivāseyya, āpatti dukkatassā
 'ti ||3|| 28 ||

tena kho pana samayena chabbaggiyā bhikkhū sabbani-
 lakāni cīvarāni dhārenti, sabbapītakāni cīvarāni dhārenti,
 sabbalohitakāni cīvarāni dhārenti, sabbamañjetthakāni cīva-
 rāni dhārenti, sabbakanhāni cīvarāni dhārenti, sabbamahā-
 raṅgarattāni cīvarāni dhārenti, sabbamahānāmarattāni cīva-
 rāni dhārenti, acchinnadasāni cīvarāni dhārenti, dīghadasāni
 cīvarāni dhārenti, pupphadasāni cīvarāni dhārenti, phanada-
 sāni cīvarāni dhārenti, kañcukam dhārenti, tīrītakam dhā-
 renti, vethanam dhārenti manussā ujjhāyanti khīyanti
 vipācenti seyyathāpi gihī kamabhogino 'ti bhagavato
 etam attham ārocesum na bhikkhave sabbanīlakāni cīva-
 rāni dhāretabbāni, na sabbapītakāni cīvarāni dhāretabbāni
 na kañcukam dhāretabbam, na tīrītakam dhāretabbam,
 na vethanam dhāretabbam yo dhāreyya, āpatti dukkatassā
 'ti ||1|| 29 ||

tena kho pana samayena vassam vutthā bhikkhū anuppanne

cīvare pakkamanti pi, vibbhamanti pi, kālam pi karonti, sāmanerapi patijānanti, sikkham paccakkhatakāpi patijānanti, antimavattthum ajjhāpannakāpi patijānanti, ummattakāpi p, khittacittāpi p, vedanattapi p, āpattiyā adassane ukkhittakāpi p, āpattiyā appatīkamme ukkhittakāpi p, papikāya dīthiyā appatīnissagge ukkhittakāpi p, pandakāpi p, theyyasamvāsakāpi p, tīthiyapakkantakāpi p, tiacchanagatāpi p, mātughatakāpi p, pītughatakāpi p, arahantaghatakāpi p, bhikkhunīdūsakāpi p, samghabhedakāpi p, lohīsuppādakāpi p, ubhatovyañjanakāpi patijānanti bhagavato etam attham arocesum ||1|| idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare pakkamati sante patirūpe gāhake dātabbam idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare vibbhamati, kalam karoti, sāmanero patijānāti, sikkham paccakkhatako patijānāti, antimavattthum ajjhāpannako patijānāti samgho sāmī idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare ummattako patijānāti, pāpikaya dīthiyā appatīnissagge ukkhittako patijānāti sante patirūpe gāhake dātabbam idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare pandako patijānāti, ubhatovyañjanako patijānāti samgho sāmī ||2|| idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abbhājite pakkamati sante patirūpe gāhake dātabbam idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abbhājite vibbhamati, antimavattthum ajjhāpannako patijānāti samgho sāmī idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abbhājite ummattako patijānāti, pāpikaya dīthiyā appatīnissagge ukkhittako patijānāti sante patirūpe gāhake dātabbam idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abbhājite pandako patijānāti ubhatovyañjanako patijānāti samgho sāmī ||3|| idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare samgho bhijjati tattha manussā ekasmim pakkhe udakam denti ekasmim pakkhe cīvaram denti samghassa dema 'ti samghass' ev' etam idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare samgho bhijjati tattha manussa ekasmim pakkhe udakam denti, tasmim yeva pakkhe cīvaram denti

samghassa demā 'ti samghass' ev' etam ||4|| idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare samgho bhijjati tattha manussā ekasmim pakkhe udakam denti ekasmim pakkhe cīvaram denti pakkhassa demā 'ti pakkhass' ev' etam idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare samgho bhijjati tattha manussā ekasmim pakkhe udakam denti, tasmim yeve pakkhe cīvaram denti pakkhassa demā 'ti pakkhass' ev' etam ||5|| idha pana bhikkhave vassam vutthānam bhikkhūnam uppanne cīvare abhājite samgho bhijjati sabbesam samakam bhajetabban ti ||6|| **30** ||

tena kho pana samayena āyasmā Revato aññataṃ assa bhikkhuno hatthe āyasmato Sāriputtassa cīvaram pāhesi imam cīvaram therassa dehīti atha kho so bhikkhu antarā magge āyasmato Revatassa vissasā tam cīvaram aggahesi atha kho āyasmā Revato āyasmata Sariputtena samāgantva pucchī aham bhante therassa cīvaram pāhesim, sampattam tam cīvaran ti nāham tam avuso cīvaram passāmiti atha kho āyasmā Revato tam bhikkhum etad avoca aham avuso āyasmato hatthe therassa cīvaram pāhesim, kaham tam cīvaran ti aham bhante āyasmato vissasā tam cīvaram aggahesim ti bhagavato etam attham ārocesum ||1|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahināti imam cīvaram itthannāmassa dehīti so antarā magge yo pahināti tassa vissasā ganhāti, suggahitam yassa pahīyyati tassa vissasā ganhāti, duggahitam idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahināti imam cīvaram itthannāmassa dehīti so antarā magge yassa pahīyyati tassa vissasā ganhāti, duggahitam yo pahināti tassa vissasā ganhāti, suggahitam idha pana bhikkhave bhikkhu dehīti so antarā magge sunāti yo pahināti so kalam kato 'ti tassa matakacīvaram adhiṭṭhati, svādhīṭṭhitam yassa pahīyyati tassa vissasā ganhāti, duggahitam idha pana bhikkhave bhikkhu dehīti so antarā magge sunāti yassa pahīyyati so kalam kato 'ti tassa matakacīvaram adhiṭṭhāti, dvādhīṭṭhitam yo pahināti tassa vissasā ganhāti, suggahitam idha pana bhikkhave bhikkhu dehīti

so antara magge sunāti ubho kalam kata 'tī yo pahināti tassa matakacivaram adhiṭṭhātī, svādhīṭṭhitam yassa pahīyyatī tassa matakacivaram adhiṭṭhātī, dvadhīṭṭhitam ||2|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahināti imam cīvaram itthannāmassa dammīti so antara magge yo pahināti tassa viśśāsā gahatī, duggahitam yassa pahīyyatī tassa viśśāsā gahatī, suggahitam idha pana bhikkhave bhikkhu dammīti so antara magge yassa pahīyyatī tassa viśśāsā gahatī, suggahitam yo pahināti tassa viśśāsā gahātī, duggahitam idha pana bhikkhave bhikkhu dammīti so antarā magge sunatī yo pahinātī so kalam kato 'tī tassa matakacivaram adhiṭṭhātī, dvadhīṭṭhitam yassa pahīyyatī tassa viśśāsā gahātī, suggahitam idha pana bhikkhave bhikkhu dammīti so antarā magge sunatī yassa pahīyyatī so kalam kato 'tī tassa matakacivaram adhiṭṭhātī, svadhīṭṭhitam yo pahinātī tassa viśśāsā gahatī, duggahitam idha pana bhikkhave bhikkhu dammīti so antarā magge sunatī ubho kalam katā 'tī yo pahinātī tassa matakacivaram adhiṭṭhātī, dvadhīṭṭhitam yassa pahīyyatī tassa matakacivaram adhiṭṭhātī, svadhīṭṭhitam ||3|| **31** ||

atth' imā bhikkhave mātīkā cīvarassa uppādāya sīmāya detī, katīkāya detī, bhikkhāpaññattiyā detī, samghassa detī, ubhatosamghassa detī, vassam vutthasamghassa detī, adissa detī, puggalassa detī sīmāya detī yāvatīkā bhikkhū antosīmagatā tehi bhājetabbam katīkāya detī sambahulā avasa samanālabhā hontī, ekasmim āvase dinne sabbattha dinnam hotī bhikkhāpaññattiyā detī yattha samghassa dhuvakārā kariyanti tattha demā 'tī samghassa detī sammukhībhūtena samghena bhājetabbam ubhatosamghassa detī bahukapī bhikkhū hontī ekā bhikkhunī hotī, upaddham dātābbam bahukapī bhikkhu nīyo hontī eko bhikkhu hotī, upaddham dātābbam vassam vutthasamghassa detī yāvatīkā bhikkhū tasmim āvase vassam vutthā tehi bhājetabbam ādissa detī yagūya vā bhatte vā khādaniye vā cīvare va senasane vā bhesajje

vā puggalassa deti imam cīvaram itthannāmassa dammī-
ti ||1|| 32 ||

cīvarakkhandhakam atthamam

imamhi khandhake vatthu channavutī tassa uddānam

Rājagahako negamo disvā Vesaliyam ganī
puna Rājagaham gantvā rañño tam pativedayī |
putto Salavatīkāya Abhayassa hī atrajo
jīvatīti kumārena samkhato Jīvako itī |
so hī Takkasīlam gantva uggahetvā mahābhiso
sattavassikaābādham natthukammena nāsayī, |
rañño bhagandalābādham alepena apakaddhī,
mamam ca itthāgaram ca buddhasamgham c' upatthaha |
Rājagahako ca setthī, antaganthitīkicchitam,

5 Pajjotassa mahārogam ghatapanena nāsayī |
adhikāram ca, Siveyyam, abhisannam sinehati,
tīnī uppalahatthena samatimsavirecanam |
pakatattam varam yāci, Siveyyam ca patiggahī,
cīvaram ca gñhānam anuññāsī tathāgato |
Rājagahe janapade bahum uppajjī cīvaram
pāvāro, kosikam c' eva, kojavo, addhakāsikam, |
uccāvaca ca, santutthī, nāgames' āgamesu ca,
pathamam pacchā, sadisā, katikā ca, patharum, |
bhandagāram, aguttam ca, vutthāpentī tath' eva ca,
10 ussannam, kolāhalam ca, katham bhāje, katham dade, |
sak'-ātrekabhāgena, pativiso katham dade,
chakanena, situnhī ca, uttaritum, na jānare, |
oropento, bhājanam ca, pātīyā ca, chamaya ca,
upacikā, majjhe, jirantī, ekato, patthinnena ca, |
pharus' āchinn'-accibandhā, addasasi ubbandite,
vīmamsitvā Sakyamunī anuññāsī ticīvaram, |
aññena atirekena, uppajjī, chiddam eva ca,
cātuddīpo, varam yāci dātum vassikasātīkam |
āgantū-gamī gilānam upatthākam ca bhesajjam

15 dhuvam udakasātīam ca, panītam, atikhuddakam, |
thullakacchu, mukham, khomam, paripunnam, adhitthā-
nam,
pacchimam, kato garuko, vikanno, suttam okirī, |

lujjanti, na ppahonti ca, anvadhikam, bahuni ca,
 Andhavane, asatīyā, eko vassam, utumhi ca,|
 dve bhātuka, Rajagahe, Upanando, puna dvisu,
 kucchivikāro, gilāno ubho c' eva, gilāyanā,|
 naggā, kusā, vākacīram, phalako, kesakambalam,
 vāla-ulūkapaṅkham ca, aṇṇam, akkanālam ca,|
 potthakam, nīla pītam ca, lohitaṃ, maññetthena ca,
 20 kanha, mahāraṅga-nāma, accinnadasika tathā,|
 dīgha puppha phanadasā, kaññicu-tīrīta-vethanam,
 anuppanne pakkamati, saṃgho bhijjati tavade,|
 pakkhe dadanti, saṃghassa, ayaṃ Revato paṇi,
 viśvāsagah', ādhitthāti, attha cīvaramātikā 'ti

MAHĀVAGGA

IX

Tena samayena buddho bhagavā Campāyam viharatī
 Gaggarāya pokkharaniyā tīre tena kho pana samayena
 Kāsīsu janapadesu Vāsabhaḡāmo nāma hotī, tattha
 Kassapagotto nāma bhikkhu āvasīko hotī tantūbaddho
 ussukkam apanno kintī anāgatā ca pesala bhikkhū āgacche-
 yyum āgata ca pesala bhikkhu phāsu vihareyyum ayam ca
 āvāso vuddhim virūlhim vepullam āpajjeyyā 'tī tena kho
 pana samayena sambahula bhikkhū Kāsīsu cārikam caramanā
 yena Vāsabhaḡāmo tad avasarum addasa kho Kassapagotto
 bhikkhu te bhikkhu dūrato 'va āgacchante, disvāna
 āsanam paññāpesī padodakam pādapītham padakathali-
 kam upanikkhipī paccuggantva pattacīvaram patiggahe-
 panīyena āpucchi nahāne ussukkam akāsi ussukkam pi
 akāsi yāgyā khādāniye bhattasmim atha kho tesam
 āgantukānam bhikkhūnam etad aho- bhaddako kho ayam
 āvuso avāsīko bhikkhu, nahāne ussukkam karotī ussukkam pi
 karotī yāgya khādāniye bhattasmim, handa mayam āvuso
 idh' eva Vāsabhaḡāme nīvasam kappemā 'tī atha kho te
 āgantukā bhikkhū tatth' eva Vāsabhaḡāme nīvasam kappe-
 sum ||1|| atha kho Kassapagottassa bhikkhuno etad aho-
 yo kho imesam āgantukanam bhikkhunam āgantukakīlamatho
 so patippassaddho, ye p' ime gocare appakataññuno te
 dān' ime gocare pakataññuno dukkaram kho pana para-
 kulesu yāvajīvam ussukkam kātum viññattī ca manussānam
 amanapā yam nunāham na ussukkam kareyyam yāgyā
 khādāniye bhattasmim tī so na ussukkam akāsi yagya
 khādāniye bhattasmim atha kho tesam āgantukānam bhī-

kkhûnam etad ahosi pubbe khv âyam âvuso âvasiko bhikkhu
 nahane ussukkam akasi ussukkam pi akasi yaguya khâ
 daniye bhattasmim, so dan' âyam na ussukkam karoti yâguyâ
 khadaniye bhattasmim duttho dâni' ayam âvuso âvâsiko
 bhikkhu, handa mayam âvuso âvasikam bhikkhum ukkhipâmâ
 'ti ||2|| atha kho te agantuka bhikkhû sannipatitvâ Kassa-
 pagottam bhikkhum etad avocum pubbe kho tvam âvuso
 nahane ussukkam karosi ussukkam pi karosi yâguyâ khâ-
 daniye bhattasmim, so dâni tvam na ussukkam karosi yâguyâ
 khâdaniye bhattasmim âpattim tvam âvuso âpanno, passas'
 etam âpattin ti n' atthi me avuso âpatti yam aham
 passeyyan ti atha kho te agantuka bhikkhû Kassapagottam
 bhikkhum âpattiyâ adassane ukkhipimsu atha kho Kassa-
 pagottassa bhikkhuno etad ahosi aham kho etam na jânâmi
 âpatti vâ esâ anâpatti vâ apanno o' amhi anâpanno vâ
 ukkhitto o' amhi anukkhitto va dhammikenâ vâ adhammi-
 kena vâ kuppena va akuppena vâ thanârahena va atthânâ-
 rahena vâ yam nunaham Campam gantvâ bhagavantam
 etam attham puccheyyan ti ||3|| atha kho Kassapagotto
 bhikkhu senâsanam samsametvâ pattacivaram âdâya yena
 Campâ tena pakkâmi, anupubbena yena Campâ yena bhagavâ
 ten' upasamkamî, upasamkamitva bhagavantam abhivâdetvâ
 ekamantam nisîdi âcinnam kho pan' etam buddhânam
 bhagavantanam âgantukehi bhikkhûhi saddhim patissammodi-
 tum atha kho bhagavâ Kassapagottam bhikkhum etad
 avoca kacci bhikkhu khamaniyam, kacci yâpaniyam, kacci
 appakilamathena addhânam âgato, kuto ca tvam bhikkhu
 âgacchasiti khamaniyam bhagavâ, yapaniyam bhagava,
 appakilamathena câham bhante addhânam âgato ||4|| atthi
 bhante Kasîsu janapadesu Vâsabhagamo nâma, tatthâham
 bhagavâ avâsiko tantibaddho ussukkam âpanno kintî anâ-
 gatâ ca pesalâ bhikkhu âgaccheyyum âgatâ ca pesalâ bhikkhû
 phâsu vihareyyum ayam ca avâso vuddhim virûlhim vepullam
 âpajjeyyâ 'ti atha kho bhante sambahulâ bhikkhû Kasîsu
 carikam caramana yena Vâsabhagamo tad avasarum adda-
 sam kho aham bhante bhikkhû dûrato 'va âgacchante,
 disvâna âsanam paññâpesim atha kho tesam bhante
 âgantukanam bhikkhûnam etad ahosi bhaddako atha

kho te bhante āgantukā bhikkhū tatth' eva Vāsabbhagāme
 nivāsam kappesum tassa mayham bhante etad ahoṣi yo
 kho bhattasmiṃ ti so kho aham bhante na ussukkam
 akāsiṃ atha kho tesam bhante āgantukānam
 nahane ussukkam karoti ussukkam pi karoti yāguyā kha-
 daniye bhattasmiṃ, so dan' ayam na ussukkam karoti
 atha kho te bhante āgantukā bhikkhū sannipatitvā mam etad
 avocum pubbe kho passeyyan ti atha kho te bhante
 āgantukā bhikkhū mam āpattiyā adassane ukkhipimsu tassa
 mayham bhante etad ahoṣi aham kho puccheyyan ti
 tato aham bhagavā āgacchāmiṃti ||5|| anāpatti esā bhikkhu
 n' esā āpatti, anāpanno 'si na 'si āpanno, anukkhitto 'si na 'si
 ukkhitto, adhammikenā 'si kammēna ukkhitto kuppēna atthā-
 nārahēna gaccha tvam bhikkhu tatth' eva Vāsabbhagāme
 nivāsam kappēhīti evam bhante 'ti kho Kassapagotto
 bhikkhu bhagavato patissunitvā utthāyāsanaṃ bhagavantam
 abhivādetvā padakkhinam katvā yena Vāsabbhagāmo tena
 pakkāmi ||6|| atha kho tesam āgantukānam bhikkhūnam
 ahud eva kukkuccam ahu vippatisāro alabhā vata no na
 vata no lābhā, dulladdham vata no na vata no suladdham, ye
 mayam suddham bhikkhum anāpattikam avatthusmiṃ akā-
 rane ukkhipimhā handa mayam āvuso Campam gantvā
 bhagavato santike accayam accayato desamā 'ti atha kho te
 āgantukā bhikkhū senasanam samsāmetvā pattacivaram ādāya
 yena Campā tena pakkamimsu, anupubbena yena Campā
 yena bhagavā ten' upasamkamimsu, upasamkamitvā bhaga-
 vantam abhivādetvā ekamantam nisīdimsu ācinnam kho
 patissammoditum atha kho bhagavā te bhikkhū etad
 avoca kacci bhikkhave khamanīyam, kacci yāpanīyam,
 kacci appakīlamathena addhānam āgatā, kuto ca tumhe
 bhikkhave āgacchathā 'ti khamanīyam bhagavā, yāpanī-
 yam bhagava, appakīlamathena ca mayam bhante addhā-
 nam āgatā atthi bhante Kāsisu janapadesu Vāsabha-
 gāmo nāma, tato mayam bhagavā āgacchāmā 'ti ||7||
 tumhe bhikkhave āvāsikam bhikkhum ukkhipitthā 'ti
 evam bhante 'ti kismiṃ bhikkhave vatthusmiṃ kā-
 rane 'ti avatthusmiṃ bhagavā akārane 'ti vīgarahī
 buddho bhagavā ananuechaviyam bhikkhave ananulomi-

kam akaraṇīyam katham hi nama tumhe moghapurisaṁ suddham bhikkhum anāpattikam avatthusmim akāraṇe ukkhipissatha n' etam moghapurisa appasannānam vā pasādāya vīgarahitva dhammikatham katvā bhikkhū āmantesi na bhikkhave suddho bhikkhu anāpattiko avatthusmim akarane ukkhipitabbo yo ukkhipeyya, āpatti dukkatassā 'ti ||8|| atha kho te bhikkhu utthāyāsanaṁ ekamsam uttarasaṅgam karitvā bhagavato padesu sirasā nipatitvā bhagavantam etaṁ avocum accayo no bhante accagamā yatha bāle yathā mūlhe yathā akusale ye mayam suddham bhikkhum anapattikam avatthusmim akarane ukkhipimhā, tesam no bhante bhagavā accayam accayato patiganhātu āyatim samvarāyā 'ti taggha tumhe bhikkhave accayo accagama yatha bale yathā mūlhe yathā akusale ye tumhe suddham bhikkhum anāpattikam avatthusmim akāraṇe ukkhipittha yato ca kho tumhe bhikkhave accayam accayato disvā yathā dhammam patikarotha tam vo mayam patiganhāma, vuddhi h' esā bhikkhave ariyassa vīnaye yo accayam accayato disvā yathā dhammam patikaroti āyatim samvaram apajjatīti ||9||1||

tena kho pana samayena Campāyam bhikkhū evarūpāni kammanī karonti adhammena vaggakammam karonti, adhammena samaggakammam karonti, dhammena vaggak k, dhammapatirūpakena vaggak k, dhammapatirūpakena samaggak k, eko pi ekam ukkhipatī, eko pi dve ukkhipatī, eko pi sambahule ukkhipatī, eko pi samgham ukkh, dve pi ekam ukkhipantī, dve pi dve ukkh, dve pi sambahule ukkh, dve pi samgham ukkh, sambahulāpi ekam ukkh, sambahulāpi dve ukkh, sambahulāpi sambahule ukkh, sambahulāpi samgham ukkh, samgho pi samgham ukkhipatī ||1|| ye te bhikkhū appicchā te ujjhayanti khīyanti vipacenti katham hi nāma Campāyam bhikkhū evarūpāni kammāni karissanti adhammena vaggakammam karissanti, dhammapatirūpakena samaggakammam karissanti, eko pi ekam ukkhipissatī samgho pi samgham ukkhipissatīti atha kho te bhikkhū bhagavato etaṁ attham arocesum saccam kira bhikkhave Campāyam bhikkhū evarūpāni kammanī karonti

adhammena vaggakammam karonti samgho pi samgham
 ukkhipatīti saccam bhagavā vīgarahī buddho bhagavā
 ananucchaviyam bhikkhave tesam moghapurissānam ananu-
 lomikam akaraṇīyam. katham hi nāma te bhikkhave
 moghapurissā evarupani kammani karissanti adhammena
 vaggakammam karissanti samgho pi samgham ukkhi-
 pissati n' etam bhikkhave appasannānam vā pasadāya
 vīgarahitvā dhammikatham katvā bhikkhū āmantesi ||2||
 adhammena ce bhikkhave vaggakammam akammam na ca
 karaṇīyam adhammena samaggakammam akammam na ca
 karaṇīyam dhammapatirūpakena samaggakammam
 akammam na ca karaṇīyam, eko pi ekam ukkhipatī akammam
 na ca karaṇīyam samgho pi samgham ukkhipatī aka-
 mmam na ca karaṇīyam ||3|| cattār' imāni bhikkhave
 kammāni adhammena vaggakammam, adhammena sam-
 aggakammam, dhammena vaggakammam, dhammena sam-
 aggakammam tatra bhikkhave yam idam adhammena
 vaggakammam idam bhikkhave kammam adhammatta
 vaggatta kuppam atthanāraham na bhikkhave evarūpam
 kammam kātābbam na ca mayā evarūpam kammam anuññā-
 tam tatra bhikkhave yam idam adhammena samagga-
 kammam idam bhikkhave kammam adhammattā kuppam
 anuññātam tatra bhikkhave yam idam dhammena
 vaggakammam idam bhikkhave kammam vaggattā
 kuppam anuññātam tatra bhikkhave yam idam
 dhammena samaggakammam idam bhikkhave kammam
 dhammatta samaggattā akuppam thanāraham evarūpam
 bhikkhave kammam kātābbam evarūpam ca mayā kammam
 anuññātam tasmāt iha bhikkhave evarūpam kammam
 karissāma yad idam dhammena samaggan ti, evaṃ hi vo
 bhikkhave sikkhitabban ti ||4||2||

tena kho pana samayena chabbaggiyā bhikkhū evarū-
 pani kammāni karonti adhammena vaggakammam karonti,
 adhammena samaggakammam k, dhammena vaggak k,
 dhammapatirūpakena vaggak k, dhammap samaggak k,
 ñattivipannam pi kammam karonti anussāvanasampannam,
 anussāvanavipannam pi kammam karonti ñattisampannam,

ñattivipannam pi anussāvanavipannam pi kammam karonti,
 aññatrapī dhammā kammam karonti aññatrapī vinayā k k,
 aññatrapī satthu sasanā k k, patikutthakatam pi kammam
 karonti adhammikam kuppam atthanaraham ye te bhikkhu
 appicchā te ujjhayanti khīyanti vipācenti katham hi nama
 chabbaggiya bhikkhū evarupāni kammani karissanti
 adhammena vaggakammam karissanti patikutthakatam
 pi kammam karissanti kuppam atthanaraham ti atha kho te
 bhikkhu bhagavato etam attham ārocesum saccam kira
 bhikkhave chabbaggiyā bhikkhū evarūpani kammāni karonti
 adhammena vaggakammam karonti — la — patikutthakatam
 pi kammam karonti adhammikam kuppam atthanaraham ti
 saccam bhagavā — la — vīgarahitva dhammikatham katvā
 bhikkhu āmantesi ||1|| adhammena ce bhikkhave vagga-
 kammam akammam na ca karāṇīyam dhammapatirū-
 pakena samaggakammam akammam na ca karāṇīyam, ñatti-
 vipannam ce bhikkhave kammam anussāvanasampannam
 akammam na ca karāṇīyam, anussavanavipannam ce bhikkh-
 ave kammam ñattisampannam ak na ca k, ñattivipannam
 ce bhikkhave kammam anussavanavipannam ak na ca k,
 aññatrapī dhammā kammam ak na ca k, annatrapī vinayā
 kammam ak na ca k, aññatrapī satthu sāsana kammam ak
 na ca k, patikutthakatam ce bhikkhave kammam adhammi-
 kam kuppam atthanārahām akammam na ca karāṇīyam ||2||
 cha yīmaṇi bhikkhave kammani adhammakammam vagga-
 kammam samaggakammam dhammapatirupakena vagga-
 kammam dhammapatirupakena samaggakammam dhammena
 samaggakammam katamam ca bhikkhave adhamma-
 kammam ñattidutiye ce bhikkhave kamme ekāya ñattiyā
 kammam karoti na ca kammavacām anussāveti, adhamma-
 kammam ñattidutiye ce bhikkhave kamme dvīhi ñattīhi
 kammam karoti na ca kammavācam anussāveti, adhamma-
 kammam ñattidutiye ce bhikkhave kamme ekaya kamma-
 vācāya kammam karoti na ca ñattim thapeti, adhamma-
 kammam ñattidutiye ce bhikkhave kamme dvīhi kamma-
 vācāhi kammam karoti na ca ñattim thapeti, adhamma-
 kammam ||3|| ñatticatutthe ce bhikkhave kamme ekaya
 ñattiya kammam karoti na ca kammavacām anussāveti,

adhammakammam ñatticatutthe ce bhikkhave kamme dvīhi
 ñattīhi kammam karoti tīhi ñattīhi kammam karoti
 catūhi ñattīhi kammam karoti na ca kammavācam anussāveti,
 adhammakammam ñatticatutthe ce bhikkhave kamme ekāya
 kammavācāya kammam karoti dvīhi kammavācāhi
 kammam karoti tīhi kammavacāhi kammam karoti
 catūhi kammavācāhi kammam karoti na ca ñattim thapeti,
 adhammakammam idam vuccati bhikkhave adhamma-
 kammam ||4|| katamam ca bhikkhave vaggakammam
 ñattidutiye ce bhikkhave kamme yāvatikā bhikkhu kamma-
 ppattā te anāgatā honti, chandārahānam chando anāhato
 hoti, sammukhībhūtā patikkosanti, vaggakammam ñatti-
 dutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā
 te āgatā honti, chandārahānam chando anāhato hoti,
 sammukhībhuta patikkosanti, vaggakammam ñattidutiye
 ce bhikkhave kamme yāvatikā bhikkhū kammappattā te
 āgatā honti, chandārahānam chando āhato hoti, sammukhī-
 bhūtā patikkosanti, vaggakammam ñatticatutthe ce
 (the same three cases are repeated here) vaggakammam
 idam vuccati bhikkhave vaggakammam ||5|| katamam ca
 bhikkhave samaggakammam ñattidutiye ce bhikkhave
 kamme yāvatikā bhikkhū kammappattā te āgatā honti,
 chandārahānam chando āhato hoti, sammukhībhūtā na
 patikkosanti, samaggakammam ñatticatutthe ce na
 patikkosanti, samaggakammam idam vuccati bhikkhave
 samaggakammam ||6|| katamam ca bhikkhave dhamma-
 patirūpakena vaggakammam ñattidutiye ce bhikkh-
 ave kamme pathamam kammavācam anussāveti, pacchā
 ñattim thapeti, yāvatikā bhikkhū kammappattā te anāgatā
 honti, chandārahānam chando anāhato hoti, sammukhībhūtā
 patikkosanti, dhammapatirūpakena vaggakammam ñatti-
 dutiye ce bhikkhave kamme pathamam kammavācam anussa-
 veti, pacchā ñattim thapeti, yāvatikā bhikkhū kammappattā
 te āgatā honti, chandārahānam chando anāhato hoti, sammu-
 khībhūtā patikkosanti, dhammapatirūpakena vaggakammam
 ñattidutiye ce bhikkhave kamme pathamam kammavācam
 anussāveti, pacchā ñattim thapeti, yāvatikā bhikkhū kamma-
 ppattā te āgatā honti, chandārahānam chando āhato hoti,

sammukhībhūtā patikkosanti, dhammapatirūpakena vagga-kammam ñatticatutthe ce bhikkhave kamme (*the same three cases are repeated here*) dhammapatirūpakena vaggakammam idam vuccati bhikkhave dhammapatirūpakena vaggakammam ||7|| katamam ca bhikkhave dhammapatirūpakena samaggakammam ñattidutiye ce bhikkhave kamme pathamam kammavācam anussāveti, pacchā ñattim thapeti, yāvatikā bhikkhū kammappatta te āgatā honti, chandārahanam chando āhato hoti, sammukhībhūtā na patikkosanti, dhammapatirūpakena samaggakammam ñatticatutthe ce na patikkosanti, dhammapatirūpakena samaggakammam idam vuccati bhikkhave dhammapatirūpakena samaggakammam ||8|| katamam ca bhikkhave dhammena samaggakammam ñattidutiye ce bhikkhave kamme pathamam ñattim thapeti, pacchā ekaya kammavacāya kammam karoti, yāvatikā bhikkhū kammappatta te agatā honti, chandārahanam chando ahato hoti, sammukhībhūtā na patikkosanti, dhammena samaggakammam ñatticatutthe ce bhikkhave kamme pathamam ñattim thapeti, pacchā tīhi kammavācāhi kammam karoti, yāvatikā bhikkhū kammappattā te agatā honti, chandārahanam chando ahato hoti, sammukhībhūtā na patikkosanti, dhammena samaggakammam ||9||3||

pañca saṅghā catuvaggo bhikkhusamgho, pañcavaggo bhikkhusamgho, dasavaggo bhikkhusamgho, visativaggo bhikkhusamgho, atirekavisativaggo bhikkhusamgho tatra bhikkhave yv āyam catuvaggo bhikkhusamgho, thapetvā tīni kammāni upasampadam pavāranam abbhānam dhammena samaggo sabbakammesu kammappatto tatra bhikkhave yv āyam pañcavaggo bhikkhusamgho, thapetvā dve kammāni majjhimesu janapadesu upasampadam abbhānam dhammena samaggo sabbakammesu kammappatto tatra bhikkhave yv āyam dasavaggo bhikkhusamgho, thapetvā ekam kammam abbhānam dhammena samaggo sabbakammesu kammappatto tatra bhikkhave yv āyam visativaggo bhikkhusamgho, dhammena samaggo sabbakammesu kammappatto tatra bhikkhave yv āyam atirekavisativaggo

bhikkhusamgho, dhammena samaggo sabbakammesu kamma-
ppatto ||1|| catuvaggakaranam ce bhikkhave kammam
bhikkhunīcatuttho kammam kareyya, akammam na ca
karaṇīyam catuvaggakaranam ce bhikkhave kammam
sikkhamanācatuttho sāmaneracatuttho sāmanerī-
catuttho sikkham paccakkhātakacatuttho antima-
vatthum ajjhāpannakacatuttho āpattiyā adassane
ukkhittakacatuttho āpattiyā appatīkamme ukkhitta-
kacatuttho pāpikāya dīthiyā appatīnissagge ukkhitta-
kacatuttho pandakacatuttho theyyasamvāsakaca-
tuttho tūthiyapakkantakacatuttho tiracchānagata-
catuttho mātughātakacatuttho pitughātakacatuttho
arahantaghātakacatuttho bhikkhunīdūsakacatuttho
samghabhedakacatuttho lohītuppādakacatuttho
ubhatovyañjanakacatuttho nānāsamvāsakacatuttho
nānāsīmāya thitacatuttho iddhiyā vehāse thita-
catuttho yassa samgho kammam karoti tamcatuttho
kammam kareyya, akammam na ca karaṇīyam ||2|| catu-
vaggakaranam

pañcavaggakaranam ce bhikkhave kammam bhikkhunī-
pañcamo kammam kareyya, akammam na ca karaṇīyam
yassa samgho kammam karoti tampañcamo kammam kareyya,
akammam na ca karaṇīyam ||3|| pañcavaggakaranam

dasavaggakaranam ce bhikkhave kammam bhikkhunīda-
samo kammam kareyya, akammam na ca karaṇīyam
yassa samgho kammam karoti tamdasamo kammam kareyya,
akammam na ca karaṇīyam ||4|| dasavaggakaranam

vīsativaggakaranam ce bhikkhave kammam bhikkhunīvīso
kammam kareyya, akammam na ca karaṇīyam yassa
samgho kammam karoti tamvīso kammam kareyya, akammam
na ca karaṇīyam ||5|| vīsativaggakaranam

parivāsīkacatuttho ce bhikkhave parivāsam dadeyya mū-
lāya patīkasseyya mānattam dadeyya, tamvīso abbhēyya,
akammam na ca karaṇīyam mūlāya patīkassanārahaca-
tuttho ce bhikkhave parivāsam dadeyya mūlāya patīkasseyya
mānattam dadeyya, tamvīso abbhēyya, akammam na ca
karaṇīyam mānattārahacatuttho ce bhikkhave parivāsam
dadeyya mūlāya patīkasseyya mānattam dadeyya, tamvīso

abbheyya, akammam na ca karaniyam mānattacārikacatuṭṭho ce bhikkhave parivāsam dadeyya mūlaya patikasseyya manattam dadeyya, tamviso abbheyya, akammam na ca karaniyam abbhanārahacatuṭṭho ce bhikkhave parivāsam dadeyya mūlāva patikasseyya mānattam dadeyya, tamviso abbheyya, akammam na ca karaniyam ||6||

ekaccassa bhikkhave samghamajjhe patikkosana rūhati, ekaccassa na rūhati kassa ca bhikkhave samghamajjhe patikkosanā na rūhati bhikkhuniyā bhikkhave samghamajjhe patikkosana na rūhati, sikkhamānāya bhikkhave — la — samaneissa bh, sāmaneīya bh, sikkham paccakkhātakassa bh, antīmavattum ajjhāpannakassa bh, ummattakassa bh, khittacittassa bh, vedanattassa bh, āpattiya adassane ukkhittakassa bh, āpattiya appatikkamme ukkhittakassa bh, papikaya dīthiya appatinnissagge ukkhittakassa bh, pandakassa bh, theyyasamvasakassa bh, tīthiyapakantakassa bh, tiracchanagatassa bh, mātughatakassa bh, pitughātakassa bh, arahantaghatikassa bh, bhikkhunīdūsakassa bh, samghabhedakassa bh, lohīsuppādakassa bh, ubhatovyañjanakassa bh, nānasamvāsakassa bh nānāsmāya thitassa bh, iddhiyā vehase thitassa bh, yassa samgho kammam karoti tassa bhikkhave samghamajjhe patikkosana na rūhati mesam kho bhikkhave samghamajjhe patikkosanā na rūhati ||7|| kassa ca bhikkhave samghamajjhe patikkosana ruhati bhikkhussa bhikkhave pakatattassa samānasamvasakassa samanasīmāya thitassa antamaso ānantarīkassapī bhikkhuno vīññāpentassa samghamajjhe patikkosana ruhati imassa kho bhikkhave samghamajjhe patikkosanā rūhati ||8||

dve 'ma bhikkhave nissāraṇa atthī bhikkhave puggalo appatto nissāraṇam, tam ce samgho nissāreti ekacco sunissārito ekacco dunnissārito katamo ca bhikkhave puggalo appatto nissāraṇam tam ce samgho nissāreti dunnissārito idha pana bhikkhave bhikkhu suddho hoti anāpattiko, tam ce samgho nissāreti dunnissārito ayam vuccati bhikkhave puggalo appatto nissāraṇam tam ce samgho nissāreti dunnissārito katamo ca bhikkhave puggalo appatto nissāraṇam tam ce samgho nissāreti sunissārito idha pana bhikkhave bhikkhu bālo hoti avyatto apattibahulo anapadāno gñhi-

samsatto viharatī ananulomikehī gihisamsaggehi, tam ce samgho nissāretī sunissārito ayam vuccatī bhikkhave puggalo appatto nissāranam tam ce samgho nissāretī sunissārito ||9||

dve 'mā bhikkhave osāranā atthī bhikkhave puggalo appatto osāranam, tam ce samgho osaretī ekacco sosārito ekacco dosārito katamo ca bhikkhave puggalo appatto osaranam tam ce samgho osāretī dosarito pandako bhikkhave appatto osāranam tam ce samgho osāretī dosārito theyyasamvāsako bhikkhave tūthiyapakkantako bhikkhave, tiracchānagato bh, mātughātakō bh, pitughatāko bh, arahantaghatako bh, bhikkhunīdūsako bh, samghabhedako bh, lohītuppādako bh, ubhatovyaññanako bhikkhave appatto osāranam tam ce samgho osāretī dosārito ayam vuccatī bhikkhave puggalo appatto osāranam tam ce samgho osāretī dosarito ime vuccantī bhikkhave puggalā appattā osāranam tam ce samgho osāretī dosaritā ||10|| katamo ca bhikkhave puggalo appatto osāranam tam ce samgho osāretī sosārito hatthacchinno bhikkhave appatto osāranam tam ce samgho osaretī sosārito pādacchinno bhikkhave, hatthapādacchinno bh, kannacchinno bh, nasacchinno bh, kannanāsacchinno bh, āṅgulicchinno bh, alacchinno bh, kandaracchinno bh, phanahatthako bh, khujjo bh, vamaṇo bh, galagandī bh, lakkhanahato bh, kasāhato bh, likhitako bh, sīpadiko bh, paparogī bh, parisadūsako bh, kano bh, kumī bh, khañjo bh, pakkahato bh, chinnurīyāpatho bh, jarādubbalo bh, andho bh, mūgo bh, badhūro bh, andhamūgo bh, andhabadhūro bh, mūgabadhūro bh, andhamūgabadhūro bhikkhave appatto osāranam tam ce samgho osaretī sosārito ayam vuccatī bhikkhave puggalo appatto osāranam tam ce samgho osāretī sosārito ime vuccantī bhikkhave puggalā appattā osāranam tam ce samgho osāretī sosāritā ||11||4||

Vāsabhagā mabhānavaram pathamam

idha pana bhikkhave bhikkhussa na hoti āpatti datthabbā tam enam codetī samgho vā sambahulā vā ekapuggalo vā āpattim tvam āvuso āpanno, passas' etam āpattin tī so evam vadetī n' atthī me āvuso āpatti yam aham passeyyan tī

va ekapuggalo vā āpattim tvam āvuso āpanno, passas' etam apattim, patikarohi tam āpattim, pāpika te ditthi, patinissajj' etam pāpikam ditthim ti so evam vadeti n' atthi me āvuso apatti yam aham passeyyam, n' atthi me āvuso apatti yam aham patikareyyam, n' atthi me pāpikā ditthi yam aham patinissajjeyyan ti tam samgho adassane vā appatīkamme vā appatinissagge va ukkhipati, adhammakammam || 5 ||

idha pana bhikkhave bhikkhussa hoti āpatti datthabbā tam enam codeti samgho va sambahulā vā ekapuggalo vā āpattim tvam āvuso āpanno, passas' etam apattin ti so evam vadeti amavuso passamīti tam samgho āpattiyā adassane ukkhipati, adhammakammam idha pana bhikkhave bhikkhussa hoti āpatti patikātabba tam enam codeti samgho vā sambahula vā ekapuggalo va āpattim tvam āvuso āpanno, patikarohi tam āpattin ti so evam vadeti āmāvuso patikarissāmīti tam samgho apattiyā appatīkamme ukkhipati, adhammakammam idha pana bhikkhave bhikkhussa hoti papikā ditthi patinissajjetā tam enam codeti samgho vā sambahula vā ekapuggalo vā papikā te āvuso ditthi, patinissajj' etam pāpikam ditthim ti so evam vadeti āmāvuso patinissajjissamīti tam samgho pāpikāya ditthiya appatinissagge ukkhipati, adhammakammam || 6 || idha pana bhikkhave bhikkhussa hoti āpatti datthabbā hoti āpatti patikātabbā — la — hoti āpatti datthabbā hoti pāpika ditthi patinissajjetā, hoti āpatti patikātabba hoti pāpikā ditthi patinissajjeta, hoti apatti datthabbā hoti āpatti patikātabbā hoti pāpikā ditthi patinissajjeta tam enam codeti samgho vā sambahulā va ekapuggalo vā apattim tvam āvuso āpanno, passas' etam āpattim, patikarohi tam āpattim, papikā te ditthi, patinissajj' etam pāpikam ditthim ti so evam vadeti āmavuso passāmi, āma patikarissāmi, āma patinissajjissāmīti tam samgho adassane vā appatīkamme vā appatinissagge vā ukkhipati, adhammakammam || 7 ||

idha pana bhikkhave bhikkhussa hoti āpatti datthabbā tam enam codeti samgho vā sambahulā vā ekapuggalo vā āpattim tvam āvuso āpanno, passas' etam āpattin ti so evam vadeti n' atthi me āvuso āpatti yam aham passeyyan ti

tam samgho adassane ukkhipatī, dhammakammam idha pana bhikkhave bhikkhussa hoti āpatti patikatabba tam enam codetī samgho vā sambahulā vā ekapuggalo vā āpattim tvam avuso āpanno, patikarohi tam āpattin tī so evam vadetī n' atthi me āvuso āpatti yam aham patikareyyan tī tam samgho appatīkamme ukkhipatī, dhammakammam idha pana bhikkhave bhikkhussa hoti papikā dīthī patinissajjetā tam enam codetī samgho vā sambahula va ekapuggalo vā pāpika te āvuso dīthī, patinissajj' etam pāpikam dīthun tī so evam vadetī n' atthi me avuso papikā dīthī yam aham patinissajjeyyan tī tam samgho pāpikaya dīthiyā appatīnissagge ukkhipatī, dhammakammam ||8|| idha pana bhikkhave bhikkhussa hoti āpatti datthabbā hoti apatti patikātabbā, hoti apatti datthabba hoti pāpikā dīthī patinissajjetā, hoti āpatti patikātabbā hoti papikā dīthī patinissajjetā, hoti āpatti datthabba hoti apatti patikātabbā hoti pāpika dīthī patinissajjetā tam enam codetī samgho va sambahula vā ekapuggalo vā āpattim tvam avuso āpanno, passas' etam āpattim, patikarohi tam apattim, pāpikā te dīthī, patinissajj' etam papikam dīthun tī so evam vadetī n' atthi me āvuso āpatti yam aham passeyyam, n' atthi me āvuso āpatti yam aham patikareyyam, n' atthi me papikā dīthī yam aham patinissajjeyyan tī tam samgho adassane vā appatīkamme vā appatīnissagge vā ukkhipatī, dhammakammam tī ||9||5||

atha kho āyasma Upālī yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivadetva ekamantam nisīdi ekamantam nisīno kho āyasmā Upālī bhagavantam etad avoca yo nu kho bhante samaggo samgho sammukhakaranīyam kammam asammukhā karotī, dhammakammam nu kho tam bhante vinayakammam tī adhammakammam tam Upālī avinayakammam ||1|| yo nu kho bhante samaggo samgho patipucchakaranīyam kammam appatipuccha karotī, patinīñāyakaranīyam kammam appatīñāya karotī, satīvinayārahassa amūlhavinayam detī, amūlhavinayārahassa tassapapiyyasīkammam kīrotī, tassapapiyyasīkakammārahassa tājjanīyakammam karotī, tājjanīyakammārahassa nissayakammam k ,

nissayakammārahassa pabbājanīyakammam k, pabbājanīyakammārahassa patisaranīyakammam k, patisāranīyakammārahassa ukkhepanīyakammam k, ukkhepanīyakammārahassa parivāsam deti, parivāsarāham mūlaya patikassati, mūlaya patikassanārahassa manattam deti, mānattārahāham abbheti, abbhanārahāham upasampādeti, dhammakammam nu kho tam bhante vinayakamman ti ||2|| adhammakammam tam Upālī avinayakammam yo kho Upālī samaggo samgho sammukhākaraṇīyam kammam asammukhā karoti, evam kho Upālī adhammakammam hoti avinayakammam evaṇi ca pana samgho sātisāro hoti yo kho Upālī samaggo samgho patipucchākaraṇīyam kammam appatipucchā karoti, patiññāyākaraṇīyam abbhanarāham upasampādeti, evam kho Upālī adhammakammam hoti avinayakammam evaṇi ca pana samgho sātisāro hotīti ||3||

yo nu kho bhante samaggo samgho sammukhākaraṇīyam kammam sammukhā karoti, dhammakammam nu kho tam bhante vinayakamman ti dhammakammam tam Upālī vinayakammam yo nu kho bhante samaggo samgho patipucchākaraṇīyam kammam patipucchā karoti, patiññāyākaraṇīyam kammam patiññāya karoti, sativīnayaārahassa sativīnaya deti abbhanarāham abbheti, upasampadārahāham upasampādeti, dhammakammam nu kho tam bhante vinayakamman ti dhammakammam tam Upālī vinayakammam yo kho Upālī samaggo samgho sammukhākaraṇīyam kammam sammukhā karoti, evam kho Upālī dhammakammam hoti vinayakammam evaṇi ca pana samgho anatisāro hoti yo kho Upālī samaggo samgho patipucchākaraṇīyam kammam patipucchā karoti upasampadārahāham upasampādeti, evam kho Upālī dhammakammam hoti vinayakammam evaṇi ca pana samgho anatisāro hotīti ||4||

yo nu kho bhante samaggo samgho sativīnayaārahassa amūlhavīnaya deti amūlhavīnayaārahassa sativīnaya deti, dhammakammam nu kho tam bhante vinayakamman ti adhammakammam tam Upālī avinayakammam yo nu kho bhante samaggo samgho amūlhavīnayaārahassa tassapāpiyyasikākamman karoti tassapāpiyyasikākammarāhassa amūlhavīnaya deti, tassapāpiyyasikākammarāhassa tajjanīya-

kammam karoti tajjanīyakammarahassa tassapāpiyyasikā
 kammam karoti, tajjanīyakammarahassa nissayakammam
 karoti nissayakammārahassa tajjanīyakammam karoti, nissa-
 yakammārahassa pabbajanīyakammam karoti pabbājanīya-
 kammārahassa nissayakammam karoti, pabbājanīyakamma-
 rahassa patisarānīyakammam karoti patīsārānīyakammara-
 hassa pabbajanīyakammam karoti, patīsārānīyakammarahassa
 ukkhepanīyakammam karoti ukkhepanīyakammaīahassa pati-
 sārānīyakammam karoti, ukkhepanīyakammārahassa pari-
 vāsam deti parivāsārahassa ukkhepanīyakammam karoti,
 parivāsaraham mūlaya patikassati mūlaya patikassanārahassa
 parivāsam deti, mūlaya patikassanāīahassa mānattam deti
 mānattāraham mūlaya patikassati, manattāraham abbhethi
 abbhānārahassa manattam deti, abbhānāraham upasampādeti
 upasampadāraham abbhethi, dhammakammam nu kho tam
 bhante vinayakamman ti ||5|| adhammakammam tam Upālī
 avinayakammam yo kho Upālī samaggo samgho sativinaya-
 rahassa amūlhavinayam deti amūlhavinayāīahassa sativina-
 yam deti, evam kho Upālī adhammakammam hoti avinaya-
 kammam evañ ca pana samgho sātīsāro hoti yo kho Upālī
 samaggo samgho amūlhavinayarahasssa tassapāpiyyasikā
 kammam karoti upasampadaraham abbhethi, evam kho
 Upālī adhammakammam hoti avinayakammam evañ ca pana
 samgho sātīsāro hotīti ||6||

yo nu kho bhante samaggo samgho sativinayārahassa
 sativinayam deti amulhavinayārahassa amūlhavinayam
 deti, dhammakammam nu kho tam bhante vinayakamman
 ti dhammakammam tam Upālī vinayakammam yo nu
 kho bhante samaggo samgho amulhavinayārahassa amū-
 lhavinayam deti, tassapāpiyyasikākammārahassa tassapa-
 piyyasikakammam karoti abbhānaraham abbhethi
 upasampadāraham upasampādeti, dhammakammam nu kho
 tam bhante vinayakamman ti ||7|| dhammakammam tam
 Upālī vinayakammam yo kho Upālī samaggo samgho
 sativinayārahassa sativinayam deti amulhavinayārahassa
 amūlhavinayam deti, evam kho Upālī dhammakammam hoti
 vinayakammam evañ ca pana samgho anatisaro hoti yo kho
 Upālī samaggo samgho amūlhavinayārahassa amūlhavinayam

deti upasampadārahaṃ upasampādeti, evaṃ kho Upāli dhammakammam hoti vinayakammam evañ ca pana saṃgho anāsisāro hotīti ||8||

atha kho bhagavā bhikkhū āmantesi yo kho bhikkhave saṃgho saṃgho sativīnayaṃ ārahassa amūlhaṃ vinayaṃ deti, evaṃ kho bhikkhave adhammakammam hoti avinayakammam evañ ca pana saṃgho sātīsāro hoti yo kho bhikkhave saṃgho saṃgho sativīnayaṃ ārahassa tassapāpiyyasikākammam karoti, sativīnayaṃ ārahassa tājjanīyakammam karoti sativīnayaṃ ārahāṃ upasampādeti, evaṃ kho bhikkhave adhammakammam hoti avinayakammam evañ ca pana saṃgho sātīsāro hoti yo kho bhikkhave saṃgho saṃgho amūlhaṃ vinayaṃ ārahassa tassapāpiyyasikākammam karoti, evaṃ kho bhikkhave adhammakammam hoti avinayakammam evañ ca pana saṃgho sātīsāro hoti yo kho bhikkhave saṃgho saṃgho amūlhaṃ vinayaṃ ārahassa tājjanīyakammam karoti amūlhaṃ vinayaṃ ārahāṃ upasampādeti, amūlhaṃ vinayaṃ ārahassa sativīnayaṃ deti, evaṃ kho bhikkhave adhammakammam hoti avinayakammam evañ ca pana saṃgho sātīsāro hoti yo kho bhikkhave saṃgho saṃgho tassapāpiyyasikākammārahassa upasampadārahaṃ abbheti, evaṃ kho bhikkhave adhammakammam hoti avinayakammam evañ ca pana saṃgho sātīsāro hotīti ||9||6||

Upālīpucchābhānavāraṃ dutiyam

idha pana bhikkhave bhikkhu bhandanākārako hoti kalahakārako vivādakārako bhassakārako saṃghe adhikarānakārako tatra ce bhikkhūnaṃ evaṃ hoti ayam kho āvuso bhikkhu bhandanākārako — la — saṃghe adhikarānakārako, hand' assa mayam tājjanīyakammam karoma 'ti, te tassa tājjanīyakammam karonti adhammena vaggā so tamhā avāsā aññāṃ āvāsāṃ gacchati, tattha bhikkhūnaṃ evaṃ hoti ayam kho āvuso bhikkhu saṃgheṇa tājjanīyakammam kato adhammena vaggehi, hand' assa mayam tājjanīyakammam karoma 'ti, te tassa tājjanīyakammam karonti adhammena samaggā so tamhāpi āvāsā- aññāṃ āvāsāṃ gacchati, tattha pi bhikkhūnaṃ tājjanīyakammam kato adhammena samaggehi, hand' assa mayam

tajjanīyakammam karomā 'ti, te tassa tajjanīyakammam karonti dhammena vaggā so tamhāpi āvāsā aññam
 tajjanīyakammam kato dhammena vaggehi, hand' assa mayam tajjanīyakammam karomā 'ti, te tassa tajjanīyakammam karonti dhammapatirūpakena vaggā so tamhāpi āvāsā aññam
 tajjanīyakammam kato dhammapatirūpakena vaggehi, hand' assa mayam tajjanīyakammam karomā 'ti, te tassa tajjanīyakammam karonti dhammapatirūpakena samagga ||1|| idha pana bhikkhave bhikkhu bhandanakārako hoti
 samghe adhikaranakārako tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu bhandanakārako samghe adhikaranakārako, hand' assa mayam tajjanīyakammam karomā 'ti, te tassa tajjanīyakammam karonti adhammena samagga so tamha āvāsa aññam āvasam gacchati, tattha bhikkhūnam evam hoti ayam kho āvuso bhikkhu samghena tajjanīyakammam kato adhammena samaggehi, hand' assa mayam dhammena vaggā so tamhāpi āvāsā dhammapatirūpakena vaggā so tamhāpi āvāsā dhammapatirūpakena samaggā so tamhāpi āvāsā adhammena vaggā ||2|| idha pana bhikkhave bhikkhu bhandanakārako hoti
 samghe adhikaranakārako tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu bhandanakārako samghe adhikaranakārako, hand' assa mayam tajjanīyakammam karomā 'ti, te tassa tajjanīyakammam karonti dhammena vaggā dhammapatirūpakena vaggā dhammapatirūpakena samaggā adhammena vaggā adhammena samaggā ||3|| idha pana bhikkhave bhikkhu bhandanakārako hoti
 samghe adhikaranakārako tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu bhandanakārako samghe adhikaranakārako, hand' assa mayam tajjanīyakammam karomā 'ti, te tassa tajjanīyakammam karonti dhammapatirūpakena vaggā dhammapatirūpakena samagga adhammena vaggā adhammena samaggā dhammena vaggā ||4|| idha pana bhikkhave bhikkhu bhandanakārako hoti
 samghe adhikaranakārako tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu bhandanakārako samghe adhikaranakārako, hand' assa mayam tajjanīyakammam karomā 'ti, te

tassa tajjanīyakammam karonti dhammapatirūpakena sam-
 agga adhammena vaggā adhammena samagga
 dhammena vaggā dhammapatirūpakena vaggā ||5||
 idha pana bhikkhave bhikkhu bālo hoti avyatto āpattiba
 hulo anapadāno gihisamsatto viharati ananulomikehi
 gihisamsaggehi tatra ce bhikkhūnam evam hoti ayam
 kho āvuso bhikkhu bālo avyatto gihisamsaggehi,
 hand' assa mayam nissayakammam karomā 'ti, te tassa
 nissayakammam karonti adhammena vaggā so tamhā
 āvāsā aññiam āvāsam gacchati, tattha bhikkhūnam evam
 hoti ayam kho āvuso bhikkhu samghena nissayakammam
 kato adhammena vaggehi, hand' assa mayam nissayakammam
 karoma 'ti, te tassa nissayakammam karonti adhammena
 samaggā — la — dhammena vaggā, dhammapatirūpakena
 vaggā, dhammapatirūpakena samagga yathā hetthā tathā
 cakkam kātābbam — la — ||6|| idha pana bhikkhave
 bhikkhu kuladūsako hoti papasamācāro tatra ce bhikkhū-
 nam evam hoti ayam kho āvuso bhikkhu kuladūsako
 pāpasamācāro, hand' assa mayam pabbajaniyakammam
 karoma 'ti te tassa pabbajaniyakammam karonti adhammena
 vaggā (comp § 6) dhammapatirūpakena samaggā
 cakkam kātābbam ||7|| idha pana bhikkhave bhikkhu
 gihī akkosati paribhasati tatra ce bhikkhunam evam hoti
 ayam kho āvuso bhikkhu gihī akkosati paribhāsati, hand' assa
 mayam patisāranīyakammam karomā 'ti, te tassa patisāra-
 nīyakammam karonti adhammena vaggā (comp § 6)
 dhammapatirūpakena samaggā cakkam kātābbam ||8|| idha
 pana bhikkhave bhikkhu āpattum āpajjitvā na icchati āpattum
 passitum tatra ce bhikkhūnam evam hoti ayam kho
 āvuso bhikkhu āpattum āpajjitvā na icchati āpattum passitum,
 hand' assa mayam āpattiyā adassane ukkhepanīyakammam
 karoma 'ti, te tassa apattiyā adassane ukkhepanīyakammam
 karonti adhammena vaggā dhammapatirūpakena sam-
 aggā cakkam kātābbam ||9|| idha pana bhikkhave
 bhikkhu āpatum āpajjitvā na icchati āpatum patikātum
 tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu
 āpatum āpajjitvā na icchati āpatum patikatam, hand' assa
 mayam āpattiyā appatikamme ukkhepanīyakammam karomā

'tī, te tassa āpattiyā appatīkamme ukkhepanīyakammam karonti adhammena vaggā dhammapatirūpakena samaggā cakkam kâtabbam ||10|| idha pana bhikkhave bhikkhu na icchatī papīkam dīthim patinissajjītum tatra ce bhikkhūnam evam hotī ayam kho āvuso bhikkhu na icchatī pāpīkam dīthim patinissajjītum, hand' assa mayam pāpīkaya dīthiya appatīnissagge ukkhepanīyakammam karomā 'tī, te tassa pāpīkāya dīthiya appatīnissagge ukkhepanīyakammam karonti adhammena vagga dhammapatirūpakena samagga cakkam kâtabbam ||11||

idha pana bhikkhave bhikkhu samghena tajjanīyakammam kato sammavattatī lomam patetī nettharam vattatī tajjanīyassa kammassa patippassaddhim yācatī tatra ce bhikkhūnam evam hotī ayam kho avuso bhikkhu samghena tajjanīyakammam kato sammavattatī patippassaddhim yācatī, hand' assa mayam tajjanīyakammam patippassambhemā 'tī, te tassa tajjanīyakammam patippassambhenti adhammena vagga so tamha avasa aññam āvasam gacchatī, tattha bhikkhunam evam hotī imassa kho avuso bhikkhuno samghena tajjanīyakammam patippassaddham adhammena vaggehi, hand' assa mayam tajjanīyakammam patippassambhemā 'tī te tassa tajjanīyakammam patippassambhenti adhammena samagga dhammena vaggā dhammapatirūpakena vaggā dhammapatirūpakena samagga ||12|| idha pana bhikkhave bhikkhu samghena tajjanīyakammam kato sammavattatī lomam pātetī netthāram vattatī tajjanīyassa kammassa patippassaddhim yācatī tatra ce bhikkhūnam evam hotī ayam kho avuso bhikkhu yācatī, hand' assa mayam tajjanīyakammam patippassambhemā 'tī, te tassa tajjanīyakammam patippassambhenti adhammena samaggā (comp § 2-5) dhammapatirūpakena vagga ||13||

idha pana bhikkhave bhikkhu samghena nissayakammam kato sammāvattatī lomam patetī netthāram vattatī nissayassa kammassa patippassaddhim yācatī (comp § 12-13)

idha pana bhikkhave bhikkhu samghena pabbajānīyakammam kato patīsāranīyakammam kato āpattiyā adassane ukkhepanīyakammam kato āpattiyā appatīkamme ukkhepanīyakammam kato pāpīkaya dīthiyā

appatissagge ukkhepaniyakammam kato cakkam
kātābbam || 14 ||

idha pana bhikkhave bhikkhu bhandanakārako hoti
sanghe adhikaranakārako tatra ce bhikkhūnam evam hoti
ayam kho āvuso bhikkhu bhandanakarako — la — sanghe
adhikaranakārako, hand' assa mayam tajjanīyakammam
karomā 'ti, te tassa tajjanīyakammam karonti adhammena
vagga tatratho sangho vivadatī adhammena vaggakammam
adhammena samaggakammam dhammena vaggakammam
dhammapatirūpakena vaggakammam dhammapatirūpakena
samaggakammam akatam kammam dukkatam kammam
puna kātābbam kamman ti tatra bhikkhave ye te bhikkhū
evam ahamsu adhammena vaggakamman ti, ye ca te bhikkhū
evam ahamsu akatam kammam dukkatam kammam puna
kātābbam kamman ti, ime tattha bhikkhū dhammavādino
|| 15 || idha pana bhikkhave bhikkhu bhandanakarako hoti

te tassa tajjanīyakammam karonti adhammena samaggā
tatratho tatra bhikkhave ye te bhikkhū evam āhamsu
adhammena samaggakamman ti ye ca te bhikkhū evam
āhamsu akatam kammam dukkatam kammam puna kātābbam
kamman ti, ime tattha bhikkhū dhammavādino idha pana
bhikkhave bhikkhu bhandanakārako hoti dhammena
vaggā dhammapatirūpakena vaggā dhammapati-
rūpakena samagga ime tattha bhikkhū dhammavā-
dino || 16 ||

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattiba-
hulo anapadāno gihisamsattho viharatī ananulomikehi gihi-
samsaggehi tatra ce bhikkhūnam evam hoti ayam kho
āvuso bhikkhu bālo avyatto gihisamsaggehi, hand' assa
mayam nissayakammam karomā 'ti, te tassa nissayakammam
karonti adhammena vaggā — la — adhammena samaggā,
dhammena vaggā, dhammapatirūpakena vaggā, dhammapati-
rūpakena samaggā tatratho sangho vivadatī ime tattha
bhikkhū dhammavādino ime pañca vārā samkhittā
|| 17 || idha pana bhikkhave bhikkhu kuladūsako hoti
pāpasamācāro tatā ce pabbājanīyakammam karoma
'ti ime pañca vārā samkhittā idha pana bhikkhave
bhikkhu gihi akkosatī paribhāsati tatra ce patisāraṇi-

yakammam karomā 'ti ime pañca vāra samkhittā
 idha pana bhikkhave bhikkhu āpattim apajjitvā na icchatī
 āpattim passitum tatra ce āpattiyā adassane ukkhe-
 panīyakammam karomā 'ti ime pañca vārā samkhittā
 idha pana bhikkhave bhikkhu āpattim āpajjitvā na icchatī
 āpattim patikatam tatra ce āpattiya appatīkamme
 ukkhepanīyakammam karomā 'ti ime pañca vārā
 samkhittā idha pana bhikkhave bhikkhu na icchatī pā-
 pīkam dīttim patinissajjitum tatra ce pāpīkaya
 dītthiyā appatinissagge ukkhepanīyakammam karomā 'ti
 ime pañca varā samkhittā ||18||

idha pana bhikkhave bhikkhu samghena tajjanīyakammam
 kato sammāvattatī lomam pāteti netthāram vattatī tajjanīyassa
 kammaṣṣa patīpassaddhīm yācatī tatra ce bhikkhūnam
 evam hotī ayam kho āvuso bhikkhu samghena tajjanīya-
 kammam kato sammāvattatī patīpassaddhīm yacatī,
 hand' assa mayam tajjanīyakammam patīpassambhemā 'ti,
 te tassa tajjanīyakammam patīpassambhenti adhammena
 vaggā tatrattīho samgho vivadatī ime tattha bhikkhū
 dhammavādīno idha pana bhikkhave bhikkhu samghena
 tajjanīyakammam kato sammāvattatī te tassa tajjanīya-
 kammam patīpassambhenti adhammena samagga
 dhammena vaggā dhammapatirūpakena vaggā
 dhammapatirūpakena samaggā ime tattha bhikkhū
 dhammavādīno ||19|| idha pana bhikkhave bhikkhu sam-
 ghena nissayakammam kato pabbājānīyakammam kato
 patīsarānīyakammam kato āpattiyā adassane
 ukkhepanīyakammam kato āpattiyā appatīkamme
 ukkhepanīyakammam kato pāpīkaya dītthiya appati-
 nissagge ukkhepanīyakammam kato ime tattha bhikkhū
 dhammavādīno 'ti ||20|| 7 ||

Campeyyakkhandhakam navamam

imamhi khandhake vatthuni chattimsanīti tassa uddānam
 Campāyam bhagavā āsi, vatthu Vāsabhagamake,
 āgantukanam ussukkam akāsi icchitabbake,
 pakataññuno 'ti fiatvā ussukkam na karī tada,
 ukkhitto na karotitī agamā jinasantike |

- adhammena vaggakammam samaggaṃ adhammena ca
dhammena vaggakammam ca patirūpakena vaggikam |
patirūpakena samaggaṃ, eko ukkhipat' ekakam
eko ca dve sambahule samgham ukkhipat' ekato, |
duve pi, sambahulapi, samgho samgham ca ukkhipi
5 sabbaññiṃ pavaro sutvā adhamman ti patikkhipi |
ñattivipannam yam kammam sampannam anussāva-
nam
anussāvanavipannam sampannam ñattiyā ca yam |
ubhayena vipannam ca aññatradhammam eva ca
vinā satthu patikuttam kuppam atthānārahikam |
adhamma vaggam samaggaṃ patirūpāṇi ye duve,
dhammen' eva ca sāmaggim anuññāsi tathāgato |
catuvaggo pañcavaggo dasavaggo ca vīsati
parovīsativaggo ca samgho pañcavidho tathā |
thapetva upasampadam yam ca kammam pavāranam
10 abbhānakammena saha catuvaggehi kammiko |
duve kamme thapetvana majjhadesupasampadā
abbhānam pañcavaggiko sabbakammesu kammiko |
abbhān' ekam thapetvana ye bhikkhū dasavaggikā
sabbakammakaro samgho viśo sabbatthakammiko |
bhikkhuni sikkhamānā ca samanero sāmanerikā
paccakkhat'-antimavatthum ukkhitt' āpattādasane |
appaṭikamme ditthiyā pandaka-theyyasamvāsakam
tittiya-tiracchānagatam mātu pitu ca ghātakam |
araham bhikkhunīdūsīm bhedakam lohituppādam vyañja-
nam
15 nānāsamvāsako o' eva nānasīmāya iddhiyā |
yassa samgho kare kammam hont' ete catuvīsati,
sambuddhena patikkhittā na h' ete ganapūrakā |
parivāsikacatuttho parivāsam dadeyya vā
mūlā-mānattam abbheyya akammam na ca karanam |
mūlā araha-mānattā abbhānārahā eva ca
na kammakārakā pañca sambuddhena pakāsītā |
bhikkhuni sikkhamānā ca samanero sāmanerikā
paccakkh'-antima-ummattā khitta-vedan'-adassane |
appaṭikamme ditthiyā pandakāpi ca vyañjanā
20 nānāsamvāsakā sīmā vehāsam yassa kamma ca |

- atthārasannam etesam patikkosa na rūhati,
 bhikkhussa pakatattassa ruhati patikkosana |
 suddh' assa dunnisarito, bālo hi sunissārto
 pandako theyyasamvāsam pakkanto tiracchānagato |
 matu pītu arahanta dūsako samghabhedako
 lohituppādako c' eva ubhatovyañjano ca yo |
 ekādasannam etesam osāranam na yujjati
 hattha-pāda tadubhayam kannā-nāsā tadubhayā |
 aṅguli ala-kandaram phanam khujjo ca vāmano
 25 gandī lakkhana kasā ca likhitako ca sīpadī |
 pāpa-parisa-kāno ca kuni khañjo hato pi ca
 iriyāpatha dubbalo andho mūgo ca badhiro |
 andhamūga-badhiro ca mūgabadhīram eva ca
 andhabadhīramūgo ca dvattims' ete anūnakā, |
 tesam osāranam hoti sambuddhena pakāsita
 datthabba patikatabba nissajjetam na vijjati, |
 tassa ukkhepanā kammā satta honti adhammikā,
 āpannam anuvattantam satta te pi adhammikā, |
 āpannam nānuvattantam sattakammesu dhammika
 30 sammukha patipucchā ca patiññāya ca kārakā |
 satī-amulha-pāpikā tajjanīyavasena ca
 pabbajaniya-patisāro ukkhepa-parivāsa ca |
 mūla-mānatta-abbhanā tath' eva upasampadā
 aññam kareyya aññassa solas' ete adhammikā, |
 tam tam kareyya tam tassa solas' ete sudhammikā,
 paccāropeyya aññiññā solas' ete adhammikā, |
 dvedvetamulakan tassa, te pi solasa dhammika,
 ekekaṃulakam cakkam adhamman ti jino 'bravī |
 akāsi tajjanīyakammam samgho bhandanakarako
 35 adhammena vaggakammam, aññam āvāsa gacchī so, |
 tattha dhammena samaggā tassa tajjanīyam karum,
 aññattha vaggadhammena tassa tajjanīyam karum, |
 patirūpakena vaggapi samaggāpi tathā karum
 adhammena samaggā ca, dhammena vaggam eva ca, |
 patirūpakena vaggā ca, samaggā ca, ime pada,
 ekekaṃulakam katva cakkā bandhe vicakkhano |
 bālavyattassa nissayam, pabbaje kuladūsakam,
 patisāranīyakammam kare akkosakassa ca, |

adassanāpatīkamme yo ca dīttim na nissaje
 40 tesam ukkhepanīyakammam satthavāhena bhāsitaṃ |
 ukkhepanīyakammānaṃ pañño tajjanīyaṃ naye
 tesam yeva anulomaṃ sammāvattantañcīte |
 passaddhiṃ tesam kammānaṃ hetthakammanayena ca
 tasmim-tasmim tu kammesu tatrattho ca vivadati |
 akataṃ dukkataṃ c' eva puna kâtabbakaṃ ti ca
 kamme passaddhiyā cāpi te bhikkhū dhammavādino |
 vipattivvyadhite disvā kammappatte mahāmuni
 patippassaddhiṃ akkhasi sallakatto va osadhaṃ ti

MAHĀVAGGA

X

Tena samayena buddho bhagavā Kosambīyam vīharatī
 Ghosītārāme tena kho pana samayena aññātaro bhikkhu
 āpattim āpanno hoti, so tassā āpattiya apattiditthi hoti, aññe
 bhikkhū tassā āpattiyā anāpattiditthino honti so aparena
 samayena tassā āpattiyā anapattiditthi hoti, aññe bhikkhu
 tassa apattiyā āpattiditthino honti atha kho te bhikkhū tam
 bhikkhum etad avocum āpattim tvam āvuso apanno, passas'
 etam apattin ti n' atthi me avuso āpatti yam aham passeyyan
 ti atha kho te bhikkhū samaggim labhivā tam bhikkhum
 āpattiyā adassane ukkhipimsu ||1|| so ca bhikkhu bahussuto
 hoti āgatāgamo dhammadharo vinayadharo mātikādharo
 pandito vyatto medhavī lajjī kukkuccako sikkhākāmo atha
 kho so bhikkhu sanditthe sambhatte bhikkhu upasamkamitvā
 etad avoca anapatti esā āvuso n' esā apatti, anāpanno 'mhi
 n' amhi āpanno, anukkhitto 'mhi n' amhi ukkhitto, adha-
 mmiken' amhi kammena ukkhitto kuppena atthānārahena,
 hotha me āyasmanto dhammato vinayato pakkha 'ti
 alabhi kho so bhikkhu sanditthe sambhatte bhikkhū
 pakkhe jānapadānam pi sanditthānam sambhattānam bhī-
 kkhunam santike dutam pāhesi anapatti esā āvuso attha-
 nārahena, hontu me āyasmanto dhammato vinayato pakkhā
 'ti alabhi kho so bhikkhu jānapade pi sanditthe sambhatte
 bhikkhū pakkhe ||2|| atha kho te ukkhittānuvattakā
 bhikkhū yena ukkhepakā bhikkhu ten' upasamkamimsu,
 upasamkamitvā ukkhepake bhikkhū etad avocum anapatti
 esa āvuso n' esā āpatti, anāpanno eso bhikkhu n' eso
 bhikkhu āpanno, anukkhitto eso bhikkhu n' eso bhikkhu

ukkhitto, adhammikenā kammēna ukkhitto kuppena atthānā-
 rahenā 'ti evam vutte ukkhepaka bhikkhu ukkhittānu-
 vattake bhikkhū etad avocum āpatti esā āvuso n' esā
 anapatti, āpanno eso bhikkhu n' eso bhikkhu anāpanno,
 ukkhitto eso bhikkhu n' eso bhikkhu anukkhitto, dhammi-
 kena kammēna ukkhitto akuppena thānārahena, mā kho
 tumhe āyasmanto etam ukkhittakam bhikkhum anuvattittha
 anuparivārethā 'ti evam pi kho te ukkhittānuvattakā
 bhikkhu ukkhepakehi bhikkhūhi vuccamana tath' eva tam
 ukkhittakam bhikkhum anuvattimsu anuparivāresum || 3 ||
 atha kho aññataro bhikkhu yena bhagava ten' upasamkamī,
 upasamkamitvā bhagavantam abhivādetva ekamantam nisīdi
 ekamantam nisīno kho so bhikkhu bhagavantam etad avoca
 idha bhante aññataro bhikkhu āpattim āpanno ahosi, so tassā
 āpattiyā āpattiditthi ahosi, aññe bhikkhū tassa āpattiyā
 anāpattiditthino ahesum so aparena samayena tassā apattiyā
 anāpattiditthi ahosi, aññe bhikkhū tassa āpattiyā apatti-
 ditthino ahesum atha kho te bhante bhikkhū (= \S 1)
 passeyyan ti atha kho te bhante bhikkhu ukkhi-
 pimsu so ca bhante bhikkhu bahussuto āgatāgamo
 sikkhākāmo atha kho so bhante bhikkhu alabhi kho so
 bhante bhikkhu sanditthe alabhi kho so bhante bhikkhu
 jānapade pi atha kho te bhante ukkhittānuvattakā ,
 evam vutte bhante ukkhepaka evam pi kho te bhante
 ukkhittānuvattakā bhikkhū ukkhepakehi bhikkhūhi vucca-
 mānā tath' eva tam ukkhittakam bhikkhum anuvattanti
 anuparivārentīti || 4 || atha kho bhagava bhīno bhikkhu-
 samgho bhīno bhikkhusamgho 'ti utthayāsana yena ukkhe-
 pakā bhikkhū ten' upasamkamī, upasamkamitvā paññatte
 āsane nisīdi nisajja kho bhagavā ukkhepake bhikkhū etad
 avoca mā kho tumhe bhikkhave patibhātī no patibhātī no
 'ti yasmim vā tasmim va bhikkhum ukkhipitabbam maññittha
 || 5 || idha pana bhikkhave bhikkhu āpattim āpanno hoti, so
 tassā āpattiyā anapattiditthi hoti, aññe bhikkhu tassā apattiyā
 āpattiditthino honti te ce bhikkhave bhikkhū tam bhi-
 kkhum evam jananti ayam kho āyasmā bahussuto āgatā-
 gmo sikkhākāmo, sace mayam imam bhikkhum
 āpattiyā adassane ukkhipissāma na mayam iminā bhikkhunā

saddhim uposatham karissāma vīna iminā bhikkhunā uposatham karissāma, bhavissati samghassa tatonidānam bhandanam kalaho viggaho vivādo samghabhedo samgharājī samghavavattathanam samghanānakaranan ti, bhedagarukehi bhikkhave bhikkhuhi na so bhikkhu apattiyā adassane ukkhipitabbo ||6|| idha pana bhikkhave bhikkhu apattim āpanno hoti, so tassā ukkhipissāma na mayam iminā bhikkhunā saddhim pavaressāma vīna iminā bhikkhunā pavaressāma, na mayam iminā bhikkhuna saddhim samghakammam karissāma vīna iminā bhikkhuna samghakammam karissāma, na mayam iminā bhikkhunā saddhim asane nisidissāma vīna iminā bhikkhunā āsane nisidissāma, na mayam iminā bhikkhunā saddhim yāgupāne nisidissāma vīna iminā bhikkhuna yāgupāne nisidissāma, na mayam iminā bhikkhuna saddhim bhattagge nisidissāma vīna iminā bhikkhunā bhattagge nisidissāma, na mayam iminā bhikkhuna saddhim ekacchanne vasissāma vīna iminā bhikkhuna ekacchanne vasissāma, na mayam iminā bhikkhuna saddhim yathāvuddham abhivādānam paccutthanam añjalikammam samīcīkammam karissāma vīna iminā bhikkhuna yathāvuddham sāmīcīkammam karissāma, bhavissati samghassa tatonidānam bhandanam kalaho viggaho vivādo samghabhedo samgharājī samghavavattathanam samghanānakaranan ti, bhedagarukehi bhikkhave bhikkhuhi na so bhikkhu apattiyā adassane ukkhipitabbo 'ti ||7|| atha kho bhagava ukkhepakanam bhikkhūnam etam attham bhāsivā utthayāsana yena ukkhittānuvattaka bhikkhū ten' upasamkamī, upasamkamitvā paññatte asane nisīdi nisajja kho bhagavā ukkhittānuvattake bhikkhū etad avoca mā kho tumhe bhikkhave apattim āpajjitvā n' amhā āpannā 'ti apattim na patikatabbam maññittha idha pana bhikkhave bhikkhu apattim āpanno hoti, so tassā āpattiyā anāpattiditthi hoti, aññe bhikkhū tassā āpattiyā apattiditthino honti so ce bhikkhave bhikkhu te bhikkhū evam jānāti ime kho āyasmanta bahussutā agatāgamā dhammadharā vīnāyadharā mātīkadharā pandita vyattā medhāvīno lajjino kukkucaka sikkhakama, nalam mamam va kāranā aññesam va kārana chanda dosā mohā bhayā agatim gantum, sace mam ime bhikkhū āpattiyā adassane

ukkhīpissanti na mayā saddhum uposatham karissanti vīna
mayā uposatham karissanti, na mayā saddhum pavā-
ressanti vīnā mayā pavāressanti vīnā mayā yathā-
vuddham abhivādanam paccutthānam aññalikkammam sāmī-
cikkammam karissanti, bhavissati samghassa tatonidānam
bhandanam kalaho viggaho vivādo samghabhedo samgharāḍḍi
samghavavattānam samghanānākaranan ti, bhedagarukena
bhikkhave bhikkhuna paresam pi sandhaya āpatti desetabbā
'ti atha kho bhagavā ukkhittānuvattakanam bhikkhūnam
etam attham bhāsivā utthayāsanaṃ pakkamī ||8||

tena kho pana samayena ukkhittānuvattakā bhikkhū tatth'
eva anto sīmaya uposatham karonti samghakammam karonti,
ukkhepaka pana bhikkhū nissīmam gantvā uposatham ka-
ronti samghakammam karonti atha kho aññiataro ukkhe-
pako bhikkhu yena bhagavā ten' upasamkamī, upasamkamitvā
bhagavantam abhivādetva ekamantam nisīdi ekamantam
nisinno kho so bhikkhu bhagavantam etad avoca te bhante
ukkhittānuvattakā bhikkhū tatth' eva anto sīmāya uposatham
karonti samghakammam karonti, mayam pana ukkhepaka
bhikkhū nissīmam gantva uposatham karoma samghakammam
karomā 'ti te ce bhikkhu ukkhittānuvattakā bhikkhū tatth'
eva anto sīmaya uposatham karissanti samghakammam ka-
rissanti yathā maya fiatti ca anussāvanā ca paññatta, tesam
tāni kammāni dhammāni bhavissanti akuppani thanarāhāni
tumhe ce bhikkhu ukkhepaka bhikkhu tatth' eva anto sīmaya
uposatham karissatha samghakammam karissatha yathā mayā
fiatti ca anussāvanā ca paññatta, tumhākam pi tāni kammāni
dhammāni bhavissanti akuppāni thānārahāni ||9|| tam
kissa hetu nānāsamvāsakā ete bhikkhu tumhehi tumhe ca
tehi nānāsamvāsaka dve 'ma bhikkhu nānāsamvāsakabhū-
miyo attanā vā attanam nānāsamvāsakam karoti samaggo
vā nam samgho ukkhipati adassane vā appatikkamme vā
appatinissagge vā imā kho bhikkhu dve nānāsamvāsaka-
bhūmiyo dve 'mā bhikkhu samānasamvāsakabhūmiyo
attanā vā attanam samānasamvāsakam karoti samaggo vā
nam samgho ukkhittam osāreti adassane vā appatikkamme va
appatinissagge vā imā kho bhikkhu dve samānasamvāsaka-
bhūmiyo 'ti ||10|| 1||

tena kho pana samayena bhikkhū bhattagge antaraghare
 bhandanajātā kalahatā vivadapannā aññamaññam ananu-
 lomikam kayakammam vacikammam upadamsenti hattha-
 parāmasam karonti manussa ujjhāyanti khīyanti vipācenti
 katham hi nāma samanā Sakyaputtiyā bhattagge antaraghare
 upadamsessanti hatthaparamasam karissantīti assosum
 kho bhikkhū tesam manussanam ujjhāyantānam khīyantānam
 vipācentanam ye te bhikkhū appicchā te ujjhayanti khī-
 yanti vipācenti katham hi nāma bhikkhū bhattagge antara-
 ghare upadamsessanti hatthaparāmasam karissantīti
 atha kho te bhikkhū bhagavato etam attham arocesum
 saccam kira bhikkhave — la — saccam bhagavā vigarahitvā
 dhammikatham katvā bhikkhū āmantesi bhinne bhikkhave
 samghe adhammīyamane asammodikaya vattamanaya etta-
 vata na aññamaññam ananulomikam kāyakammam vaci-
 kammam upadamsessāma hatthaparamāsam karissama 'ti
 asane nisīditabbam bhinne bhikkhave samghe dhammīya-
 māne sammodikaya vattamanaya asanantarikaya nisīditabban
 ti ||1|| tena kho pana samayena bhikkhū samghamajjhe
 bhandanajātā vivadāpanna aññamaññam mukhasattīhi
 vitudanta viharanti, te na sakkonti tam adhikaranam vūpa-
 sametum atha kho aññataro bhikkhu yena bhagavā ten'
 upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekam-
 antam atthāsi ekamantam tthito kho so bhikkhu bhaga-
 vantam etad avoca idha bhante bhikkhū samghamajjhe
 vupasametum sadhu bhante bhagavā yena te bhikkhū ten'
 upasamkamatu anukampam upādāyā 'ti adhivāsesi bhagava
 tunhibhāvena atha kho bhagavā yena te bhikkhū ten'
 upasamkamī, upasamkamitvā paññatte āsane nisīdi nisajja
 kho bhagavā te bhikkhū etad avoca alam bhikkhave mā
 bhandanam ma kalaham mā viggaham ma vivādan ti evam
 vutte aññataro adhammavādī bhikkhu bhagavantam etad
 avoca agametu bhante bhagavā dhammasāmī, apposukko
 bhante bhagavā ditthadhammasukhavīharam anuyutto viha-
 ratu, mayam etena bhandanena kalahena viggahena vivadena
 paññāyissamā 'ti dutiyam pi kho bhagavā te bhikkhū etad
 avoca alam bhikkhave mā vivadan ti dutiyam pi
 kho so adhammavādī bhikkhu bhagavantam etad avoca

āgametu bhante paññāyissāmā 'tī atha kho bhagavā
bhikkhū āmantesi ||2||

bhūtapubbam bhikkhave Bārānasiyam Brahmaddatto
nama Kāsīrāja ahoṣi addho mahaddhano mahābhogo ma-
habbalo mahāvāhano mahaviṇito paripunnakosakotthāgāro
Dīghitī nāma Kosalarāja ahoṣi daliddo appadhano appa-
bhogo appabalo appavahano appaviṇito aparipunnakosakotthā-
gāro atha kho bhikkhave Brahmaddatto Kāsīrāja caturaṅgi-
nim senam sannayhitvā Dīghitum Kosalarājanam abbhuyyasi
assosi kho bhikkhave Dīghitū Kosalarāja Brahmaddatto kira
Kasīraja caturaṅginim senam sannayhitvā mama abbhuyyato
'tī atha kho bhikkhave Dīghitissa Kosalarāṇiṇo etad ahoṣi
Brahmadatto kho Kāsīrāja addho paripunnakosakotthā-
garo, aham paṇ' amhi daliddo aparipunnakosakotthagāro,
naḥam patibalo Brahmadattena Kāsīraṇiṇā ekasamghatam pi
sahitum yam nūnāham patigacc' eva nagaramhā nippa-
teyyan tī atha kho bhikkhave Dīghitī Kosalarāja mahesim
ādāya patigacc' eva nagaramha nippatī atha kho bhī-
kkhave Brahmaddatto Kāsīrāja Dīghitissa Kosalarāṇiṇo balaṇ
ca vahanāṇi ca janapadaṇi ca kosaṇi ca kotthāgaraṇi ca
abhivijīya ajjhāvasatī atha kho bhikkhave Dīghitī Kosa-
larāja sapajāpatiko yena Bārānasi tena pakkamī anu-
pubbena yena Baranasī tad avasari tatra sudam bhī-
kkhave Dīghitī Kosalarāja sapajapatiko Bārānasiyam
aññatarasmim paccantime okase kumbhakaranivesane aññā-
takavesena paribbājakacchannena pativasatī ||3|| atha kho
bhikkhave Dīghitissa Kosalarāṇiṇo mahesi na cirass' eva
gabbhinī ahoṣi tassā evarūpo dohalo hotī icchatī suriyassa
uggamanakale caturaṅginim senam sannaddham vammikam
subhummiyam thitāṃ passitum khaggānaṇi ca dhovanam
pātum atha kho bhikkhave Dīghitissa Kosalarāṇiṇo mahesi
Dīghitum Kosalarājanam etad avoca gabbhinī 'mhi deva,
tassā me evarūpo dohalo uppanno icchāmi suriyassa
pātun tī kuto devī amhakam duggatanam caturaṅginī senā
sannaddha vammikā subhummiyam thitā khaggānaṇi ca
dhovanan tī sac' āham deva na labhissāmi marissamī ||4||
tena kho pana समयena bhikkhave Brahmaddattassa Kāsi-
raṇiṇo purohito brāhmano Dīghitissa Kosalarāṇiṇo sahāyo

hoti atha kho bhikkhave Dīghitī Kosalarājā yena Brahmadattassa Kāsirañño purohito brahmano ten' upasamkamī, upasamkamitvā Brahmadattassa Kāsirañño purohitam brāhmanam etad avoca sakhi te samma gabbhinī, tassā evarūpo dohalo uppanno icchatī suriyassa patun ti tena hi deva mayam pi devim passamā 'ti atha kho bhikkhave Dīghitissa Kosalarāñño mahesī yena Brahmadattassa Kāsirañño purohito brahmano ten' upasamkamī addasa kho bhikkhave Brahmadattassa Kāsirañño purohito brahmano Dīghitissa Kosalarāñño mahesim dūrato 'va āgacchantim, disvāna utthāyasana ekamsam uttarāsaṅgam karitvā yena Dīghitissa Kosalarāñño mahesī ten' añjalim panāmetvā tikkhattum udānam udānesī Kosalarājā vata bho kucchigato, Kosalarāja vata bho kucchigato 'ti avimāna devī hohi, lacchasi suriyassa uggamanakale caturaṅginim senam sannaddham vammikam subhummiyam thitam passitum khagganañ ca dhovanam pātun ti ||5|| atha kho bhikkhave Brahmadattassa Kāsirañño purohito brahmano yena Brahmadatto Kāsiraja ten' upasamkamī, upasamkamitvā Brahmadattam Kāsirajānam etad avoca tathā deva nimittanī dissanti, sve suriyuggamanakale caturaṅginī senā sannaddhā vammika subhummiyam tittathu khaggā ca dhoviyantū 'ti atha kho bhikkhave Brahmadatto Kāsiraja manusse ānīpesi yatha bhane purohito brāhmano aha tathā karothā 'ti alabhi kho bhikkhave Dīghitissa Kosalarāñño mahesī suriyassa uggamanakale caturaṅginim senam sannaddham vammikam subhummiyam thitam passitum khaggānañ ca dhovanam patum atha kho bhikkhave Dīghitissa Kosalarāñño mahesī tassa gabbhassa paripakam anvāya puttam vijayi, tassa Dīghavū 'ti nāmam akamsu atha kho bhikkhave Dīghāvukumāro na cirass' eva viññutam papuni ||6|| atha kho bhikkhave Dīghitissa Kosalarāñño etad ahosi ayam kho Brahmadatto Kāsirajā bahuno amhakam anattassa kārako, iminā amhakam balañ ca vahanāñ ca janapado ca koso ca kotthāgārañ ca acchinnam sac' āyam amhe janissati sabbeva tayo ghātāpessati yam nūnaham Dīghāvukumāram bahi nagare vaseyyan ti atha kho bhikkhave Dīghitī Kosalarājā Dīghāvukumāram bahi nagare vāsesi atha kho bhikkhave

Dīghāvukumāro bahū nagare pativasanto na cirass' eva sabba-
 sippāni sikkhū ||7|| tena kho pana samayena bhikkhave
 Dīghitissa Kosalarāṇiṇo kappako Brahmadatte Kāsiraṇiṇe
 pativasatī addasa kho bhikkhave Dīghitissa Kosalarāṇiṇo
 kappako Dīghitum Kosalarājānam sapajāpatikam Bārānasi-
 yam aññātarasmim paccantime okāse kumbhakāranivesane
 aññātakavesena paribbajakacchannena pativasantam, disvāna
 yena Brahmadatto Kasirājā ten' upasamkamī, upasamkamitvā
 Brahmadattam Kāsiraṇānam etad avoca Dīghitī deva Kosala-
 rajā sapajāpatiko Bārānasiyam aññātarasmim paccantime
 okase kumbhakāranivesane aññātakavesena paribbajakaccha-
 nnena pativasatīti ||8|| atha kho bhikkhave Brahmadatto
 Kasirajā manusse ānapesi tena hi bhane Dīghitum Kosala-
 rājanam sapajāpatikam ānetha 'ti evam devā 'ti kho
 bhikkhave te manussā Brahmadattassa Kāsiraṇiṇo patissutvā
 Dīghitum Kosalarājānam sapajāpatikam ānesum atha kho
 bhikkhave Brahmadatto Kasiraja manusse ānapesi tena hi
 bhane Dīghitum Kosalarājānam sapajāpatikam dalhāya
 rajjuyā pacchābāham galhabandhanam bandhitvā khura-
 mundam karitva kharassarena panavena rathiyāya rathiyam
 siṅghātakena siṅghātakam parinetva dakkhīnena dvārena
 nikkhāmetvā dakkhīnato nagarassa catudhā chinditvā ca-
 tuddisā bilāni nikkhipathā 'ti evam devā 'ti kho bhikkhave
 te manussā Brahmadattassa Kāsiraṇiṇo patissutvā Dīghitum
 Kosalarājānam sapajāpatikam dalhāya rajjuyā pacchābāham
 galhabandhanam bandhitva khuramundam karitvā kharassa-
 rena panavena rathiyāya rathiyam siṅghātakena siṅghātakam
 parinenti ||9|| atha kho bhikkhave Dīghāvussa kumārassa
 etad aho si ciraditthā kho me mātāpitāro yam nūnāham
 mātāpitāro passeyyan ti atha kho bhikkhave Dīghavu-
 kumāro Bārānasim pavāsitvā addasa mātāpitāro dalhāya
 rajjuyā pacchābāham galhabandhanam bandhitvā khura-
 mundam karitvā kharassarena panavena rathiyāya rathiyam
 siṅghātakena siṅghātakam parinente, disvāna yena mātāpi-
 tāro ten' upasamkamī addasa kho bhikkhave Dīghitū
 Kosalarajā Dīghāvukumāram durato 'va āgacchantam,
 disvāna Dīghāvukumāram etad avoca mā kho tvam tāta
 Dīghāvu dīgham passa mā rassam, na hi tāta Dīghāvu

verena veiâ sammanti, averena hī tātā Dīghāvu verā sammantīti ||10|| evam vutte bhikkhave te manussā Dīghitum Kosalarajanam etad avocum ummattako ayam Dīghitū Kosalarājā vip̐palapati, ko imassa Dīghāvu, kam ayam evam āha mā kho tvam tātā Dīghāvu dīgham passa ma rassam, na hī tātā Dīghāvu verena vera sammanti, averena hī tata Dīghāvu vera sammantīti nāham bhane ummattako vip̐palapāmi, api ca yo viññū so vibhāvēssatīti dutiyam pi kho bhikkhave — la — tatiyam pi kho bhikkhave Dīghitū Kosalarājā Dīghāvukumāram etad avoca mā kho sammantīti tatiyam pi kho bhikkhave te manussā Dīghitum Kosalarajanam etad avocum ummattako so vibhāvēssatīti atha kho bhikkhave te manussā Dīghitum Kosalarajanam sapajāpatikam rathiyāya rathiyam singhatakena siṅghātakam parinetva dakkhinena dvarena nikkhāmetvā dakkhinato nagarassa catudha chinditvā catuddisā bilani nikkhīpitvā gumbam thapetva pakkamimsu ||11|| atha kho bhikkhave Dīghāvukumāro Bāṇasim pavisitvā suram niharitvā gumbiye pāyesi yadā te mattā ahesum patitā atha katthanī samkaddhitva citakam karitva matāpitunnam sarīyam citakam āropetvā aggim datvā pañjaliko tikkhattum citakam padakkhinam akāsi tena kho pana samayena bhikkhave Brahmaddatto Kāsirāja uparipāsādaya ragato hoti addasa kho bhikkhave Brahmaddatto Kāsirāja Dīghāvukumāram pañjalikam tikkhattum citakam padakkhinam karontam, disvān' assa etad ahosi nissamsayam kho so manusso Dīghitissa Kosalarāṇṇo ñātī vā sālōhito vā aho me anattako, na hī nāma me koci āroccasatīti ||12|| atha kho bhikkhave Dīghāvukumāro araṇṇīyam gantva yāvadattam kanditva roditvā vappam puñchitvā Bārānasim pavisitvā antepurassa sāmāntā hatthisālam gantvā hatthacariyam etad avoca icchāmi' aham acariya sippam sikkhitun ti tena hī bhane manavaka sikkhassū 'ti atha kho bhikkhave Dīghāvukumāro rattiyā paccusasamayam paccutthāya hatthisālāyam mañjuna sarena gāyi vīnañ ca vadesi assosi kho bhikkhave Brahmaddatto Kāsirāja rattiyā paccusasamayam paccutthaya hatthisālāyam mañjuna sarena gītam vīnañ ca vādītam, sutvāna manusse pucchi ko bhane rattiyā paccūsa-

samayam paccutthāya hatthisālāyam mañjunā sarena gayī
vīnañ ca vadesīti ||13|| amukassa deva hatthācariyassa ante-
vasī mānavako rattiya paccūsasamayam paccutthaya hatthisā-
layam mañjunā sarena gāyī vīnañ ca vādesīti tena hī bhane
tam mānavakam ānethā 'ti evam deva 'ti kho bhikkhave te
manussā Brahmaddattassa Kāsirañño patissutvā Dīghavu-
kumāram āṇesum tvam bhane mānavaka rattiya paccūsa-
samayam paccutthāya hatthisālāyam mañjuna sarena gāyī
vīnañ ca vādesīti evam devā 'ti tena hī tvam bhane
manavaka gāyassu vīnañ ca vādehīti evam devā 'ti kho
bhikkhave Dīghavukumaro Brahmaddattassa Kāsirañño pati-
ssutvā arādhāpekho mañjunā sarena gāyī vīnañ ca vādesī
atha kho bhikkhave Brahmaddatto Kāsiraṇa Dīghavukumāram
etaḍ avoca tvam bhane mānavaka mam upatthahā 'ti
evam devā 'ti kho bhikkhave Dīghavukumaro Brahma-
dattassa Kāsirañño paccassosi atha kho bhikkhave Dīgha-
vukumaro Brahmaddattassa Kāsirañño pubbutthaya ahoṣi
pacchānupāṭi kimkārapatissāvī manāpacarī piyavadi atha
kho bhikkhave Brahmaddatto Kāsiraṇa Dīghavukumāram na
cirass' eva abbhantarike viśāsikatthane thapesi ||14|| atha
kho bhikkhave Brahmaddatto Kāsiraṇa Dīghavukumāram etaḍ
avoca tena hī bhane mānavaka ratham yojehi mīgavam
gamissamīti evam deva 'ti kho bhikkhave Dīghavukumāro
Brahmadattassa Kāsirañño patissutvā ratham yojetvā Brahma-
dattam Kāsiraṇam etaḍ avoca yutto kho te deva ratho,
yassa dāni kalam maññasīti atha kho bhikkhave Brahma-
datto Kāsiraṇa ratham abhirūhi, Dīghavukumāro ratham
pesesi, tathā-tathā ratham pesesi yathā-yathā aññen' eva sena
agamāsi aññen' eva ratho atha kho bhikkhave Brahmaddatto
Kāsiraṇa dūram gantvā Dīghavukumāram etaḍ avoca tena
hī bhane mānavaka ratham muñcassu, kilanto 'mhi nīpajjissā-
mīti evam devā 'ti kho bhikkhave Dīghavukumāro Brahma-
dattassa Kāsirañño patissutvā ratham muñcitvā pathaviyam
pallāṇkena nisīdi atha kho bhikkhave Brahmaddatto Kāsi-
rāṇa Dīghavukumārassa ucchāṇge sisam katvā seyyam
kappesi, tassa kilantassa muhuttaken' eva niddam okkami
||15|| atha kho bhikkhave Dīghavussa kumārassa etaḍ
ahoṣi. ayam kho Brahmaddatto Kāsiraṇa bahuno amhākam

anatthassa kārako, iminā amhākam balañ ca vāhanañ ca
 janapado ca koso ca kotthagārañ ca acchinnam iminā ca
 me mātāpitāro hatā ayam khv assa kalo yo 'ham veram
 appeyyan ti kosiyā khaggam nibbāhi atha kho bhikkhave
 Dīghavussa kumārassa etad ahoṣi pitā kho mam mara-
 nakale avaca ma kho tvam tata Dīghāvu dīgham passa mā
 rassam, na hi tāta Dīghāvu verena vea sammantī, averena
 hi tāta Dīghavū verā sammantitī na kho me tam patirūpam
 yo 'ham pitu vacanam atikkameyyan ti kosiyā khaggam
 pavesesi dutiyam pi kho bhikkhave Dīghavussa kumārassa
 etad ahoṣi ayam kho Brahmaddatto nibbāhi dutiyam
 pi kho bhikkhave Dīghavussa kumārassa etad ahoṣi pitā
 atikkameyyan ti, punad eva kosiyā khaggam pavesesi
 tatiyam pi kho nibbāhi tatiyam pi kho pavesesi
 atha kho bhikkhave Brahmaddatto Kāsirāja bhito ubbiggo
 ussāṅkī utrasso sahasā vutthasī atha kho bhikkhave
 Dīghavukumāro Brahmaddattam Kāsirājanam etad avoca
 kissa tvam deva bhito vutthasitī idha mam bhane
 manavaka Dīghitissa Kosalarāṇiño putto Dīghavukumāro
 supinantena khaggena paripatesi tena ham bhito ubbiggo
 ussāṅkī utrasso sahasā vutthāsī ti || 16 || atha kho bhikkh-
 ave Dīghavukumāro varena hatthena Brahmaddattassa Kāsi-
 rāṇiño sīsam paramasitva dakkhinena hatthena khaggam
 nibbāhetvā Brahmaddattam Kāsirājanam etad avoca aham
 kho so deva Dīghitissa Kosalarāṇiño putto Dīghavukumaro
 bahuno tvam amhākam anathassa kārako, tayā amhākam
 balañ ca vahanāñ ca janapado ca koso ca kotthagarañ ca
 acchinnam tayā ca me mātāpitāro hatā ayam khv assa kālō
 yv āham veram appeyyan ti atha kho bhikkhave Brahma-
 datto Kāsirajā Dīghavussa kumārassa pādesu srasā nipatitvā
 Dīghāvukumāram etad avoca jīvitam me tata Dīghavū dehi,
 jīvitam me tāta Dīghāvu dehitī ky āham ussaham devassa
 jīvitam datum, devo kho me jīvitam dadeyya 'ti tena hi
 tata Dīghāvu tvañ c' eva me jīvitam dehi ahañ ca te jīvitam
 dammitī atha kho bhikkhave Brahmaddatto ca Kāsūjā
 Dīghavū ca kumāro aññamaññassa jīvitam adamsu paññā ca
 aggahesum sapathañ ca akamsu adrūbhāya atha kho bhi-
 kkhave Brahmaddatto Kāsirāja Dīghavukumāram etad avoca

tena hi tāta Dīghāvu ratham yojehi gamissāmā 'tī evam devā 'tī kho bhikkhave Dīghāvukumāro Brahmaddattassa Kāsirañño patissutva ratham yojetvā Brahmaddattam Kāsira-jānam etad avoca yutto kho te deva ratho, yassa dāni kālam maññasīti atha kho bhikkhave Brahmaddatto Kāsira-jā ratham abhirūhi, Dīghāvukumāro ratham pesesi, tathā -tathā ratham pesesi yatha-yathā na cirass' eva senāya samā-gacchi ||17|| atha kho bhikkhave Brahmaddatto Kāsira-jā Bārānasim pavasitvā amacce pārīsajje sannipātāpetva etad avoca sace bhane Dīghītissa Kosalarañño puttam Dīghavukumāram passeyyatha kintī nam kareyyāthā 'tī ekacce evam āhamsu mayam deva hatthe chindeyyāma, mayam deva pade chindeyyāma, mayam deva hatthapade chindeyyāma, mayam deva kanne chindeyyāma, mayam deva nāsam chindeyyama, mayam deva kannanasam chindeyyāma, mayam deva sisam chindeyyāmā 'tī ayam kho bhane Dīghītissa Kosalarañño putto Dīghāvukumāro, nayam labbhā kiñci kātum, imina ca me jīvitaṃ dinnam mayā ca imassa jīvitaṃ dinnam tī ||18|| atha kho bhikkhave Brahmaddatto Kāsira-jā Dīghāvukumāram etad avoca yam kho te tata Dīghavu pitā maranakāle avaca ma kho tvam tāta Dīghavu dīgham passa mā rassam, na hi tata Dīghavu verena verā sammantī, averena hi tāta Dīghāvu vera sammantīti, kin te pitā sandhāya avacā 'tī yam kho me deva pitā maranakāle avaca mā dighan tī, mā cīram veram akasīti, imam kho me deva pitā maranakāle avaca mā dighan tī yam kho me deva pitā maranakāle avaca mā rassan tī, mā khippam mittehi bhujjitha 'tī, imam kho me deva pitā maranakāle avaca ma rassan tī yam kho me deva pitā maranakāle avaca na hi tāta Dīghavu verena verā sammantī, averena hi tata Dīghavu verā sammantīti, devena me matāpitaro hatā 'tī, sac' āham devam jīvitaṃ voropeyyam ye devassa atthakāmā te mam jīvitaṃ voropeyyum, ye me atthakāmā te te jīvitaṃ voropeyyum, evam tam veram verena na vūpasameyya idāni ca pana me devena jīvitaṃ dinnam mayā ca devassa jīvitaṃ dinnam, evam veram averena vūpasantam imam kho me deva pitā maranakāle avaca na hi tāta sammantīti ||19|| atha kho bhikkhave Brahmaddatto Kāsira-jā acchari-

yam vata bho abbhutam vata bho, yāva pandito ayam
 Dīghāvukumaro, yatra hī nama pītuno samkhittena bhāsi-
 tassa vitthārena attham ājanissatīti, pettikam balañ ca
 vahanañ ca janapadañ ca kosañ ca kotthāgaiañ ca patipādesi
 dhītarañ ca adasi tesam hī nāma bhikkhave rājūnam
 ādinnadandanam adinnasatthānam evarupam khantisoraccam
 bhavissatīti, idha kho pana tam bhikkhave sobhetha yam
 tumhe evam svākkhate dhammavinaye pabbajitā samanā
 khama ca bhaveyyātha sorata cā 'ti tatiyam pi kho bha-
 gava te bhikkhū etad avoca alam bhikkhave ma bhanda-
 nam mā kalaham ma viggaham mā vivādan ti tatiyam pi
 kho so adhammavādī bhikkhu bhagavantam etad avoca
 āgametu bhante bhagava dhammasāmī, appossukko bhante
 bhagavā ditthadhammasukhavīharam anuyutto vīharatu,
 mayam etena bhandanena kalahena viggahena vivadena
 paññāyissama 'ti atha kho bhagavā pariyadinnatīpā kho
 ime moghapurisa, na yime sukarā saññāpetun ti utthā-
 jāsana pakkāmi ||20||2||

Dīghāvubhānavāīam pathamam

atha kho bhagavā pubbanhasamayam nivasetvā pattaci-
 varam ādāya Kosambim pindāya pavisi, Kosambiyam
 pindaya caritvā pacchābhaddam pindapatapattikkanto senāsa-
 nam samsamētvā pattacivaram ādāya samghamajjhe thitako
 'va imā gathayo abhāsi

puthusaddo samajano na balo koci maññītha
 samghasmim bhijjamānasmim, n' aññam bhijyo amañña-
 rum |

parimuttā panditā bhāsa vācāgocarabhāmino,
 yāv' icchanti mukhāyāmam, yena nītā na tam vidū |
 akkocchī mam, avadhī mam, ajinī mam, ahāsi me,
 ye tam upanayhanti, veram tesam na sammati |
 akkocchī mam, avadhī mam, ajinī mam, ahāsi me,
 ye tam na upanayhanti, veram tes' ūpasammati |
 na hī verena verani sammant' idha kudacanam,

5 averena ca sammanti, esa dhammo sanantano |
 pare ca na vijānanti mayam ettha yamamase,
 ye ca tattha vijānanti, tato sammanti medhagā |

atthiechinna panaharā gavāssadhanahārino
 rattham vilumpamanānam tesam pi hoti samgatī kasmā
 tumhākam no siyā |
 sace labhetha nīpakam sahāyam saddhiñcaram sādhuvi-
 hāri dhīnam,
 abhibhuyya sabbāni parissayāni careyya ten' attamano
 satimā |
 no ce labhetha nīpakam sahāyam saddhiñcaram sādhuvi-
 hāri dhīram
 rājā va rattham vijitam pahāya eko care mātāṅgaraññe
 va nago |
 ekassa caritam seyyo, n' atthi bāle sahāyata
 eko care na ca pāpani kayirā appossukko mātāṅgaraññe
 10 va nāgo 'ti || 1 || 3 ||

atha kho bhagavā samghamajjhe thitako 'va imā gathāyo
 bhasitvā yena Bālakalonakāragamo ten' upasamkamī
 tena kho pana samayena āyasmā Bhagu Bālakalonakāra-
 gāme viharatī addasa kho āyasma Bhagu bhagavantam
 dūrato 'va āgacchantam, disvāna āsanam paññāpesi pādoda-
 kam pādapītham padakathālikam upanikkhīpi, paccuggantvā
 pattacīvaram patiggaheṣi nīsīdi bhagava paññatte āsane,
 nīsajja pāde pakkhālesī āyasmāpi kho Bhagu bhagavantam
 abhivādetva ekamantam nīsīdi, ekamantam nīsinnam kho
 āyasmantam Bhagum bhagavā etad avoca kacci bhikkhu
 khamanīyam, kacci yāpanīyam, kacci pīndakena na kilama-
 sīti khamanīyam bhagavā, yāpanīyam bhagavā, na cāham
 bhante pīndakena kilamāmīti atha kho bhagavā āyasmantam
 Bhagum dhammiyā kathāya sandassetvā sampahamsetvā
 utthāyāsana yena Pācīnavamsadāyo ten' upasamkamī
 || 1 || tena kho pana samayena āyasmā ca Anuruddho
 āyasmā ca Nandiyo āyasmā ca Kimbilo Pācīnavamsadāye
 viharanti addasa kho dāyapālo bhagavantam dūrato 'va
 āgacchantam, disvāna bhagavantam etad avoca ma samana
 etam dayam pāvīsī, sant' ettha tayo kulaputtā attakāmarūpā
 viharanti, mā tesam aphāsum akāsīti assosi kho āyasmā
 Anuruddho dāyapālassa bhagavata saddhum mantayamānassa,
 sutvā dāyapālam etad avoca māvuso dāyapāla bhagavantam

vāresi, sattha no bhagavā anuppatto 'ti atha kho ayasmā Anuruddho yenayasmā ca Nandiyo ayasmā ca Kimbilo ten' upasamkamī, upasamkamitvā āyasmantam ca Nandiyam āyasmantam ca Kimbīlam etad avoca abhikkamathayasmanto abhikkamathayasmanto, sattha no bhagavā anuppatto 'ti ||2|| atha kho ayasmā ca Anuruddho ayasma ca Nandiyo ayasmā ca Kimbilo bhagavantam paccuggantvā eko bhagavato pattacīvaram patiggahesi, eko āsanam paññāpesi, eko pādodakam pādapiṭham pada-kathalikam upanikkhipi nīsīdi bhagava paññatte āsane, nīsaṃ pāde pakkhalesi te pi kho ayasmanta bhagavantam abhivadetva ekamantam nīsīdīmsu ekamantam nīsinnam kho ayasmantam Anuruddham bhagava etad avoca kacci vo Anuruddha khamanīyam, kacci yapanīyam, kacci pīḍakena na kilamathā 'ti khamanīyam bhagavā, yāpanīyam bhagavā, na ca mayam bhante pīḍakena kilamamā 'ti kacci pana vo Anuruddha samaggā sammodamanā avivadamānā khīrodakibhūtā aññamaññam piyacakkhūhi sampassantā viharathā 'ti taggha mayam bhante samagga sammodamana avivadamana khīrodakibhūtā aññamaññam piyacakkhūhi sampassanta viharamā 'ti yathakatham pana tumhe Anuruddha samaggā sammodamana sampassantā viharatha 'ti ||3|| idha mayham bhante evam hoti lābhā vata me, suladdham vata me yo 'ham evarūpehi sabrahmacarihi saddhim viharāmīti tassa mayham bhante imesu āyasmantesu mettam kayakammam paccupatthitam avi c' eva raho ca, mettam vacikammam, mettam manokammam paccupatthitam avi c' eva raho ca tassa mayham bhante evam hoti yam nūnaham sakam cīttam nikkhipitvā imesam yeva āyasmantanam cīttassa vasena vatteyyan ti so kho aham bhante sakam cīttam nikkhipitva imesam yeva ayasmantānam cīttassa vasena vattamī, nūnā hi kho no bhante kāyā ekañ ca pana maññe cīttan ti ayasmapi kho Nandiyo, āyasmapi kho Kimbilo bhagavantam etad avoca mayham pi kho bhante evam hoti lābha maññe cīttan ti evam kho mayam bhante samagga sammodamanā avivadamānā khīrodakibhūtā aññamaññam piyacakkhūhi sampassanta viharāmā 'ti ||4|| kacci pana vo Anuruddha appa-

matthā ātāpino pahitattā viharathā 'ti taggha mayam bhante appamattā ātāpino pahitatta viharāmā 'ti yathākatham pana tumhe Anuruddhā appamattā ātāpino pahitattā, viharatha 'ti idha bhante ambakam yo pathamam gāmato pindāya patikkamati, so āsanam paññāpeti, pādodakam pādapītham pādakathalikam upanikkhipati, avakkārapātīm dhovitvā upatthāpeti, pāṇiyam paribhojanīyam upatthapeti yo pacchā gāmato pindāya patikkamati, sace hoti bhuttāvaseso, sace ākaṇkhati, bhuñjati, no ce ākaṇkhati, appaharite vā chaddeti appānake vā udaeke opulāpeti, so āsanam uddharati, pādodakam pādapītham padakathalikam patisāmeti, avakkārapātīm dhovitvā patisāmeti, pāṇiyam paribhojanīyam patisāmeti, bhattaggam sammajjati yo passati panyaghatam vā paribhojanīyaghatam vā vaccaghatam vā rittam tuccham so upatthāpeti sac' assa hoti avīsayham hatthavikarena, dutiyam amantetvā hatthavilāṅghakena upatthapema, na tv eva mayam bhante tappaccayā vācam bhindama pañicāhikam kho pana mayam bhante sabbarattiyā dhammiya kathāya sannisīdama evam kho mayam bhante appamattā ātāpino pahitattā viharāmā 'ti || 5 ||

atha kho bhagavā āyasmantam ca Anuruddham āyasmantam ca Nandiyam āyasmantam ca Kimbilam dhammiya kathaya sandassetva sampahamsetvā utthayasanā yena Pārīleyyakam tena carikam pakkāmi anupubbena cārikam caramāno yena Pārīleyyakam tad avasari tatra sudam bhagavā Pārīleyyake viharati Rakkhītavanasande Bhaddasālamūle atha kho bhagavato rahogatassa patissallinassa evam cetaso parivītakko udapādi aham kho pubbe ākinno na phāsu vihāsam tehi Kosambakehi bhikkhūhi bhandanakarakehi kalahakārakehi vivādakārakehi bhassakārakehi samghe adhikaranakārakehi, so 'mhi etarahi eko adutiyo sukham phasu viharāmi aññīatr' eva tehi Kosambakehi bhikkhūhi kalahakārakehi adhikaranakarahehi aññīatara pi kho hatthināgo ākinno viharati hatthīhi hatthinīhi hatthīkalabhehi hatthīochāpakehi, chinnaṅgāni o' eva tinani khadati, obhaggobhaggañ o' assa sakhābhaṅgam khādanti, āvilāni ca pāṇiyāni pīvati, ogahantassa otinnassa hatthinīyo kāyam upanighamsantiyo gacchanti atha kho

tassa hatthināgassa etad ahosi aham kho ākinno viharāmi
 hatthīhi hatthinīhi hatthikalabhehi hatthicchāpakehi, chinna-
 ggaṇi c' eva tināni khādāmi, obhaggobhaggaṇi ca me sakkhā-
 bhaṅgam khādanti, āvilāni ca pāṇiyāni pivāmi, ogāhantassa
 me otinnassa hatthinīyo kāyam upanighamsantiyo gacchanti
 yam nūnāham eko 'va ganasmā vūpakattho vihareyyan ti
 ||6|| atha kho so hatthināgo yūtha apakkamma yena Pārī-
 leyyakam Rakkhitavanasando Bhaddasālamūlam yena bha-
 gavā ten' upasamkamā, upasamkamitvā sondaya bhagavato
 pāṇiyam paribhojanīyam upatthāpeti appaharitaṇi ca karoti
 atha kho tassa hatthināgassa etad ahosi aham kho pubbe
 ākinno na phāsu vihāsam hatthīhi hatthinīhi hatthikalabhehi
 hatthicchāpakehi, chinna-ggaṇi c' eva tināni khādāmi, obhaggo
 bhaggaṇi ca me sakkhabhaṅgam khādāmsu, āvilāni ca pāṇiyāni
 apāyāmi, ogāhantassa ca me otinnassa hatthinīyo kāyam upa-
 nighamsantiyo agamāmsu, so 'mhi etarahi eko adutiyo
 sukham phāsu viharāmi aññātr' eva hatthīhi hatthinīhi
 hatthikalabhehi hatthicchāpehīti atha kho bhagavā attano
 ca pavivekam viditvā tassa ca hatthināgassa cetasā cetopari-
 vitakkam aññāya tāyam velāyam imam udānam udānesi

evam nagassa nāgena isādantassa hatthinō

sameti cittaṃ cittaṇa yad eko ramati vane 'ti ||7|| 4||

atha kho bhagavā Pārīleyake yathābhīrantam viharitvā
 yena Sāvattī tena carikam pakkāmi anupubbena cāri-
 kam caramāno yena Sāvattī tad avasari tatra sudam
 bhagavā Savattīyam viharati Jetavane Anātha-
 pindikassa ārāme atha kho Kosambakā upāsakā ime
 kho ayyā Kosambakā bhikkhū bahuno amhākam anattassa
 kārakā, imehi ubbalho bhagavā pakkanto, handa mayam ayye
 Kosambake bhikkhū n' eva abhivadeyyāma na paccuttheyyā-
 ma na añjalikammam sāmīcīkammam kareyyāma na sakka-
 reyyāma na garukareyyāma na māneyyāma na pujeyyāma
 upagatānam pi pindapatam na dajjeyyāma, evam ime amhehi
 asakkariyamāna agarukariyamānā amāniyamānā apujīyamāna
 asakkārapakatā pakkamissanti vā vibbhamissanti vā bhaga-
 vantam va pasadessanti ||1|| atha kho Kosambakā upāsakā
 Kosambake bhikkhū n' eva abhivādesum na paccutthesum na

añjalikammam sāmīcīkammam akamsu na sakkarīmsu ña
 garūkarīmsu na māṇesum na pūjesum upagatānam pi pinda-
 patam na adamsu atha kho Kosambakā bhikkhū Kosamba-
 kehi upāsakehi asakkariyamānā asakkārapakatā evam
 ahamso handa mayam avuso Sāvattthim gantvā bhaga-
 vato santike imam adhikaranam vūpasamema 'ti atha kho
 Kosambakā bhikkhu senasanam samsāmetvā pattacīvaram
 adāya yena Sāvattthi ten' upasamkamīmsu ||2||

assosi kho āyasmā Sāriputto te kira Kosambakā bhi-
 kkhu bhandanakārakā samghe adhikaranakarakā Sā-
 vatthim agacchanti atha kho āyasma Sāriputto yena
 bhagavā ten' upasamkamī, upasamkamitvā bhagavantam
 abhivadetva ekamantam nisīdi ekamantam nisinnō kho
 āyasmā Sāriputto bhagavantam etad avoca te kira bhante
 Kosambakā bhikkhū bhandanakāraka samghe adhika-
 ranakarakā Sāvattthim agacchanti kathāham bhante tesu
 bhikkhūsu patipajjāmīti tena hi tvam Sāriputta yathā-
 dhammo tathā tittahāti kathāham bhante jāneyyam
 dhammam vā adhammam vā 'ti ||3||

atthārasahī kho Sāriputta vatthūhi adhammavādī jāni-
 tabbo idha Sāriputta bhikkhu adhammam dhammo 'ti
 dīpeti, dhammam adhammo 'ti dīpeti, avinayam vinayo 'ti
 d, vinayam avinayo 'ti d, abhasitam alapitam tathāgatena
 bhasitam lapitam tathāgatenā 'ti d, bhasitam lapitam tathā-
 gatena abhāsitam alapitam tathāgatenā 'ti d, anācinnam
 tathagatena ācinnam tathagatena 'ti d, ācinnam tathāga-
 tena anācinnam tathagatena 'ti d, appaññattam tathagatena
 paññattam tathagatenā 'ti d, paññattam tathāgatena appa-
 ññattam tathāgatenā 'ti d, anāpattim āpattīti d, apattim
 anapattīti d, lahukam āpattim garukā āpattīti d, garukam
 āpattim lahuka apattīti d, sāvasesam āpattim anavasesā
 āpattīti d, anavasesam āpattim sāvasesa apattīti d, dutthu-
 llam apattim adutthullā apattīti d, adutthullam āpattim
 dutthullā āpattīti dīpeti imehi kho Sāriputta atthārasahī
 vatthūhi adhammavādī jānitabbo ||4|| atthārasahī ca kho
 Sāriputta vatthūhi dhammavādī jānitabbo idha Sāriputta
 bhikkhu adhammam adhammo 'ti dīpeti, dhammam dhammo
 'ti d, avinayam , vinayam , abhāsitam alapitam

tathāgatena , bhāsitaṃ lapitaṃ tathāgatena , anācinnam tathāgatena , ācinnam tathāgatena , appaṇṇātaṃ tathāgatena , paṇṇātaṃ tathāgatena , āpattim , anāpattim , lahukam āpattim , garukam āpattim , sāvasesam āpattim , anavasesam āpattim , dutthullam āpattim , adutthullam āpattim adutthulla apattitū dīpeti imehi kho Sāriputta attharasehi vatthūhi dhammavādī jānītabbo 'ti ||5||

assosi kho āyasmā Mahamoggallāno — la — assosi kho āyasmā Mahākassapo, assosi kho āyasma Mahakaccano, assosi kho āyasma Mahākotṭhito, assosi kho āyasma Mahākappino, assosi kho āyasma Mahācundo, assosi kho āyasmā Anuruddho, assosi kho āyasmā Revato, assosi kho āyasmā Upalī, assosi kho āyasmā Ānando, assosi kho āyasmā Rāhulo te kira Kosambakā bhikkhū (=3-5 *Read Rāhula instead of Sāriputta*) dhammavādī jānītabbo 'ti ||6||

assosi kho Mahāpajāpatī Gotamī te kira Kosambakā bhikkhū agacchantīti atha kho Mahapajapati Gotamī yena bhagavā ten' upasamkamī, upasamkamitva bhagavantam abhivādetvā ekamantam atthasi ekamantam thitā kho Mahāpajāpatī Gotamī bhagavantam etad avoca te kira bhante patipajjāmīti tena hi tvam Gotamī ubhayattha dhammam suna, ubhayattha dhammam sutva ye tattha bhikkhū dhammavadino tesam dīthiñ ca khantiñ ca ruciñ ca ādayaṇi ca rochehi, yañi ca līñi bhikkhunīsamghena bhikkhusamghato paccasimsitabbam sabban tam dhammavādito 'va paccāsimsitabban ti ||7|| assosi kho Anāthapīṇḍiko gahapati te kira Kosambakā bhikkhū agacchantīti atha kho Anāthapīṇḍiko gahapati yena bhagava ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi, ekamantam nisīno kho Anāthapīṇḍiko gahapati bhagavantam etad avoca te kira bhante patipajjāmīti tena hi tvam gahapati ubhayattha danam dehi, ubhayattha danam datvā ubhayattha dhammam suna, ubhayattha dhammam sutvā ye tattha bhikkhū dhammavadino tesam dīthiñ ca khantiñ ca ruciñ ca ādayaṇi ca rochehi ||8|| assosi kho Visakhā Migāyamātā te kira Kosambakā bhikkhū

agacchantīti atha kho Visakhā Migāramātā yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi ekamantam nisinnā kho Visakha Migāramātā bhagavantam etad avoca te kira bhante patipajjamīti tena hi tvam Visakhe ubhayattha dānam dehi rocehīti ||9||

atha kho Kosambakā bhikkhu anupubbena yena Sāvattthi tad avasarum atha kho āyasmā Sariputto yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi ekamantam nisinnā kho āyasmā Sārputto bhagavantam etad avoca te kira bhante Kosambakā bhikkhū bhandanakārika samghe adhikaranakāraka Sāvattthim anuppattā katham nu kho bhante tesu bhikkhūsu senasane patipajjitabban ti tena hi Sārputta vivittam senāsanaṃ dātābban ti sace pana bhante vivittam na hoti katham patipajjitabban ti tena hi Sārputta vivittam katvāpi dātābham na tv evāham Sariputta kenaci pariyāyena vuddhatarassa bhikkhuno senasanaṃ patibāhitaṃbhan ti vadami yo patibaheyya, āpatti dukkatassā 'ti āmase pana bhante katham patipajjitabban ti amisaṃ kho Sariputta sabbesam samakam bhajetabban ti ||10||

atha kho tassa ukkhittakassa bhikkhuno dhammañ ca vinayañ ca paccavekkhantassa etad ahoṃ āpatti esā n' esā anāpatti, apanno 'mhi n' amhi anapanno, ukkhitto 'mhi n' amhi anukkhitto, dhammiken' amhi kammaṇa ukkhitto akuppena thānarahenā 'ti atha kho so ukkhittako bhikkhu yena ukkhittānuvattaka bhikkhū ten' upasamkamī, upasamkamitvā ukkhittānuvattake bhikkhū etad avoca āpatti esā āvuso n' esa anapatti thānarahena etha mam āyasmanto osārethā 'ti ||11|| atha kho te ukkhittānuvattaka bhikkhu tam ukkhittakam bhikkhum adāya yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetva ekamantam nisīdimsu ekamantam nisinnā kho te bhikkhū bhagavantam etad avocum ayam bhante ukkhittako bhikkhu evam āha āpatti esā āvuso n' esā anāpatti osārethā 'ti katham nu kho tehi bhante patipajjitabban ti āpatti esā bhikkhave n' esā anapatti, apanno eso bhikkhu n' eso bhikkhu anapanno, ukkhitto eso bhikkhu n' eso bhikkhu

anukkhitto, dhammikenā kammaṇa ukkhitto akuppena
 thānārahena yato ca kho so bhikkhave bhikkhu āpanno ca
 ukkhitto ca passati ca tena hi bhikkhave tam bhikkhum
 osārethā 'ti ||12|| atha kho te ukkhittanuvattaka bhikkhū
 tam ukkhittakam bhikkhum osaretvā yena ukkhepaka bhik-
 kkhū ten' upasamkamimsu, upasamkamitvā ukkhepake
 bhikkhū etad avocum yasmim āvuso vatthusmim ahosi
 samghassa bhandanam kalaho viggaho vivādo samghabhedo
 samgharāji samghavavatthānam samghanānakaranam so eso
 bhikkhu āpanno ca ukkhitto ca passi ca osarito ca handa
 mayam āvuso tassa vatthussa vūpasamāya samghasāmaggim
 karoma 'ti atha kho te ukkhepakā bhikkhū yena bhagava
 ten' upasamkamimsu, upasamkamitvā bhagavantam abhiva-
 detva ekamantam nisīdimsu, ekamantam nisinnā kho te
 bhikkhū bhagavantam etad avocum te bhante ukkhittā-
 nuvattakā bhikkhū evam āhamsu yasmim āvuso vatthus-
 mim ahosi samghasāmaggim karomā 'ti katham nu
 kho bhante patipajjitabban ti ||13|| yato ca kho so bhik-
 khave bhikkhu āpanno ca ukkhitto ca passi ca osārito ca
 tena hi bhikkhave samgho tassa vatthussa vūpasamaya
 samghasāmaggim karotu evaṇi ca pana bhikkhave
 katabba sabbe' eva ekajjham sannipatitabbam gilānehi ca
 agilānehi ca, na kehi chando databbo sannipatitva vyattena
 bhikkhunā patibaleṇa samgho nāpetabbo sunatu me bhante
 samgho yasmim vatthusmim ahosi samghassa bhandanam
 kalaho viggaho vivādo samghabhedo samgharāji samgha-
 vavatthānam samghanānakaranam so eso bhikkhu āpanno
 ca ukkhitto ca passi ca osarito ca yaḍi samghassa
 pattakallam samgho tassa vatthussa vūpasamāya samgha-
 sāmaggim kareyya esā ñatti sunatu me bhante samgho
 yasmim vatthusmim osarito ca samgho tassa
 vatthussa vūpasamaya samghasamaggim karoti yassā-
 yasmato khamati tassa vatthussa vūpasamaya samghasā-
 aggiyā karanam so tunh' assa, yassa na khamati so
 bhaseyya katā samghena tassa vatthussa vūpasamāya
 samghasāmaggi nihatā samgharāji nihato samghabhedo
 khamati samghassa, tasmā tunhī, evam etam dhārayāmiti
 tāvad eva uposatho katabbo pātimokkham uddisatthabban ti
 ||14|| 5 ||

atha kho āyasmā Upālī yena bhagavā ten' upasamkamī,
 upasamkamitva bhagavantam abhivādetva ekamantam nisīdi,
 ekamantam nisinnō kho āyasma Upālī bhagavantam etad
 avoca yasmim bhante vatthusmim hoti samghassa bhandana-
 nam samghanānākaranam, samgho tam vatthum
 avinicchinitvā amūla mūlam gantva samghasāmaggim ka-
 roti, dhammikā nu kho sā bhante samghasāmaggīti yas-
 mīm Upālī vatthusmim hoti samgho tam vatthum
 avinicchinitva amula mūlam gantvā samghasāmaggim karoti,
 adhammika sā Upālī samghasamaggīti yasmim pana bhante
 vatthusmim hoti samgho tam vatthum vinicchinitvā
 mūlā mūlam gantvā samghasamaggim karoti, dhammikā nu
 kho sā bhante samghasāmaggīti yasmim Upālī vatthusmim
 hoti samgho tam vatthum vinicchinitvā mūlā mūlam
 gantva samghasamaggim karoti, dhammikā sa Upālī samgha-
 sāmaggīti ||1||

kati nu kho bhante samghasāmaggiyo 'ti dve 'mā Upālī
 samghasāmaggiyo atth' Upālī samghasamaggī atthāpetā
 vyañjanupetā, atth' Upālī samghasāmaggī atthupetā ca vyañ-
 janupetā ca katama ca Upālī samghasāmaggī atthāpetā
 vyañjanupetā yasmim Upālī vatthusmim hoti samghassa
 bhandanam samghanānākaranam, samgho tam vatthum
 avinicchinitva amūlā mūlam gantva samghasāmaggim karoti
 ayam vuccati Upālī samghasāmaggī atthāpetā vyañjanupetā
 katama ca Upālī samghasamaggī atthupetā ca vyañjanupeta
 ca yasmim Upālī vatthusmim hoti samghassa bhandanam
 samghanānākaranam, samgho tam vatthum vinicchi-
 nitva mūla mūlam gantva samghasamaggim karoti ayam
 vuccati Upālī samghasāmaggī atthupetā ca vyañjanupetā ca
 imā kho Upālī dve samghasāmaggiyo ti ||2||

atha kho āyasma Upālī utthāyāsanā ekamsam uttarāsaṇ-
 gam karitva yena bhagavā ten' añjalim panametvā bhaga-
 vantam gathāya ajjhabhāsi

samghassa kiccesu ca mantanāsu ca atthesu jātesu viniccha-
 yesu ca

kathampakāro idha naro mahatthiko bhikkhu katham
 hoti idha paggahāiāho 'ti |

ananuvajjo pathamena silato avekkhitacāro susamvu-
 tndriyo,
 paccatthika na upavadanti dhammato, na hi 'ssa tam hoti
 vadeyyum yena nam |
 so tadiso silavisuddhiya thito visarado hoti visayha
 bhāsati,
 na cchambhati parisagato na vedhati, attham na hapeti
 anuyyutam bhanam,|
 tath' eva pañham parisasu pucchito na c' eva pajjhayati
 na mañku hoti
 so kalāgatam vyākaranāraham vaco rañjēti viññuparisam
 vicakkhano,|
 sagāvaro vuddhataresu bhikkhusu ācerakamhi ca sake
 visārado,
 alam pametum, paguno kathetave, paccatthikanañ ca
 5 viraddhikovido,|
 paccatthikā yena vajanti niggaham mahājano paññāpanañ
 ca gacchati,
 sakañ ca ādāyam ayam na ruñcati vyākaranapañham anu-
 paghatikam,|
 dūteyyakammesu alam samuggaho samghassa kiccesu ca
 āhunam yathā,
 karamvaco bhikkhuganena pesito aham karomā na tena
 maññiati,|
 apajjati yāvatakesu vatthusu, āpatti yā hoti yathā ca
 vutthāti,
 ete vibhaṅgā ubhayassa sagatā, āpattivutthānapadassa
 kovido,|
 nissāranam gacchati yāni cācaram, nissarito hoti yathā ca
 vatthuna,
 osāranan tamvusitassa jantuno etam pi janāti vibhaṅga-
 kovido,|
 sagāvaro vuddhataresu bhikkhusu navesu theresu ca
 majjhimesu ca,
 mahājanass' atthacaro 'dha pandito, so tadiso bhikkhu
 10 idha paggahāiaho 'ti ||3||6||
 Kosambakkhandhako dasamo

tassa uddānam

Kosambiyam jīnavaro, vivād' āpattidassane,
 ukkhiṭṭeyya yasmim tasmim, tassa yāpatti desaye |
 anto sīmāyam, tatth' eva, pañic', ekañ c' eva, sampadā,
 Parileyyā ca, Sāvatthi, Sāriputto ca, Kolito, |
 Mahākassapa-Kaccāno, Kotthito, Kappinena ca,
 Mahacundo ca, Anuruddho, Revato, Upālīvhayo, |
 Ānando, Rāhulo c' eva, Gotamī, 'nāthapīṇḍiko, Visākhā
 Migāramātā ca,
 senāsanam vivittam ca, āmisam samakam pi ca, |
 na kena chando databbo, Upalī paripucchito,
 5 anupavajjī visīlena, sāmaggī jīnasasane 'ti

MAHAVAGGAM SAMATTAM

corrected to jhayato B —pavedīti corrected to avedīti B — 6, C reads again at both places jarāmaranasokap° — 7, obhāsayam ant° ABC Comp the note of M Senart on Kacc 1 4, 5 — 2 1, samadhī utthahitvā B —vimuttisukhap° D, vimuttisukham p° ABCE — 2, huhukajātiko A, huhumkaj° BCDE Buddhaghosa so kira ditthamaṅgaliko mānavasena kodhavasena ca huhun ti karonto vicarati, tasmā huhuṅkajātiko 'ti vuccati huhukkajātiko ti pi pathanti —brahmanakāranā A, brāhmanakārana B, brahmanakarā C — 3, yatatto ACDE, yuttatto B —brahmanavādam B — 3 1, samādhī vutthahitva B —Ajapālanigrodharukkhamūla A, °nigrodhamūle B, °nigrodhamūla C —Muñjalindarukkhamūle A, Mucalindamūle B, Muñcalindamule C —vimuttisukham p° AC — 2, sattāhavattalikā ABC, sattahavaddalikā D, sattahavaddalikā E Comp Jātaka 1 p 80 —°duddinī AB, °duṭṭinī C, °duddinī DE — 3, viddham ACDE, visuddham B —pañjaliko C — 4, asmīmanassa vinayo B — 4 1, samādhī vutth° B —vimuttisukham p° AC — 2, tam desam gantukāmā addh° C —gacchata bhagavantam B — 5, oṃtapattapāṇi ABC —te ca BC — 5 1, samadhī v° B — 2, alayapamuditā and alayapamuditaya A, alayasamudita and °pamuditāya B, °samuditā and °samuditāya C, alayesu sutthu mudita 'ti ālayasammuditā DE In § 8, 9, B reads °samuditā and °samuditāya, C °samuditā, °samuddita and °samuditāya, °samudditaya —duddasam A, sududdasam BC In § 8, 9, B reads duddasam, and thus reads C in § 9, but sududdasam in § 8 — 3, apissu AB, api sudam C —susambuddho AC In § 8 C reads susampuddho, § 9 susambuddho —patīsotagāmī corrected to °gāmī C, patīsotegāmī ti D, patīsotagāmī ti E —dakkhanti D, dakkhanti ABCE — 4, vata bho at both places BC, vata so at both places A, comp Jātaka 1 p 81 — 6, bhummiyam nih° C — 7, avekkhassu AE, āvekkhassu B, apekkh° CD In § 9, 10, C reads avekkh° —dhua corrected to vīra B — 8, apīsu tam Brahme B, api sudam me Brahme C, A omits this passage — 11, °posinī all MSS —accuggamma ACE, ajjugg° B, abbhuggamma D, comp Lal Vist p 520 ed Calc, where I propose to read udakātyudgatanī — 6 3, 4, Udaḱo, Udaḱassa AC, Uddaḱo, Uddaḱassa B Comp Jātaka

1 p 66-81, the Northern Buddhists spell this name Rudraka Ramaputra — 8, Kâsinam A D, Kâsinam C, Kâsiyam B, Kâsinam or Kâsinam E — andhībūtasmi A C — ahañhi A E, ahamhi B, ahañci C, ahañhi D — amata Dundubhī D (not E) 9, yathā pi kho B — hupeyya āvuso A, hupeyya āv° B, hupeyyam av° C, hupeyya pavuso ti avuso evam pi nama bhavēyya DE — okampetva A C, okappetvā (“sisam caletvā” DE) B D E — 10, āvaddho bahullayā ti D — paccupathapetabbo A B, paccuthātabbo C — 11, apissu A B, api sudam C — 12, samudācarittha C — The Jātaka Atthakatha (1 p 82), which quotes some words from this passage, offers the reading aham bh° tathāgato sammāsambuddho — 13, 15, cariyāya B, iriyāya A, cariyāya corrected to iriyāya C — 13, uttarimanussadhammam C, °mmā A B — bahulliko A C, bahulikato B — uttarim manussadhamma A, uttarimanussadhammam B C — 15, uttarim manussadhamma A, uttarimanussadhamma B, uttarimanussadhammam C, the same at both places — 16, me tumhe B — abbhāsita A, abbhāvitam D, bhasita B E The comment explains the word vākya-nādan ti — asakkhi kho A, asanthiko corrected to asakkhi kho C, asakkhi ko (or as° to?) B, as° vo D — puna sussimsu A, susisum B, vacanam sussisu C Probably we ought to read puna sussūsimsu — 17, atthakī° B — 20, °nandini A B C 27, paccaññāsi A B C — 28, paccaññāsi A C — 29, idam avoca abhinandanti is omitted in B C, in C these words have been inserted afterwards — 30, ca pana bhagavata C — evam A C, etam B — 31, devanubhavan ti B C — Aññākondañño (at the first place) B The Jat Atthav (1 p 82) and the Dhammap Atth (p 119, 125) read Aññākondañña, but the Lāl Vist (p 529 ed Calc) reads Ajnātakaundinya — 32, C almost constantly reads svakhyato — tassa āyasmato Kondañassa A 35, niharabhatto immā nīhārena C, niharabhatto A, iminā hārena B — B inserts nīharabhatte, which is corrected to °bhatto, before tayo — 39, vedanā bhikkhave anattā C — labbhettha ca vedanāyam A — na ca labbhati vedanayam A B 41, viññanam bhikkhave anattam C — 42, kalla nu kho tam C — 43, kallam nu kho tam C — 46, evam ayam A C, evam assa B The reading evam passam, which I prefer, occurs

in the corresponding passage of the Anattalakḥhanasutta as well as of the Cūlarahulovāda (Berlin MS of the Suttasamgāha) Comp also 1 21 4 — 7 1, hetthā pāsadam A, h° pāsadā B, h° pasadā corrected to h° pasādam C — pi niddā okkamī A, pi pacchā niddam okkamī C, pi niddā okkamatī pariṇassāpi pacchā niddam okkamī B — 2, mudiṅgam A, mudigam C — vikesikam A, vikkesikam C, vikkhesitam B — vikkhelikam AC, vikkhelikam B — aññā vipṇalapanṭiyo C — santhāti C — idam upaddutam A — idam upassatham A — 3, abhirūhitvā B — 6, dukkhasamudayam nirodhamaggaṃ B The same reading constantly occurs in this MS — 7, catuddisā A, catudisā C, catusu disā B — 8, AB omī idha nissinno — 9, api nu bhante AC — 10, dakkhantīti B, dakkhantīti AC The former spelling generally prevails in the Ceylonese MSS, the latter one in those brought from Burmah — so ca loke C — 11, vimucca C, vimuccati A, vimuttam B — 14, labhā AB, sulabhā C — suladdham A, suladdham labhā B, labhisuladdham C — ajjatanāya AC, ajja svātanāya B — 8 3, tā ca loke AB, ta ca kho loke C — 9 2, ime me bhante A, ima bhante B, ime ca kho bhante C — 10 1 and 2, janapada ABC Probably we ought to read janapade, comp Bārānasiyam setthānusetthīnam, in the preceding chapter — 2, ime me bhante AC, ime bhante B — 4, sa tesam A, sāva t° C, yava t° B — 11 1, muttāham AB, muttanamham C — manussā constantly C — mā ekena maggena C — agamittha AC, agamattha D, āgamete corrected to āgamatta B — aham hi bhikkhave B — Senanigamo corrected to Senā ninigamo B, Senanigamo A, Senonigamo C — 2, bandhosi ABC — mahābandhanabandho A, Marabandhanabaddho corrected to mahab° C, Mārabandhanabandho B — muttoham B — mahābandhanamutto A, Marabandh° B, Mārabandh° corrected to mahab° C — nīhato B — bādhaṃyissāmi ABC, the true reading apparently is bandhaṃyissāmi — 12 3, pabbājetum upasampādetum ti A, pabbajetha upasampadetha B, and thus reads C, where it is corrected thus pabbājetu upasampādetum D pabbājethā tiadimhi — 4, gacchamīti C, gacchāmi AB — 13 1, vuttavasso C — 2, bandhosi AB, baddhosi corrected to bandhosi C — Marapāsena AB, Māia-

pasehi C —mahâbandhanabandho A, Mârabandhanabandho BC —muttaham AC, muttohi B —Mârapâsena AB, Mârapâsehi C —Mârabandhanamutto C — **14** 1, tasmim yeva vanasande A, tasmim van° B, tasmī ca van° C —ekassa pana pajâpati B —nahoti AB, nahosi C —ânitâ hoti B — 2, paricârinhâ AB —nâhoti B — 3, tam karanam kim B —ye mayam instead of yam mayam all three MSS — 5, sâ va AC, yâ ca B — **15** 1, B omits tesu — 2, jatilasseva assamo C —agarum and garum almost constantly C —apī cand° C —vihedhesitū constantly AC —apī ca cand° C (at the second place) —cand°, corrected to apī cand° C (at the third place) — 3, pariyâdeyyan ti AB, pariyadiyeyyan ti C DE pariyâteyyan [pariyâdiyeyyan E] ti abhibhaveyya vâ vinaseyya vâ — 4, abhisamkhâritva AC, °kharitvâ B It ought to be corrected abhisamkharetvâ, comp 1 7 8 —nâge AB, nâgo corrected to nâge C In § 6 all three MSS read nâge The agreement of the two passages makes a correction like nâgena na vihethiyatī (vihethiyāssatī), highly improbable I suppose, that nâge is a Māgadhi nominative, the occurrence of which may easily be accounted for in a legend founded on popular tradition — 5, pariyaditvâ B — 6, vihâremu C —aggisālāyan ti A —phasukamo va A, ph° ca BC —vibodhesitū AC —nam AC, tam B —disvana C —sumanaso C, sumanaso A, suppasannamanaso B —agyagāre B —vihedhiyatitī C — 7, hata A, hatā ca C, yava B —C inserts kâlā after lohītika —kaye A, kayena B, rupakāye C — **16** 1, upasamkamī AB, upasamgamī C instead of upasamkamimsu —pi nâma mahanto B — 2, upasamkamī AC —pi nâma mahanta B — **17** 1, vannânīpabbhāhi B — 2, vannânīpabbhāhi B — **18** 1, vannâtīpabbhāhi B — 2, vannâtīpabbhāhi B — **19** 4, akāsītī AB, akāsītī C — **20** 1, mahatī all three MSS, instead of mahatim (the same in § 2, 4 and 5) — 2, A inserts pamsukulam before ālambitvâ, in B this word is included in brackets, in C it is omitted —adhivattā AB, adhivathā C (the same in § 5) —C inserts pamsukulam before ālambitva —parivissajjeyyan ti C —parivissajjatu ti B — 4, upanikkhitta A — 5, A inserts pamsukulam before ālambitvâ —āharahattho AC, arahanto B — 6, tvam gaccha B — 9, idam kho pana

Kassapa B — 11, sugandhikam A, gandhasampannan ti B, gandhasampannam rasasampannam C — BC omit sace ākañkhasi tvam yeva tam ganha ti — yeva tam A (at both places), comp § 9 — 12, aggim A, aggī BC — sakim deva all three MSS (the same § 13, § 14 C reads sakid eva) — 13, aggim B, aggī AC — aggim A, aggī BC — ujjahitum all three MSS — aggim A, aggī BC — ujjahitum B — aggim ti AB, aggī ti C — ujjahimsu all three MSS, instead of ujjahiyimsu? — aggī BC, aggim A — ujjahiyissati A, ujjahiyati B, ujjahissati C — 14, aggim AB, aggī C — aggim A, aggī BC — aggim A, aggī BC — vijjhapeyyantu B (at both places) — aggim ti AB, aggī ti C — aggim A, aggī BC — vijjhayissati AB, vijjhayissati C — 15, Nerañjaraya A, °yam BC — B omits umm° pi — ummujja nimujjam pi C, nimujja umujjam pi A, ummujja nimujjanti pi B — abhinimmi A, abhinimmi C, abhinīyatā corrected to abhinimmi B — visippesu C — yathā himā (yathā pi B) mandāmukhiyo nimmitā ti AB, yathā pañcamattāni mandāmukhisatani abhinimmitā ti C — mahāmand° AC, tâva bahu mahāmand° B — 16, vassī AB, pavassī C — vulho AC, vuyho B — idan nu tvam B, idha nu tvam A, idham (corrected to idha) nu tvam C — ayamm ahasmim A, ayam ahasmi C, ahamm āham asmim B — pavahissati A, passahissati B, ppavāhissati C — na tv eva kho tvam A — 18, cīrapatikā A, cīrapatikā C, cīrapatikā B DE cīrapatikā ti cīrapatthaya — 20, vuyhamane AC, °no B — saddhi A, BC omit this word — 22, vuyhamane all three MSS — C omits saddhum — 24, aggī C, AB omit the word — 21 1, tena carikam p° C, tena pakkāmi AB — cakkhum ādittam bhikkhave sabbam adittam B, kiñci bh° sabbam ād° AC, instead of kiñ ca bh° — 4, passam AC, mayam B — vimuttasmim vimuttamhī A, vimuttasmim pi vimuttam itī B, vimuttasmi vi vimuttamhī ti C Comp 1 6 46 — 22 4, aggim AB, aggī C — kīssako AC, kīssako BD — kāmītiyo AC, kāmīthīyo BDE — yaññā all MSS, yaññam Jātaka 1 p 83 — cativadanti A, cābhiv° B, cati (ti is crossed) piv° C — yaññā ABC — DE ete rūpādike kāme itthīyo ca yaññā abhivadanti — 5, ettheva A, etta ca B, ettha ca C — A omits avoca — rasesu ca B — ko carahi AC,

kho c° B Buddhaghosa atha ko (kho D) carahītu atha kva carahī —anupadhikam ABC, anupadhīnam D —anaññatābhavi (°bhāvī C) ABC DE jatjaramaranānam abhāvena anaññatābhāvīm (°bhavi corrected to °bhāvīm E) — 8, ekam nahutam B — 11, dakkhantī A, dakkhintī B, dakkhantitī C — 13, gīyamāno A, gāy° B, bhāsamāno C — siṅgīnikkhasuvanno ABC constantly, DE siṅgīnikkhasuvanno ti siṅgīsuvaṇṇanikkhena samānavanno The Jāt Atthakathā (i p 84) reads °savanno —After the third stanza B inserts a fourth one santo santehī (sic) purānajatīlehi pavīsī bhagavā —dasavāso ABCE, dasavaso D and the Jāt Atthakathā —dasabhi ACE, dasahī BD and the Jāt Atth It is possible, that this is an instance of the Instrumental ending in -bhi, which was hitherto known only from grammatical literature —°parivārako AC, °parivaro B and the Jāt Atth — 14, sabbadhī AC, sabbadhī BD and the Jāt Atth In E the reading is illegible —suddho AC, buddho B and the Jāt Atth — 16, avidūre ABC (the same § 17), instead of atīdūre? —appakīnnam BCD, abbokīnnam A, appākīnnam E —appanīghosam AC (the same § 17) —vījanavadan ti pī patho vījanapātan ti pī pātho DE — 17, abbokīnnam A, appokīnnam C, appakīnnam B — **23** 1, so itarassa aīopetu ti C, so ārocetu ti ABD — 2, arahattamaggasamāpaññā vā A, °maggam va sammapaññā C, °maggapatipanno vā B — 5, paccavyattā A, paccabyāthā B, paccabyata C, paccabyatha E, paccavyatha corrected to °vyāthā D The comment says patī ava pubba idhatu, tthavibhattī patividdhattha tumhe, pattam tam tumhehī attho —paramasokam C —abbhūtītām A, abantītām B, apbhūtītām C, abbhūtītām and abbhātītām D, abbhātītām E — 6, kacī no AB, kiñcī nu C —adhīgatomhīti C —adhīgatosīti C — 7, arahattamaggasamāpaññā vā A, °maggam vā samapaññā BC —10, paccavyatta A, °byatā C, °byāthā B —paramasokam C —abbhūtītām A, abbhātītām BC — **24** 1, apalokama ABC, instead of apalokayama or °kema — 3, unhalohitām B —dve sahāya B —Kolito ca Up° B —Veluvane B —atha nesam B —Kolito ca Up° B — 6, atha kho te tumhe im° g° pāticodetha C — 7, nīyamānanam C, neyam° B

— **25** 1, anācariyamānā B (instead of anovad°) — 6, dupposatāya A B, duppositāya C — asantutthitaya A, asantutthatāya B, asantutthiyā C — samganikāya A C, asallekhatāya B — suposatāya A, supposatā B, supositāya C — appicchassa B C, appicchataya A — 10, Instead of samharitabbam, samharantena, etc, the MSS (also those of the comment) frequently read samgharitabbam, etc — ussadetvā D (not E) — 15, I am not sure about the spelling and the derivation of kavātapittam, the MSS read °pittam and °pitham D kavātapithan ti kavātañ ca pīthasamghatañ ca E kavātapittan ti k° ca pitasamghatañ ca The last word is spelt pitthas° in Minayeff's edition of the Pāṭimokkha, and Abhidhān 219 — 15, apassenaph° A, aphassenaph° B C — B omits nīharitvā (after sallakkhetvā) — gerukap° C, gerūkap° A, garum p° B — colakam B (at both places) — parippositvā C, paripposetvā B, paribbositvā A — 16, apassenaph° A C, aphassenaph° B — 20, Buddhaghosa appears to have read vupakasetabbo vūpakāsapetabbo — Instead of vāssa B C often read tassa — 21, nissayam B The Burmese MSS ordinarily read niyasam or niyassam — 23, dhoviyethāti A, dhoveyyati B, dhoviyathāti C — kariyethāti A C, kariyeyyā ti B — The MSS have rajanam as well as rajanā, the former is the correct reading — paciyethāti A C, phatīyeyyā ti B — rajeyeyyā ti B — rajentena B — 24, chedātabbā A B, na chodetabbā C (1 32 3, chedātabbā all three MSS) — upatthapetabbo A, upatthapetabbo B, upatthātabbo C — **26** 1, uppajjeyyāthā ti B, upajjhīyethā ti, upajjiyethā ti A, upajjiyethā ti C — 11, The MSS have rajanam as well as rajana, see ch 25 23 — rajitabbam A, rajet° B C — rajantena A C E, rajent° B — rajetabbam A B, rajit° C — upatthāpetabbo all three MSS instead of upatthātabbo — **27** 2, mā yittha B — upatthāpetabbo B — 3, anujānāmi bh° panamītena khamāpetun ti B — **28** 1, kiso hoti A, k° ahosi B C — °sandhatagatto A constantly — ko nu kho bhikkhave C, ko bh° A, ko nu kho B — imam kho bhante B — 3, saranāgamanehi B C, °nagamanehi A E — tāham C, tam A, ham corrected to naham B — upasampadam dātum B C, upasampādetum A — **29** 1, upasampannassa samanantarā D (not E) — evamrūpam C —

âyasmante AC, âyasmato B —upasampaditthâti AC, upasampadatthâti B — **30** 2, khīyattha AC, nikkhīyittha B — no ce me A, no me ce C, no ce B — 4, tattha te tayā yāv° B at the first, second, and fourth place —nimantanabhaddam C — **31** 1, patikacceva AC patigacceva B (at both places) — abhirameyyam svāham A, °yyā vāham B, °yya C —jegucchami nissayā patikulyā ti B — 2, B omits tivaggena pi — 4, kacci tvam app° A, kacci (kicci C) ttha app° BC —app° ca mayam C — 5, tattha ayam pana C—hotiti BC, ahoṣiti A —tvam kho mogh° C —añam ovaḍitum añamm an° C — 6, pañavanto AC constantly —upasamkamī B — **32** 1, pakkamantesu B —anacariyā A —2, vassamī B constantly — 3, upathātabbo C, upathāpetabbo AB Comp 1 25 24 — **33** 1, uppajjyethā ti A, uppajjeyyāthā ti B, uppajjyethā ti C —upatthāpetabbo all three MSS instead of upatthātabbo — **35** 1, nissayam denti BC, n° dessanti A, instead of n° dassanti° —The end of this chapter is again specified by the MSS as the end of the 6th Bhanavāra, the same having been the case with regard to chapter 33 The subscription “ācariyavattam,” which belongs to ch 32, is also repeated here — **36** 1, cha yimhā A, cha yimā C, cha hīma B —samodhānagato B — 4, 5, param asekhena °kkhandhena B constantly — 12, ādibrahmacariyakāya AC, ādibrahmacāriyakāya B, ādibrahmacariyikāyaya ti D, ādibrahmacarikāyā ti E —Buddhagh explains vivecetum, without mentioning vivecāpetum — 13, ādibrahmacariyamkāyam A, °cariyikāya B, °cariyamkaya C — 14, vitthārena na C, na vitthārena A, vittharena B —na suvibhattāni na sup° na suvīn° C, na is omitted at the three places in AB, DE ubhayāni kho pan’ assa pāt° vitth° sv° hontīti na suvibhattānīti na na sup° ti suvinicchitāni —supavattinī CE, supavattinī AB, supavattī[ti] D —suttaso AE, suttato BCD The reading of BCD, which I have preferred, is sustained by the reading of all three MSS in 1 53 8, 13 — 15, supavattinī C, supavattitāni B, A omits this word —suttaso A, suttato BC — **37** 3, param asekhena °kkhandhena B constantly — 4, Both readings, asekhena °kkhandhena and asekhē °kkhandhe, occur in B at various places — 11, ādibrahmacariyakāya A,

°cāriyikāya B, °cariyikāya C —vivecetum the MSS (the same § 12), according to 1 36 12, 13, we should expect vivecetum vivecāpetum — 12, adibrahmacariyakaya A, °cari-kāya B, °cariyikāya C — 13, na ubhayāni pat° vitthārena AC, ubhayāni pāt° vitth° B —na suvibh° na sup° na suv° C, suvibh° sup° suv° AB Comp 1 36 14 —suppavattini A, supavattāni B, supavattini C —suttaso A, suddato BC — 14, supavattini AC, supavattāni B —suttaso A, suddato AC In the subscription this chapter, though it contains only 14 chakka, is specified as “chakkam solasavāram” — 38 1, so āgato na upasampādetabbo AB, so puna pacchāgamtvā bhikkhu upasampadam yācanto so āgato na upas° C —yo so bhikkhave AB, yo bh° aññ° pi C — 3, tena bhikkhave B, tena kho bh° AC —A omits itthannāmo — 5, gāmam pindāya pavīsati D (not E) —vesiyag° BCDE, vesiyāg° A —vidhavāg° AC, vidhavag° B — 6, kikkariyani C — 7, idam vuccati bhikkhave B —samghātanikam AB, samghātanīyamgam C, samghātanīyam, in the explanation samghātanikam D, samghātanīyam, in the explanation samghātanikam E —evam an° kho ACE, BD omit kho — 8, vesiyāg° AB, vesig° C —vidhavāg° ABC — 9, kikkariyāni C — 10, samghātanīyam A, samghataniya C, °nikam B —evam ār° kho ADE, evam ār° hi B, evam ar° C — 11, upajjhāyassa mūl° B (not DE) —āveniyam AE, āveniyam D, bhāveniyam C, āvenikam B —39 1, khoyyo A, veyyo B, khayyā C —upatthāpetabbo (at both places) B —khoyyo A, veyyo B, khayyo C — 4, aññ° pi puriso C —khoyyo A, veyyo B, khayyo C —khoyyo A khayyo C, B omits the entire passage from sabbam sāp° to nāham s° tik° ti — 5, somhi AB, soham C —bhadanta C, bhaddantā A, bhikkhu B —ayyā AC, ayyo B —pabbājeyyan ti all three MSS — 40 1, uccinathāti ADE, uccinathā ti B, uccinnathati C — 2, yuddhātīn° C —pāpañ ca kammam karoma B —dhammavādino B —B omits samac° brahmac° —sammacārino A, samac° C —saccav° brahmacarino sīl° B — 3, kin ti nu kho B —B omits sāmī —rājabhate pabbājeyyantiti B —vohārake B —chetabbam AC, chedetabbam B, cheditabban ti E —anusāsakassa B — 4, appamattake pi B, I ought to

have preferred this reading Comp VI 23 13 — **41** 1, dhajabandham ABC —dhajabandho ABCE, dhajabaddho D — **42** 1, corikammam katvâ C —bandho all three MSS —so tam kâram C — 2, hanemâtî B —abhayûvarâ AD, abhayavarâ BC — **43** 1, corikammam katva C — **46** 1, dhaniyâ passitvâ AC, dhatiyâ tam passitvâ B dhaniyâ is a misspelling, it should be dhanikâ — **47** 1, ayyikâ AC, samikâ B —ayam so AC yo B (omitting aham) —nesamâtî B — **49** 2, Instead of urassa (gen) we should read, perhaps, ur'assa=uro assa, though I do not think it probable, that in this case the o would have been elided — 3, etha AC, evam B —mayam ayyâ A —sabbe cime C — 4, yâva vibhâyatî B —C omits bhikkhu before bhikkhûhi —uhanantî AC — 5, dâra-kasaddo tî A, darakassa saddo tî BC — 6, visativ° ca kho B —yo upas° âpatî dukkatassâ tî B — **51** 1, uttecetun tî A, upatthapetun tî B, uddoyetun tî C —kakuttepakam AE, °utthepakam B, °uddevakam C, kakudepatan tî corrected to kakuttepakam tî D The comment explains this word as follows yo vâmahatthena latthî (sic D, yatthî E) gahetvâ nisinnō sakkotî agatagate kâke utthâpetva puato nikkhittam bhattam bhujjîtum ayam k° nâma — **53** 1, âhundarikâ AC, âhunnâkirakâ or ahuntâkirakâ B —B omits na (before ime-sam) — 2, apâpuranam A, avap° B, apâv° C —patisunitvâ A, patissutvâ B, patissutvâ C —apâpuranam A, avapûr° B, âpâpur° C — 3, ittaro B, ittharo AC —lahucittakatâ no A, °cittâkatâ kho no C, °ttam vatâ no B — **54** 1, gacchassu AC, âgacchassu B — 3, oharetvâ B —acchâdapetva A, °detvâ BC — 4, anavajjam tad eva yacâmitî C —bhavati A, bhagavati C, bhagavâtî B — **55** 1, bhagavata sikkhâpadam paññattam B, bhagavatâ paññattam AC — **56** 1, kattha ca A, kattha ci B, kathañ (corr to katthañ) ca C —jâtaruparajatapatigg° veramanitî B — **57** 1, bhikkhu akkosati A, bhikkhunam akk° B, bhikkhûnam akk° C — 3, mukhadvârikam, mukhadvâriko AC, mukhadvârakam, °dvâragatam, °dvârako B —B omits etha bhante (before bhattam) —bhadantâ BC, bhaddanta A — **58** 1, upajjhâyena anâp° B —gavesantâ A —upajjhâyam anâpuccha DE, upajjhâyena an° B — **59** 1, apalâlenti, apalaletabbâ, apalaleyya AC, apalal° B —añña-

parisā C — **61** 1, moligalle BDE, moligalle A, mukalle C
 The comment explains the word by thūlasarīre — 2, imesam na
 p° A, imesam p° B, imesam pana pandakā (the last word is
 corrected to apandakā) C —te pandake C —sabbe abr° B —
 tesam hatthibhandānam A — **62** 1, porānak° C constantly —
 aham nu kho B —phātum k° A, batik° C, phātik° DE,
 phāvaro vā kātum B —ime hi kho B —nāsetabbo ti titthiyap°
 AB — **63** 1, attiyati ABCE, atthiyati D — 2, okkamesi A,
 okkamī B, okkamati C — 3, upadhāvitvā AC, upatthahitvā
 B —pabujjhitvā A, patib° C patipucchitvā B — 4, gacchatha
 tvam C —atth° pī p° C —upavassa AC, upavasatha B —pa-
 vattiyamāno B —katvā A, kamitvā B, karitva C — 5, methu
 nadhammam A —okkamati all three MSS — **66** 2, sacā ca
 A, sace BC (67 saca ca AB, sajje corrected to sace C)
 Buddhaghosa yam pana pāliyam sacāca (sacāva D) mayan
 ti vuttam, tassa sace mayan ti ayam eva attho sace 'ti hi
 vattabbe ettha sacāca (sacāva D) iti ayam nīpato vutto
 sace ca (sace va D) icc eva vā patho tattha sace 'ti
 sambhavanatthe nīpato, ca (va D) iti pādapūranamatte
 sace 'jja mayan (sammajja mayan D) ti pī patho
 tattha (tassa E) sace ajja mayan ti attho —gayheyyāma A,
 ganheyyama C, ganheyyātha B (67 ganheyyāma ABC)
 arahanto ete bhikkhave bhikkhū A, arah° ete pī bh° bhikkhu
 C, arahanto ete bhikkhave B — **67** 1, nāsetabbo ti samgh°
 A —nas° ti lohittupp° AC — **68** This chapter is omitted in
 B — **70** 2, acīvaram C —naggo p° carati A — 3, naggo h°
 p° carati A — 4, carati A — 5, naggo p° carati A — 6, naggo
 h° p° carati A — **71** 1, galaganthim A, galāgandikam C,
 galagamdikam B, galaganditi DE —sīpari C, sīpari A, sīpa-
 dam B sīpadāti D, sīpariti E —parisadusanam A, °dusakam
 BC °dūsano 'ti DE — **72** 1, pāpakā bhikkhu C —2,
 lajjum vā alajjum vā ti A, lajji vā alajji va ti C, lajjī vā alajjī
 vā ti B — **73** 1, ārocesi A, °sum C, °sum corrected to °sī B —
 vattun ti A, vattabban ti BC (the same § 2, 3) — 3, A omits
 bhikkhu —BC omit yaciyamānena BUDDHAGHOSA mentions
 this word — 4, araññakena all three MSS —sallakkhantena
 AC, °kkhantena corrected to °kkhantena B —anissitena
 vasitum B —A inserts tadā before tassa — **74** 1, et seq The

MSS generally read *anusāvēssati*, *anusāvetum*, etc., instead of *anussāvēssati*, etc. — **75** 1, *gabbh° upas° ahoṣi* AB, — *gabbh° upasampanno upasampanno nu kho* A — *mhi no upas°* B — **76** 1, *tassa antar°* AC, *terasa ant°* B — 2, *vitthāyanti* is explained in the *Atthakatha* thus *vitthaddhagattā honti* — 5, *attana vā att°* (at the first place) AB, *attanā va att°* C, which perhaps is right — 6, *kathañ ca pana parena paro* A — 7, *sunāsi* AC, *sunāsi* B — 9, *sunāsi* ABC — **77** 1, *nissayā ācikkhitabbāni* (corrected to °bbatū) B, *n° acikkhitabbā* AC After these words AC insert *cattāri ca akaraṇīyāni ācikkhitabbānīti* — **78** 1, *ekako va āgacchanto* A — *agamasi* AB, *āgamasi* C — 3, *nāma puriso pandupalāso* B — *haritattāya* ACDE, *haritattāya* B — 4, *puṭṭhūlā* all MSS **BUDDHAGHOSA** *puṭṭhūlā ti mahāsila* — 5, *mattakacchinno* AC — **79** 1, *passissamīti* (at both places) A — 2, *passasi* A, *passese* C, *patikarohīti* B — *passati* AC, *patikaroti* B (at both places) — B omits *puna* — 4, *patinissajjehi* A, *patinissajjessasi* C, *na patinissajjissasi* B I believe that we should read *patinissajjāhi*

TABLE OF CONTENTS OF THE FIRST BOOK — 1, *māhantesu* B — *niggahānam ca pāpicche* A, *niggahānam ca pāpiccho* BC We ought to correct *niggahe ca pāpicchānam*, or *pāpicchānam ca niggahe* — 5, *pamutthamicca suttante* B — 6, *saṃgahanā h°* A, *saṃghāhanā h°* C, *saṃganāṅgetu* B *saṃgahanahetu?* — 7, *vatthum* A — *āpattim* A — *dukkaram asamsetum* B — *nam* B — 9, *Bhaddiyo Vappo* B — 10, *vatthu* B — *Mārehi?* (instead of *Māro pi*) — 11, *pāripupphañ ca āhari* AC — 13, *panamanā* A, *panāmetum* C, *panamana* B — 16, Instead of *eko* I think we ought to read *bhato* — 18, *vatthumhi* A, *vatthusmim* B, *vatthusmi* C *vatthum?* — *apalalena* B, *apalālana* AC — 23, *andhamugabadh°* A, *jarāndhamughabadh°* B, *ejjandhamugapadh°* C After this word A inserts *ca* — 25, *vivadenti* AC, *vivādentī* B — *ekupajjhāyena* A, *ekupajjhena* C, *ekujjhāyena* B — 27, *saṃgho* AC, *saṃghe* B

II

2 1, *mūgasūkaia* A, *mūgasuk°* C, *mīgasuk°* B **BUDDHAGHOSA** reads *mūgasūkarā* — **3** 1, *tāni nesam* A, *tāni hesam*

B, *tāni* *sesam* corrected to *t° nesam* C —so *nesam* AC, so *tesam* B — 2, *tāni* *nesam* AC, *tesam* (*tāni* is omitted) B — so *ca* *nesam* A — 3, BC omit the words *ajj' uposatho pannaraso* Comp Minayeff's edition of the *Pātimokkhasutta*, p 2, line 16 —*evam eva* AC, *evam evam* B —*phāsu hoti* (omitting *ti*) B — 4, After *°adhivacanam etam* B inserts *tena vucca* —*vivarissamī* A, *viparissamī* C, *viharissamī* B — B omits *manasikatva* —*sabbam cetasa* A, *s° cetaso* BC — *samannāharāma* A, *samanārāma* C, *samantā harāmī* B —*avisāhatacittā* AC, *avissahatthacittā* B —*nissāmetha* A, *nissamedha* C, *tisamema* B — 5, BUDDHAGHOSA reads *anajjhāpanno vā hoti āp° va vutthito* —*byahātābbam* A, *bbyāhātābbam* B, *byahāritābbam* C — 6, *byākareyya* BC, *byākato bhaveyya* A —*evam evam* B —*jānitābbam pucchatīti* A, *janitābbā mam pucchatīti* C, *jānitābbam esa mam puccheyya* B —*evarūpāya nāma parisāya* A —*pi* instead of *vuccatī* B — B omits *saṃjānamāno* — 7, *saṃādhinam vimokkhānam* C — *vivekānam* B — 5 2, *yāvatakā ek° A* —*ettāvataṭ sam° hoti yāvata* B — 6 1, *yāvata ekāvāso hoti* (omitting *ti*) B — 2, *sammataṭ sā simā* B — 7 1, *tiyojanikap° B* BUDDHAGHOSA agrees with the reading of AC — 2, *nadīpāram s° C*, *°pāras° AB* BUDDHAGHOSA *nadīpāran ti* —*nadīparā s° C*, *°paras° A*, *°pāram s° B* —*evarūpam nadīpāras° ABC* — 8 2, Instead of *saṃgho saṃgho* the MSS as a rule have the word but once — 9 1, *tadāhuposathe ca* B —*mayañ camhā as° A*, *mayañ camha as° C*, B omits *mayañ ca* —*nisinna* C Probably it should be *nisinno* —*uposathamukham* A constantly — 10 1, B omits *tāva* —*vikāle* A, *vikālo* B, *vikālo* corrected to *vikāle* C — 11 1, *karissatu* (at the first and second place) B —*kareyyatu* (at the third and fourth place) B — 12 1, *nadim taranto* A, *nadī t° BC* (at both places) BUDDHAGHOSA *nadim* (*nadī* E) *taranto 'ti Sappiniyam nāma nadim atikkamanto* —BUDDHAGHOSA *manam vulho* (*mūlho* D) *ahosīti isakam appattavulhabhavo* (*°mūlhabhāvo* D) *ahosi, vegena agacchantam udakam amanasikaronto* *thero manam vulho* (*manamūlho*, which appears to be corrected to *manavūlho*, D) *ahosi, na pana vulho* (*vūlho*, corrected to *mūlho*, D) —(At the second place) *manam vulho* A, *manavulo*

C, manamhi vulho B — 3, avippavasasammuti AB — avippa-
 vāsasammuti (at the second place) AC — 5, pathamam simā
 (simā B) samm° BC — **13** 2, āpatti dukkatassati ABC — **15**
 3, savarabhayakam A, savarabhayam C, corabhayam corrected
 to corabhayam B BUDDHAGHOSA samvarabhayan (samva-
 rabhayānakhan D) ti atavimanussabhayam — 7, kathañ ca
 pana bhikkhave attanā vā C — 8, A omits puggalam tulayitvā
 — 9, sammannitabbam ABC instead of sammannitabbo (comp
 § 6) — **16** 1, vatthukamo BC, vatthumkāmo A I entertain
 no doubt, that the correct reading is vattukāmo — 3, kā-
 rāpessantitā A, karāpentitā BC — 5, ditthi āvikātun A,
 ditthim pi āv° BD, dittha pi āv° C, ditthi pi āv° E — 9,
 therādhikam ABDE, therādīkam C BUDDHAGHOSA ex-
 plains the word by therādhīnam and mentions a reading
 therādheyyam — **17** 3, The MSS constantly read vattatā,
 not vattatā — dutiyam theram, tatiyam theram B — **18** 1,
 katimī ACE, katamī D, katham B — 3, kimvatika AC,
 kittikā B — 4, nasamaggena C — gahetun A, gah° corrected
 to gāh° B, gah° C — **19** 1, pindāya caranti A, p° gacchanti B,
 p° caranti gacchanti C — aroceṭabbotā ABC, instead of āroce-
 tabban tī? — na ssarati A, na ssari BC — AB omit anujā-
 nāmī bhikkhave bhattakāle attham ārocesum — **20** 4, pa-
 dīpetabbo ABC, instead of padīpetabbam? — B omits § 5, 6
 — 6, na upatthāpetabbo A, na upatthāpetabbam C — **21** 1, te
 hi bhikkhave AC, te imehi bhikkhave B — te ce AB, tejakho
 C — gaccheyyum C, gaccheyyum ce A, gaccheyyum ceva B
 — **22** 1, sannipatatha A, sannipatītha C, sannipatittha B —
 databbo ABC, it ought to be read dātabbā — 2, kālakiriyā
 B — 4, sutto ACE, sute B, sutte D — **23** 1, sannipatatha
 A, sannipatītha BC — 2, kālakiriyā B — 3, santi AC, santa B
 — **24** 1, muñcatha BC, muñcetha A — **25** 1, sannipatatha
 A, °patī corrected to °patita B, °patītha C — **26** 5, tikkannam
 A, tinnannam C, tinnam B — 8, tinnam AB, tinnannam C
 — ekako AC, eko B — 9 and 10, adhithhātabbo ABC instead
 of adhithhātabbam — **27** 4, sāmanto A, samantā BCDE
 — 10, 13, kim nāma (or kinnāma) so āpattim all MSS
 Correct kam nāma so āpattim — 13, 15, ten' upasamkamī
 ABC ten' upasamkamati° — **28** 1, ath' aññe āv° bh°

anâgatâ AB, atth' aññe, etc, C The same readings almost constantly return throughout the subsequent chapters — 7, (at the end of the chapter) parisuddhiuposatho kâtabbo (instead of pârisuddhi ârocetabbâ) A — 32 (subscription) pañcavîsâtika n° the MSS instead of pañcasattatîkam n° (comp iv 11) — 34 8, pâdânam dhotam udakanissekam A, hadânam ha anadhotam udakanisesam C, pâdadhovanantena udakanissekam B BUDDHAGHOSA pâdânam dotânam (dhotam E) udakanisekan (°nissekam E) tî pâdanam dhotânam udakanissekam bahuvacanassa ekavacanam veditabbam padhânam (padânam E) dhotânam udakanissekam (corrected to dhotam ud°, D, dhotaudakanissekam E) tî vâ pâtho, padânam dhovanaudakanisekan (°nissekam E) tî attho — 9, âgacchantanam padasaddam B, âgantukanam p° AC

TABLE OF CONTENTS OF THE SECOND BOOK — vatthū chaasīti A, v° ca asīti B, v° asīti C — 6, catupañcassara A, °pañcavarā B, °pañcaparā C — saññicca cepi vāyame AC, samcīsapī ca vāyave B saññicca cāpī vāyame? — 12, agantuke C — 13, parivāsānuposatho A, parivāssānuposatho B, parivassonuposatho C

III

1 1, te idha bh° D, tedha bh° E, te ca bh° B, te bh° C, te idh bh° corrected from te ca bh° A — 2, 3, samkâpayissanti A, samkâyissanti B, samkâyissanti and samkâpayissanti C BUDDHAGHOSA samkâpayissantīti (samkhâpayissantīti D) appossukkâ nibaddhavâsam vasissanti — 3 1, samkâyissanti B — 4 2, saññicca patikkamanti A, saññicca âvâsam atikkamanti BC — 3, upakaddhitukâmo B, ukkaddhitukâmo A, upakkaddhitukamo C — paneyyâ B, paneyyâ C, panayyâ A — 5 2, gamissanti BC, âgamissanti A — 3, aham dayako C, aham hi dâyako A, ayam dâyako B — etasmim nid° etasmim pakarane dh° B — 4, sannivatto C, °vatto A, °vattâ corrected to °vattho B BUDDHAGHOSA sattâhasannivaddho (sattâham sannivatto E) kâtabbo 'tî — 7, After ekam bhikkhum uddissa BC add bhikkhunîsamgham uddissa — In the subsequent enumeration of edifices B omits jantagharam k° h° jantâ-

gharasālā k° h°, C omits the same words and also udapānasālā k° h° — 8, BC omit bhikkhunī° uddissa — After kappiyakutī k° h° AB insert vaccakutī k° h° (the same in § 13) BUDDHAGHOSA bhikkhunīsamgham uddissa 'tī ito patthāya vaccakutī jantāgharam jantāgharasāla 'tī imāni tīni parihīnāni — After udapānasālā k° h° A adds jantāgharam k° h°, jantāgharasāla k° h° — 9, BC omit guha k° h° — BUDDHAGHOSA purayam (pure ayam D) suttanto na palujjatīti (pal° D) yava ayam suttanto na palujjati na vinassati — 13, After udapānasālā AB add jantāgharam k° h°, jantāgharasāla k° h° — 23 and 26, upasampannam ussukkam k° AB — 7 8, bhikkhussa bhatiko B, bhikkhugatikō AC BUDDHAGHOSA bhikkhugatikō tī ekasmim vihāre bhikkhuhi saddhim vasanakapuriso — 8 1, undriyati A, udamyati B, udriyati C BUDDHAGHOSA uddiyatīti (udariyatīti E) palujjati — āharāpeyyum A, āharāpesum B, avahāreyyum C BUDDHAGHOSA avahapeyyum (°yyam E) tī ahārāpeyyum I believe that we ought to read avahareyyum The Bhikkhus are supposed to fetch the wood themselves, not to send for it — dajjeyyāham AC, dajyāham B BUDDHAGHOSA (D) dajjāhan tī dajje aham (E omits this passage) — 9 2, āvisanti A, āvissanti BC — ojam pi haranti pi (sic) BC, hananti pi A — 4, pindena C, pindakena AB — 10 1, vutthāti B — 11 3, gāvam A, gāvum C, gāmam B — 6, Here and in the following paragraphs the MSS sometimes read asukasmim instead of amukasmim — 12 1, tena gantun tī BC, tena upagantun tī A — 4, °vitapiyā B (only at the first place) — 5, nimpikosam A, nimbak° B, nimpok° C — 13 1, Sāvatthiya AC, °yam B — abhirameyyām (corrected to °yyam) aham A, °yyam paham B, °yyāmāham C — kim kalam A — 14 1 and 4, bahum A

TABLE OF CONTENTS OF THE THIRD BOOK — 2, bhikkhugatikō A, °bhatiko C, °bhātiko B — 5, bhedaatth° A, bhedaatth° BC — susirena A — vitapāya AC, vitabhāya B — 6, ajjhokāse ca yā vāsā A — 7, yathāñāyena AC, yathānāyena B — 8, dvibhātīhā ca punā B, dvihātīhā ca puna A, dvihātīhā ca puna ca C — 9, na jayya A, na eyya C, na seyya B — vatthudvārena accharika A, vatthuddane antari ka BC

IV

1 4, sac' assa hoti avisayham BC, sac' assa av° A (§ 11 assa hoti C, assa AB) — 8, bhagavantānam dassanaya B — 11, B omits bhikkhū — 12, aphasum, phāsum AC, aphāsukam, phāsukam B — samattasamvasam A, sapattas° C, pamattas° B — 13, samādiyitabbam A, samādītabbam C, samaharītabbam B — 2 1, The MSS read sometimes pavarayamānesu, sometimes °riyamānesu — 2, pucchito ABC instead of mucchito tadamantarā A, tadanantarā C, tadantarā B — 6 2, 3, samanto ABC instead of sāmantā (see II 27 4) — Subscription at the end of ch 11 pañcasattatitukam nitthitam A, pañcavīsatikam n° C B omits this subscription — 14 4, pārīvāsikapavāranādānena ABC instead of pārīvāsikassa pav° (comp II 36 4) — 16 3, pavāritānam pavāranam thapenti BC — 6, et seqq A constantly omits the words mā viggaham — 13, ditthena vā pav° thapesi AB — 13, et seqq C constantly omits the words kinti te dittham — 16, aham pi na janāmi A, aham na j° BC — 17, samghādisesam ropetvā (ropeta B) BC, yathādhhammam kārāpetvā A — 19, et seqq sāssa A, svāyam C, sasā, yassa, svāssa B, sassa E — 23, suddhānam B — 24, nam A, tam BC, na E — 17 3, tesam vikkhitvā ADE, tesam ācikkhitvā C, tesam pucchitvā B — 5, anuvaseyyum AC, anuvasseyyum B — 6, anuvasseyyum AB, anupasseyyum C — 7, ārogo hoti all MSS instead of ārogo hosī — codissatīti A, bhedassatīti C, codessatī B instead of codessasīti — 8, codessatīti AB, codessasīti C — 9, āyasmā AC, āyasmantā B — B omits gilāno — ārogo hoti A, aroga hotha C, B omits these words — Perhaps we should correct ārogo ārogam ākāṅkhamāno codessasīti — 10, samanuyufjītvā samanugāhītvā A, samanuy° samanubhāsītvā B, samanuy° samanugāhītvā (samanuggāhītvā c 18 5, 6) samanubhāsītvā C (the same c 18 5, 6) — 18 2, et seqq pavāranās° AB, pavāranas° CE — 3, 4, C constantly, except at one place in § 4, reads āgame junhe kom° — 4, (in the middle of the paragraph) karissatī AC, karessama B — uddissatī A, uddississatī C, uddissessāma B — pavāressatī all three MSS — 6, punad evāgantvā A, punad eva anto BC

TABLE OF CONTENTS OF THE FOURTH BOOK — 2, pavarentā-panāmañi ca A, pavārenta sata dve ca B, pavārento samadveva C Perhaps we should read pavārent' āsane (comp ch 2), dve ca — 4, catuddasa A, catuddasā B, cātuddasā C — chandadanapavāraṇa A, chandadāne p° B, andadāne p° C — 6, °vatthu ca bhandanam A, °vatthu bhandanam B, °vatthu ditthi ca bhandanam C — 7, °samgaho ca AB, °samgaho C

V

1 1, et seqq The MSS read asīti °sahassāni instead of asītim °sahassani — 2, adhippasareyyāsi B — 3, so vo bhagavā? — 4, upasamkantani C, °kamantāni AB — 5, upasamkamantani A, °kantāni C, °kamāni B — 7, no tatha bhagavantam B, no tathāgatam bhagavantam AC — 8, AC put the words satthā asmi only once — sāvato pi A, sāvako pi B, Sāgato pi C — no tathā BC (tathā is crossed in C) — After Sagatam a corrector has added, in C yathā — 12, et seqq Sītavane, Sītavane B, Sītavane AC — 13, puto AD, phuto E, putho C, puttho B — bhoge ca bhuñjitum A, bhogā ca bh° BC — 15, bhoge ca bhuñjitum AC, bhogā ca bh° B — 25, ānañcappattam AC, ānañcappattam D, ānejjapp° B, anañcappattam E — 27, tassa sammadhūmuttassa BC — bhikkhuno AB, tadino C — karaniyañi ca na v° A, kariyam na v° C, karaniyam na v° B — 29, Before tassa me C inserts sacāham bhante ekapālāsikam uhiṣṣati — upāhanāsu ratto A, up° satto C, up° hattho B — 2 1, nilakavaddhikā, etc, AE, °vatthikā B, °bandhikā, °vandikā, °vandhikā C, °vattikā D Comp Abhdhānapp 525, 526 — khallakabandhā A, kallakabandhā and khall° B, khallakabaddha CDE — putabandhā AB, putabaddhā D, pūtabaddhā E, putabandhā and putabaddhā C — palgunthimā and pālig° A, pāligunthimā E, palgunthimā D, palikunthimā and pāligunthimā C, pāligunthikā B — tulapunnikā AD, tūlapunnika and tūlapunnika B, tūlapunnikā E, tulapunnikā and tūlapunnikā C — °vaddhikā A, °vanthikā B, °bandhikā and °vaddhikā C, °baddhikā and °vattikā D, °baddhikā and °vaddhikā E E mendavisānabaddhikā 'ti kannikathāne mendakasiṅga-

santhāne vaddhe yojetva katā — vicchikalika ADE, °likā BC — 4, uddacamma° A, uddacamma° and udao° C, otthakacamma° B — luvakao° A, lūvakao° and luvakao° C, ulukao° and ulukao° B, ulukao° D, lukao° E — **3** 1, °upāhanā arohitvā AC, °nam āro° B — upāhanā arohitvā ABC Comp 1 7 3, 5 — **5** 1, imi tam bhikkhum pariggahetvā ABC, probably we should correct tam bhikkhū par° Comp vi 11 1 — upāhanam AC, upāhana B — **6** 1, upāhanam AC, upāhanā B — 2, AB omit rattiya — 2, kandakam pi AC, kanthakam pi B — kataradandan ti A, kadhāratandan ti C, kattaradandan tīti B — 3, khatakhatāsaddā B — sabhā-katham AC, bhayako° B Comp GRIMBLot, Sept Suttas Pāls, p 10 — **8** 1, 2, riñchanti, riñchissanti A, ricchanti, racchissanti B, riñcanti, riñcissanti C — **10** 1, tam bhikkhum passitvā C — 3, pātangin ti A, pātāṅgan ti C, patakan ti B, pātāṅkiti (°kīti D) DE — 4, gonakam BDE, gon° AC — tulikam ABC, kul° D, tūl° E — kadali° ACE, kādali° BD — 7, Probably we should correct aññataro pi pāpa-bhikkhu — 8, vidhūnitvā AC, vidhūnitvā B — **11** 1, cammavaddhehi AC, cammabandhehi B — ogumbhiyanti A, ogubbiyanti B, ogummiyanti D, okumpiyanti CE — **12** 1, vinā upahanena A, up° vinā BC — **13** 1, Kururaghare A, Kuraraghare BD, Kuduraghare E, Kusaghare C — Papatake pabbate A, Papāte pabbate CDE, Pavatte tabbate B — 3, neva mayā AC, na ca mayā B — 4, neva mayā A, na ca maya B — 5, dassaniyam pāsādikam A, pāsādaniyam B, pāsādikam pāsādaniyam C, pasādikam pāsādaniyam E — yatindriyam A, yantindriyam B, santindriyam, which appears to be corrected to yantindriyam, C, satindriyan ti jitindriyam D, santandriyan ti jivitindriyam E — 6, kanhuttara ACD, kanduttarā BE — gokandakahatā AC, gokanthakagatā and gokanthakahatā B, gokannākāhatā D, gokanthakahatā E — majjhāru AC, majjāru DE, majjh° and majj° B — 9, tvam AB, tam C — sarabhaññāmanāpariyosane A, sarabhaññāp° C, bhaññāp° B — 10, na ramati kāme C — 11, paridassīti A, paridassīti B, paridassati C paridassīti (patid° E) paridassesi DE — 12, Gajaṅgalam A, Kaj° BC — tato param B, t° para AC constantly — Salavatī C, Sallavatī A, Sallavatī B —

—amsabaddhakam A, °bandhakam B, °vadhakam C — **13** 1, muddhatelakan ti C — 2, natthu AB, natthum C — āsīṇica A, āsīṇicanti B, āsīṇiyanti C — pātum AC, haritun B — vattim A, vatti BC — dahatī all three MSS — dhumanetthan ti A, °nettan ti B, °netthin ti C — dhūmanettāni ABC — amsabaddhako, °kam AB, amsavaddhako, °kam C — **14** 1, atikkhittam° ACE, atipakkhittam° BD — 2, phalakatumban ti B — 4, bhesajjam BE, majjam CD, pajjam A — satta-kammam AC, satthak° B — 5, kabalikāya A, kambalikāya B, kappalikāya C — kabalikan ti A, kabalikan ti B, palikan ti C, kakhalikan ti D, pakalikan ti E — sasapakuttana AC, °kundena B, °kuttana E, °kuddena D — phositun ti A, positun ti C, dhovitun ti B — kilijuttha A, kiljuttha C, pilicchuttha B — °sakkarikāya AB, °sakkaritāya C DE lonasakkarikaya (losakkarikāya E) chinditun ti khurena chinditum (E omits the last two words) — 6, Instead of udāhu patiggahetabbāni I propose to read ud° patigga-hāpetabbāni — patiggaho ti kato B kato (tato E) patiggahāpetabbo 'ti sace bhūmippatto patiggahetabbo, appattam (appatti E) pana gahetum vattati DE — 7, dutthagahapaniko A, °gahaniko BD, °gahaniko CE — acchakañciyā AC, addhakañjiyā B — acchakañciyan ti AC, andakañjiyan ti B, acchakajakan (acchakañcakan E) ti tandulakamattho (tandulamatto E) DE — **15** 3, sabbatthikam A, sabbatthakam C, sambhattakam B — ito titam C — 4, viganetvā C, pi ganetvā A, ganetvā B — nivasi AC, nivasī B — 5, (beginning of the paragraph) darikā ABC, instead of dārakā? — The MSS almost constantly read alam-kītā, which I think is a misspelling caused by malakītā — aññe dārike AB, aññe darake C — aññe dārike ABC — 6, patimuñjā ti A, °ñicā ti C, °ñicāhi ti B — asukassa B — 8, sabbaso suvannamayo C The reading of the Vibhaṅga (Nissaggiya 23), where the same story is told, is sabbasovannamayo, which I think is correct — 9, uttarimanussadhammā AB, °dhammam C Comp v 1 7, 8 — kolumpe C, kolumpe A, kolumbe B In the Abhidhānapp (456) this word is spelt kolambo Comp ch 19 3 — **16** 1, °karanam AC, °kāram B — sāpiso A, sāmiso C, sāmīyo B — kimatthiyā AC,

kimitthiyâ B —thaddhanatthaya A, dhandhanatthâya B,
 bandhanattâya C thambhanatthâya? thaddhattâya?
 — 2, vacce AC, vadhe B — 17 2, kutayam AC, kutoyam B —
 4, 5, sâmap pakkam AB, sâmap° DE C generally reads
 samap° — 6, sâmapâko, sâmap° B, samâp° corrected to
 sâmap° C — 7, ukkapindaka ADE, °pindukâ B, °pindakâ
 C —pâcenti AC, paccanti B — 8, na ahosi C, nâhosi A, na
 hoti B — 9, After khamanîyam bhagavâ B inserts yâpani-
 yam bhagava —na ahosi AC, na hoti B —patiggahâpetvâ
 AC, patiggahetvâ B — 18 3, kolumpehi AC, kolambehi
 B —âharâpeyyan ti A, âharâpessan ti B, hârâpeyyan ti
 C —harâpetva AC, âharâpetva B — 4, nihatam ABC,
 tihatam D, nihatam E — 19 1, After pâhesi B inserts
 imam khadaniyam, before dassetvâ Sakyaputtassa — 20
 1, Mandakimidahatire B — 2, bhane (omitting tena hi)
 AB —Mandakimidaham B —abbâhîtvâ AC, aggahîtvâ
 B — 3, evam evam Andakiniyâ dahaya B — 4, atirittam
 B — 21 1, uppannam B, ussannam AC —nippattabijam
 AC, nibabbabijam B nibbatthabijan ti (nibbattab° ti E)
 bijam nibbatthetvâ (nippattetva apanetvâ E) paribhuñji-
 tabbam DE Probably we should read nivattabijam —
 22 2, so mam khv A, mamam khavayam B, mamam khv
 corrected to so mam khv C —tunhîbhuto va B, tato va AC
 — 3, duropayo ACDE, dûrepayo B duropiyo? — 23 2,
 sutthu ayya A, s° ayye B, suthayya C —âharissamâ 'ti B
 —evam ayyo ti B —natthayyo B — 3, potthanikam A,
 potthalikam B, pothanikam C pottanîkan ti (potthanikan
 ti E) mamsacchedanasatthakam vuccati DE — 4, esâyya A,
 eseyya C, esâyyo B —kim pana imaya B, kim pimaya A,
 kim imâya C — 6, 7, sacchavi C —lomo jâto B — 7, B omits
 bhagavato mahâvano — 8, viññâpemi ti AC, viññâpesi ti B
 instead of viññâpesin ti —paribhuñjamaham A — 13,
 appamattakehi yi A, °ke pi C, °kehi corrected to °ke pi B
 Comp 1. 40 4 — 14, sîhâ sîham° A, sîham° BC —paripatenti
 AB, paripâdenti B — 15, taracchâ taraccham° A, taraccha
 m° C, taraccham° B —paripâtenti A, paripadenti B, pâdenti
 C — 24 2, adhikâni ABC instead of atitâni, comp § 3
 —na assa AB, na addassa C, instead of na addasam

(comp ch 36 6) — 2, 3, gharāvasatto B — 3, atitāni A, adhikāni C, adhittitāni B — na assa A, na addassam C, B omits addasam tam — 4, me bhavam C, mama bh° A, bhavam B — 5, patihanati A, patiharati C, patihanti B — vineti A, vinodeti BC — amāsam B — 6, paradattabhojinam A, paradatthabhojanam BC — anupavacchati A, anuppa-
vacchati BC — cāpaneti A, ca vyāsaneti B, ca byapaneti C — °sobhāgyatha B, °sobhagyatam AC — BUDDHAGHOSA
patthayatam icchitan ti (sic) padānam alam eva datun ti iminā sambandho sace pana patthayathā (sic) icchatā 'ti (icchitan ti D) pātho (pi pāto D) atthi so (vo D) yeva gahetabbo — 25 1, °yāguyā vā A, °yāguyā ca B, °yāguyā dhāta C Comp Sansc dhrā — 3, patigganhatha AB, patiganhittha C — dhāta AC, dhītā B — 4, na caham pati-
balo BC — 5, (at the end) haratha vā kim nu kho maya bhante apuññam vā ti (omitting the repetition) AB — 26 1, et seq Belalo A, Belatto and sometimes Belattho BC Comp the name of Sañjaya Belatthiputta — 2, ābhato AB, āhato C — 5, kolumpe pi AB, kolampehi C — ghate pi A, vighatehi pi C, B omits these words — pitakani pi uccañge pi AC, sippatikāni pi uttarāsaṅgam pi B — 7, cicitāyati citicitayati A, cicitāyati citicitāyati B, vicitāyati vicitayati C — phalo A, mahāphālo C, balo corrected to bālo B — divasam santatto A, divasa-
santattho C, divasayantatto B — cicitāyati citācitāyati A, cicitāyati citicitāyati B, cicitayati vicitāyati C — 28 2, sabbasandharisandhatam A, sabbasandharitam C, sabbattharisanthatam B DE sabbasandharan ti (saddhasanthānan ti D) yathā sabbam sandhatam (santhātam D) hoti evam Probably we ought to correct sabbasantharim āvasa-
thagāram santharivā (comp Mahāparin Sutta, p 11) — Before āsanāni AC insert bhagavato Comp Mahāparinubbānas p 11 — 3, sabbasandharisandhatam AC, sabbāsatharīkam santhatam B — purattābhī mukho A, purattābh° C, puratthimābh° B (at both places) — purakkhetvā A, purekkhitvā C, purakkhatva corrected to purekkhetvā B — purakkhetvā A, purekkhatvā B, purakkhitvā C — mahatam A, mahati BC — bhojanānim A, bhojanāti B, bhogajani C

dasāni C, phalakasāni and phaladasāni B — 31 1, After ārocesum C adds anujānāmi bhikkhave viśāsam gāhetuṃ ti

TABLE OF CONTENTS OF THE EIGHTH BOOK — 2, hitatrayo B, hi atr° AC — 3, mahābhiso AC, mahābhañño B — 6, sinehati A, sinehasi B, °si C — 11, sītudi A, santutthi B, situnhi C — 12, pattinnena A, pattinena B, vatthinnena C — 13, acchibandhā A, avibbhatti B, avibbhanti C — addasāsi ubhandite A, addasapi ubh° C, addasāsāñ ca bhandite B — 16, paṇḍimam A, °me C, °mena B — 18, punacchimsu A, punajjhīsu B, puna dvīsu C — gilāyanā AB, gilayava C — 19, agganala ca C, akkanāli ca A, akkanalayam B — 21, °phana° A, °pana° B, °phala° C — 22, bahi BC, pahū A

IX

1 1, BUDDHAGHOSA tantibaddho 'ti tasmim āvase kattabbatātāntipatibaddho — 5, addasa kho A, addasā kho BC This is certainly a blunder, the true reading is addasam kho, see Kuhn, Beitrage zur Pāli-Grammatik, p 109 — The three MSS read bhante bhikkhu d° va āgacchante I propose to read bh° te bhikkhū, etc — 6, adhammikenā naṣi dhammikenā ukkhitto A, adhammikenā si kammēna ukkhitto C, adhammiko naṣi kammēna pi ukkhitto adhammikenā pi dhammecakenā ukkhitto B — 8, vatthusmim kāraneti AC, v° kasmim kārane ti B The reading of B (or v° kasmim kārane 'ti) may be correct — 9, vinaye AC, vinayo, B — 3 1, 2, BUDDHAGHOSA aññātrāpi dhammakammam karontīti aññātrāpi dhammakammam (sic) karonti ayam eva vā pātho aññātrāpi vinayakammam aññātrāpi satthusāsanakamman ti — 3, cha imāni CD, cha yimāni AE, chamāni B — 4 8, anantarikassapi AB, antarikassa pi C E ānantarikassā ti attano anantaram nissinnassa — 10, 11, (at the end of the paragraph) all three MSS read tam ce instead of te ce — 5 1, patinissajjetā A, patinissajjetā C, patinissajjetā B BUDDHAGHOSA patinissadethā ti (patinissajjivā ti E) patinissajjitabbā — 6 1, AC omīti bhagavantam abhivadetvā

TABLE OF CONTENTS OF THE NINTH BOOK — 1, icchitabbako AB, °ke C — 7, atthānārahikam A, ratthānarahikam B, athānarahikam C — 10, yañ ca kammam A, pañcakammam BC — 11, °upasampadā ABC — 16, patikkhuttam BC, °ttā A — 17, na ca karakam C — 21, patikkosa A, patikosa BC — 31, tajjanīyasena ca A, tajjanīyavasena ca BC tajjanīyam nissayena ca? — 33, paccāropeyya aññañño A, paccakkhāropeyya aññamaññam C, pacchā ropeyya assañño B — 34, dodotamūlakan tassa A, dvedvemūlakatan tassa C, dvedvetandulakan tassa B — 35, All three MSS read bhanda-nakārako — 38, cakkam bandhe? — 41, pañño AB, tañcā C — 44, °byādhike AB, °hyādhite C

X

1 10, attanā vā ABC, attanā va E, attanā va and attanā vā D Probably attanā 'va is the correct reading, cf u 15 6, 7 — 2 1, BUDDHAGHOSA asammodikā (°kāya D) vattamānāyā ti asammodikāya vattamānāya ayam eva vā pātho — 3, et seq In the MSS the name of the king is spelt Dighiti, Dighiti, Dighiti Dighiti is the most frequent spelling, but Dighiti appears to be the correct one, as the name apparently is derived from iti — 3, All MSS read mama abbhuyyāto Read mamam abbhuyyāto — abhivijjya C — 4, et seq vammikam A, dhammikam BC constantly Comp Abhidhan 378 — 5, avimāna A, avimāno B, attamanā C — hoti AB, hotiti C, instead of hohi — 6, After vijāyi C inserts suvannavannam buddhalakkhanasampannam buddhañkura (sic) — 6, et seq In B the name of the prince is constantly spelt Dighāyu — 8, Brahmadatte Kāsirañño A, °tto Kāsirañño B, °ttho Kāsikarañño C — 9, pilāni A, bilāni BC — 10, ciraḍittḥo B, cīram dītthā A, ciraḍittḥa C — 11, bilāni AB, khilāni C — guppam A, kuppa C, gumbam B — 12, rappiye A, rammiye C, gusimpiye B — atha katthāni A, attha k° C, atthi k° B — anattḥako A, anattako C, anattakarako B — 13, rodī vappam pucchitvā A, roditvā khuppam pucchitvā B, roditva dhammam pañcitvā C — 14, AC omīṭ paṭissutvā — AC omīṭ atha kho . . etad avoca — AC omīṭ



paccassosi Kāsirañño — 15, gamissāmā ti A, gamissāmi C, gamissāmiti B — aññena ratho C, aññeneva ratho AB — tassa niddam okkami all three MSS — 16, paripādesi B, parimātesi C, paripa A — 17, nibbatetvā A, nibbāhetvā C, nibbapetvā B — adiubhāya A, adubhaya C, adrabhāvāya B — 3 1, v 2, BUDDHAGHOSA parimuttha 'ti mutthassatino vacāgocarabhanino 'ti rakarassa (rak° D) rassadeso kato vacāgocarā na satipatthānādigocarā bhanino ca, kathambhānino (E adds ca) yāv' icchanti mukhayāman ti yava mukham pasāretum icchanti tava pasaretva bhānino, eko pi samghagāravena mukhasamkocam na karotīti attīho — v 3, yeva tam A, ye tam BDE, ye ca tam C — upanayhanti AD, upaneyhanti CE, nayhanti B — v 6, pare na ca AC, pare ca na B — v 7, atthicchinā ACE, °cchidda B, °cchida D — gavāssa° BDE, gavassa° AC — v 9, mātāṅgaraññe A, °rañño B, mātāṅgam vañne C BUDDHAGHOSA mātāṅgarāññeva (°rañño ca D) nāgo 'ti mātāṅgo araññe (rañño va D) nāgo vā — v 10, sahāyakā AC, °ta B — kayirā A, kavira C, kera B — mātāṅgaraññe A, °rañño BC — 4 1, 2, Pācinavamsadāyo, °ye A, Pācinavamsadaso, °ye B, Vācinavamsamaggadāyo, Pācinavamsamiggadāye C — 2, atthak° AC, attak° B — 6, et seq Parileyyakam CDE, Palī° A, Pāral° B — 7, upatthapesi B — apāyi A, apasi B, avāsi C — 5 1, pindapātā B, pindapāta C, pindakam A — 2, pindapātā B, pindakam AC — 6, Mahakothiko A, °to BC — 12, katham nu kho tehi AB, k° nu kho tehi tehi C, instead of katham nu kho amhehi? — 6 3, v 1, After vinicchayesu B omits ca, Buddhaghosa does not mention this ca — v 2, anānuvajjo ABCE, ananuvajjo D — vadeyya yena tam B — v 3, anuyyutam A, anuyyutam BCE, anuyuttam and anuyyutam D BUDDHAGHOSA explains this word thus anuyyātam anupakatam — v 4, pajjhāti B — kalagatam A, kālakatam E, kālagatam BCD BUDDHAGHOSA kathetabbayuttakale āgatam — v 5, pametum ABD, sametum CE BUDDHAGHOSA vīmamsitum tam tam karanam paññāya tulayitum samattho — vīraddhikovidō A, vīśuddhikovidō BC D vīsandīkotivīro ti vīddhatthānakusalo, E vīsandhikovidō ti vīraddhatthā-

nakusalo — v 6, saññāpanam AC, paññapanam B, saññi-
janam D, paññāpanam E — v 7, BUDDHAGHOSA yathā
nāma āhunam (anuhitam D) āhutipindam samugganhantīti
— v 9, vattanā A, vattunā B, vatthunā C — v 10, atthacaro
idha A, °caro va C, °varo dha B

TABLE OF CONTENTS OF THE TENTH BOOK — 2, paññekañ
cepa sampadā A, pañcekañ ceva sampadā B, mālakañ ceva
vamsadā C — 3, Kothiko A, °to BC — 3, Upāli cubho A,
U° cubhayo B, Upālivhayo C — 4, 'nāthapindiko B, ca
Sudatto ca A, ca Sudattho na ca C — AC omit Vis° Mig°
ca — samakam dade C — v 5 is wanting in AB

END OF VOL III